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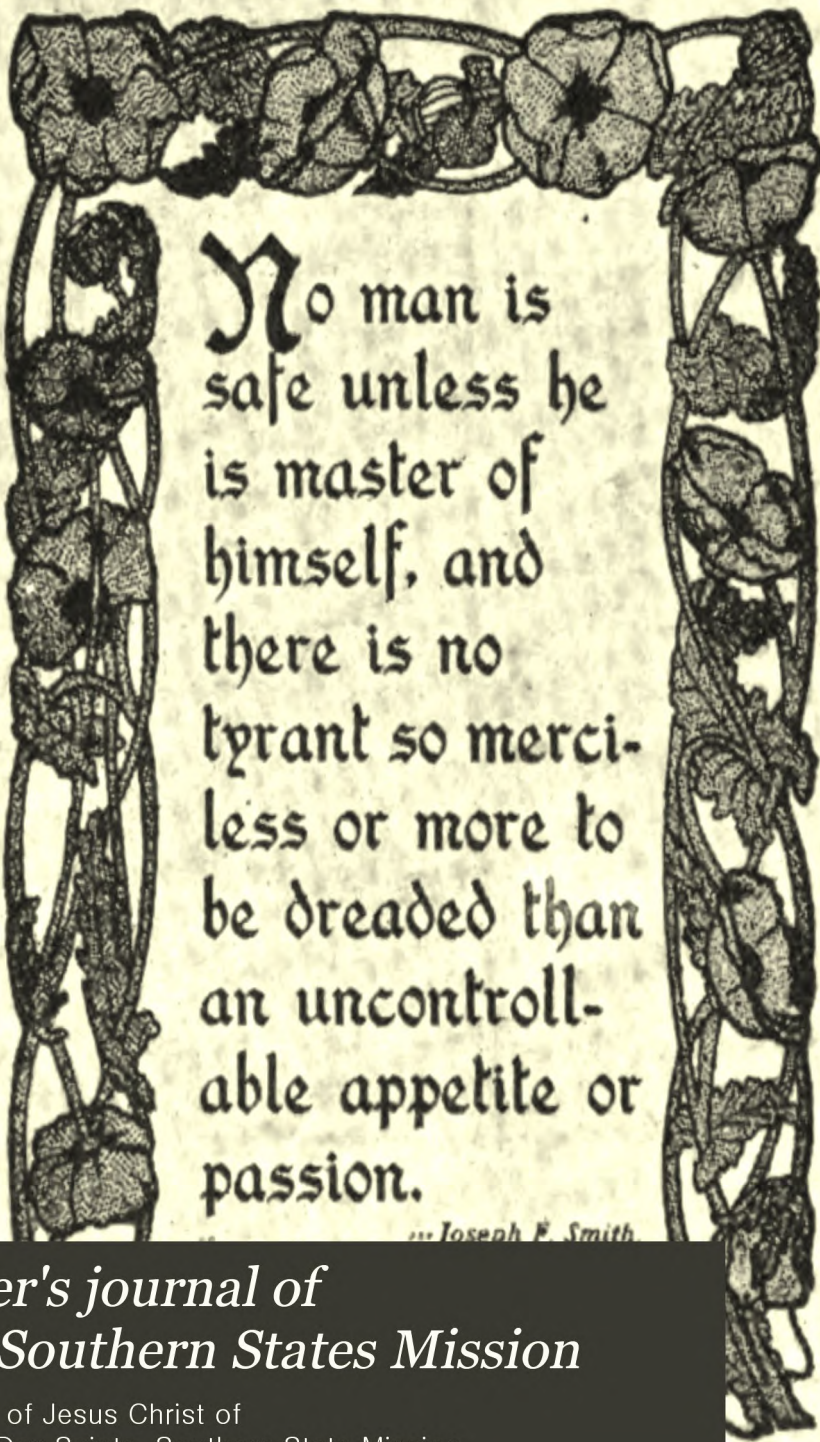
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No man is
safe unless he
is master of
himself, and
there is no
tyrant so merci-
less or more to
be dreaded than
an uncontroll-
able appetite or
passion.

— Joseph F. Smith

*Elder's journal of
the Southern States Mission*

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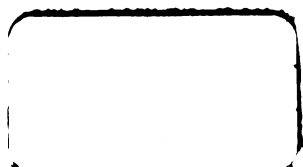
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THE
ELDERS' JOURNAL

OF THE
Southern States Mission

OF THE
CHURCH OF JESUS CHRIST OF LATTER-
DAY SAINTS.

VOL IV.

"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give unto them a commandment thus: 'Thou shalt not idle away thy time.'"—(Doctrine and Covenants, section 60, verse 13.)

"O ye Elders of Israel, hearken to my voice, and when you are sent into the world to preach, tell those things ye are sent to tell; preach and cry aloud: 'Repent ye, for the kingdom of heaven is at hand; repent and believe the Gospel. Declare the first principles and let the mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins.'—PROPHET JOSEPH SMITH.

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CORRECTIONS.

The paging in the issue of October, 1906, begins with page 17 and ends with 32. It should have begun with 25 and ended with 40.

The paging in the issue of June 1 begins with page 333 and ends with 368. It should have begun with 401 and ended with 432.

Articles appearing in these two issues are indexed according to the pages they actually appear on.

PREFACE.

The ELDERS' JOURNAL, as a distinct publication, closes its career with this volume. Hereafter it will be published in conjunction with the *Liahona*, at Independence, Mo., under the title "*Liahona, the Elders' Journal*." By the terms of consolidation the new paper will be the logical successor of the ELDERS' JOURNAL; it will begin with volume five and in addition to being the official organ of all the American missions it will continue to be a scrap book of "Mormon" literature.

The matter for volume four of the ELDERS' JOURNAL has been selected with the utmost care. It has been our aim to publish the best thoughts on the Gospel of Christ, and the strongest and most convincing arguments in support of its principles. Many of the articles are from the pens of the great pioneer missionaries of the Church, who wrote and spoke as they were moved upon by the Holy Spirit. It has been our policy to give as much space as possible to these rare writings, first because of their great merit, and second, because the publications in which they were first printed are so scarce that only a few people have access to them. We believe that incalculable good has been accomplished by the reproduction of these priceless gems of Church literature. Pursuant to numerous requests which have come to us we are having a limited number of volumes bound, which can be had by sending your orders to us.

SOUTHERN STATES MISSION.

Chattanooga, Tenn.

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"This paper is intended to be a vehicle of communication for all the Elders of the Church of Latter Day Saints, through which they can communicate to others, all things pertaining to their mission, and calling as servants of the living God, and as messengers of righteousness to the nations among whom they are sent. As there have been many desires expressed by the Elders of said Church to have a periodical of this kind published, it is hoped that the present proposals will meet with their unqualified approbation, and will find a patron and a friend in all those into whose hands it comes."—JOSEPH SMITH, THE PROPHET, IN THE ORIGINAL ELDERS' JOURNAL, 1837.

Vol. IV.

OCTOBER 1, 1906

No. 1

A Mother's Influence.

A FEW WORDS ABOUT THE FIELDINGS AND THE BIRTH OF PRESIDENT
JOSEPH F. SMITH.

John Fielding and his wife, Rachel, were natives of Yorkshire, England, having been born in 1759 and 1768, respectively. They were married at that place, and afterwards moved to Bedfordshire, where they lived together for forty years in the humble and happy sphere of farm life. They were both devoted Methodists, Mr. Fielding having the distinction of being a local preacher, in which capacity he labored most faithfully, often riding from ten to thirty miles to fill his appointments, but never accepting a penny for his work from the society which voted to compensate him for his services. Together with his faithful wife, he lived a life of industry, sobriety and integrity before men, fearing God and keeping his commandments to the best of his knowledge with all the sincerity and humility of his soul. Nine children were born of this union, among whom were Joseph and Mary, whom we wish on this occasion particularly to single out in our sketch. The mother died in 1828, and in 1832 young Joseph left his nativity to go to America to prepare the way for the rest of the family to follow. He located in upper Canada, being subsequently joined by the members of his family from England, his two sisters among them, who, together with himself, and also other progres-

sive spirits of the village, applied themselves closely to the Scriptures. A little body of seekers after truth was organized, in which was found John Taylor, who afterwards became president of the Church. The Society met several times a week in company with a Methodist preacher, to study the different religions, and to pray for the Lord to send them the Holy Ghost; for through their research they had been led to believe many of the principles of the Gospel contrary to the orthodox dogmas of the times. It was during this time that Apostle Parley P. Pratt went on his mission to Canada, and was directed to the home of Brother Taylor. He was admitted into the association of investigators, and as a result Joseph Fielding, his two sisters and his family, and also John Taylor accepted the Gospel and subsequently moved to Kirtland. The Methodist minister, being chided by his members, rejected the truth and became a persecutor of the Saints.

In 1837 the wife of the Patriarch Hyrum Smith died, leaving him with six small children. Later he married again, taking to wife Mary Fielding, one of Joseph Fielding's sisters, who had embraced the Gospel in Canada through the labors of Apostle Pratt.

In June, 1837, in company with Apostles Heber C. Kimball and Willard Richards, Joseph Fielding left Kirtland to open up the Gospel in England, being joined at New York by three other missionaries. Brother Fielding remained on his mission four years, during which time approximately 7,000 souls accepted the truth. It was while he was in England that he received the following letter from his sister Mary, whom it will be remembered was the wife of the Patriarch Hyrum Smith, in which she tells of the birth of her "dear little Joseph F.," as the devoted mother expressed it, who is now our worthy and honored president of the Church, the letter "F" being the initial of the surname of his uncle, Joseph Fielding. The letter is as follows:

"Commerce, Illinois, N. America, June, 1839.

"My Very Dear Brother—As the elders are expecting shortly to take their leave of us again to preach the Gospel in my native land, I feel as though I would not let the opportunity of writing you pass by unimproved. I believe it will give you pleasure to hear from us by our own hand: notwithstanding, you will see the brethren face to face, and have an opportunity of hearing all particulars respecting us and our families, from their mouths.

"As it respects myself, it is now so long since I wrote to you, and so many important things have transpired, and so great have been my afflictions, etc., that I know not where to begin; but I can say, hitherto has the Lord preserved me, and I am still the living to praise Him, as I do this day. I have, to be sure, been called to drink deep of the bitter cup; but you know, my beloved brother, this makes the sweet the sweeter. I feel at this moment, while reflecting on the events of the past seven months, so full of matter, that I am ready to wish I could convey myself into your presence for a short time, so that I might communicate verbally more than I can possibly do by the pen.

"You have, I suppose, heard of the imprisonment of my dear husband,

with his brother Joseph, Elder Rigdon, and others, who were kept from us nearly six months; and I suppose no one felt the painful effects of their confinement more than myself. I was left in a way that called for the exercise of all the courage and grace I possessed. My husband was taken from me by an armed force, at a time when I needed, in a particular manner, the kindest care and attention of such a friend, instead of which, the care of a large family was suddenly and unexpectedly left upon myself, and, in a few days after, my dear little Joseph F. was added to the number. Shortly after his birth I took a severe cold, which brought on chills and fever; this, together with the anxiety of mind I had to endure, threatened to bring me to the gates of death. I was at least four months entirely unable to take any care either of myself or child; but the Lord was merciful in so ordering things that my dear sister could be with me all the time. Her child was five months old when mine was born; so she had strength given her to nurse them both, so as to have them do well and grow fast.

"You will also have heard of our being driven, as a people, from the state and from our homes; but you will hear all particulars from the elders, so as to render it not necessary for me to write them. This happened during my sickness, and I had to be removed more than two hundred miles, chiefly on my bed. I suffered much on my journey; but in three or four weeks after we got into Illinois, I began to amend, and my health is now as good as ever it was. It is now little more than a month since the Lord, in his marvellous power, returned my dear husband, with the rest of the brethren, to their families, in tolerable health. We are now living in Commerce, on the bank of the great Mississippi river. The situation is very pleasant; you would be much pleased to see it. How long we may be permitted to enjoy it I know not; but the Lord knows best what is best for us. I feel but little concerned about where I am, if I can but keep my mind staid upon God; for, you know in this there is perfect peace. I believe the Lord is overruling all things for our good. I suppose our enemies look upon us with astonishment and disappointment.

"I greatly desire to see you, and I think you would be pleased to see our little ones: will you pray for us, that we may have grace to train them up in the way they should go, so that they may be a blessing to us and the world. I have a hope that our brothers and sisters will also embrace the fullness of the Gospel, and come into the new and everlasting covenant; I trust that their prejudices will give way to the power of truth. I would gladly have them with us here, even though they might have to endure all kind of tribulation and affliction with us and the rest of the children of God, in these last days, so that they might share in the glories of the celestial kingdom. As to myself, I can truly say that I would not give up the prospect of the latter-day glory for all that glitters in this world. O! my dear brother, I must tell you for your comfort, that my hope is full, and it is a glorious hope; and though I have been left for near six months, in widowhood, in the time of great affliction, and was called to take, joyfully or otherwise, the spoiling of almost all our goods, in the absence of my husband, and all unlawfully, just for the Gospel's sake (for the judge himself declared that he was kept in prison for no other reason than because he was a friend to his brother), yet I do not feel the least discouraged: no, though my sister and I are here together in a strange land, we have been enabled to rejoice in the midst of our privation and persecutions that we were counted worthy to suffer these things, so that we may, with the ancient Saints who suffered in the like manner, inherit the same glorious reward. If it had not been for this hope, I should have sunk before this; but, blessed be the God and Rock of my salvation, here

I am, and am perfectly satisfied and happy, having not the smallest desire to go one step backward.

"Your last letter to Elder Kimball gave us great pleasure; we thank you for your expression of kindness, and pray God to bless you according to your desires for us.

"The more I see of the dealings of our Heavenly Father with us as a people, the more I am constrained to rejoice that I was made acquainted with the everlasting covenant. O may the Lord keep me faithful till my change comes! I desire that you would write us, and let us know all particulars that would be interesting to us. O, my dear brother, why is it that our friends should stand out against the truth, and look on those that would show it to them as their enemies? The work here is prospering much; several men of respectability and intelligence, who have been acquainted with all our difficulties, are coming into the work.

"Sister Mary will also write to you. My husband joins me in love to you. I remain, my dear brother and sister, your affectionate sister,

"MARY SMITH."

From the spirit of and the facts presented in the above communication one is able to see, not only the noble spirit and stirring character of that devoted and self-sacrificing mother and faithful wife, but he is also brought face to face with the truth too often concealed from deserving recognition, that within the ranks of God's soldiery there are none more valiant, none more brave, none more heroic; yea, none who endure more of the heat and brunt of the battle than do the courageous and loyal-hearted wives and mothers who remain at home alone to cope with the serious problems of life and to bear the responsibility of the family while the husband is abroad in the ministry. And when we understand this, and recognize, too, that every true and faithful wife and mother realizes the importance and the magnitude of her mission, then can we appreciate more fully the tenderness and sincerity of heart, the purity and nobility of soul revealed in woman—God's masterpiece of creation—as expressed in the evaling and pathetic appeal of Sister Smith to her brother Joseph, "I think you would be pleased to see our little ones. Will you pray for us, that we may have grace to train them up in the way they should go, so that they may be a blessing to use and the world?"

This noble mother stayed with the body of the Church, remaining loyal and true to its leaders, and firm and steadfast in the faith, and taught her children to follow in her footsteps. With the rest of the Saints, who were driven from their homes by cruel mobs incited by bitter apostates, and other despisers of the truth, she took her little family to the valleys of the mountains—her son Joseph, although less than ten years of age, driving two yoke of oxen and a heavy wagon across the plains, a distance of one thousand miles.

Sister Smith devoted the few short years of her eventful life to the culture and training of her children, inculcating within their minds the necessity of their clinging to the faith and remaining loyal to the cause of God; and although she was taken away in the fall of 1852, yet she had

implanted within the breasts of her children a thorough knowledge that the Church had been restored and perfectly organized with apostles and prophets, with a decree from God that it should stand forever and never be disorganized or thrown down, and with a love so strong for the truth that their lives and characters stand out before the world and before God as a monument for integrity, fidelity and obedience, whose every surface, polished as bright as the noon-day sun by the faith, the prayers and the tears of that loving and devoted mother, reflects honor and glory on her sacred name that will endure forever. What a contrast between the fruits of the influence exerted by this true daughter of God upon her husband's children, one of whom is the patriarch and the other the president of the Church of Christ on the earth today, and that exercised by other mothers who have instilled within the hearts of their children the spirit of dissension and rebellion against the stability of the restored Gospel of our Lord Jesus Christ!

The Original Elders' Journal.

The first publication issued by the Church was *The Evening and Morning Star*. The first number was printed at Independence, Missouri, in June, 1832, with W. W. Phelps as editor. It was published regularly until July, 1833, when the printing plant was destroyed by a mob. In the following December another printing office opened up at Kirtland, Ohio, in which the *Star* was again issued by Oliver Cowdery. In September following, the name was changed to *The Messenger and Advocate*, and the first number of this paper appeared in October, 1834, Oliver Cowdery still acting as editor. At the close of the third volume (September, 1837) this publication was merged into a new paper called the *Elders' Journal*, edited by the Prophet Joseph Smith. The October and November numbers were all that were issued when the press was burned by some unknown enemy. At Far West, another printing establishment was equipped and in July, 1838, seven months after the destruction of the plant at Kirtland, the third number of the *Journal* appeared, in which was published the following note in explanation of the suspension::

"It is, we presume, generally known that this paper was commenced in Kirtland, Ohio, in October last, but by reason of the great persecution against the Saints in that place, the paper had to be stopped, and through the craft of wicked men, they got possession of the printing office, and knowing they could not hold it, it was burned."

Only the August number followed, when again, through persecution, it was suspended, this time permanently. This was the same month that Governor Lilburn W. Boggs, of Missouri, issued an order for the extermination of the Mormons from the *free Republic of Missouri*, and ordered Major-General Clark, with 1,300 men, to proceed immediately to Far West and put the cruel decree into execution. Then followed the horrible and brutal depredations committed upon the Saints at that place.

Men, women and children were massacred; women were ravished and houses plundered; property was destroyed and confiscated, and hundreds of defenseless men were compelled to sign away their property under the muzzle of guns. About seventy brethren were selected for execution, among them being the Prophet Joseph. They were tried by courtmartial without their being present and without representation, and sentenced to be shot at nine o'clock a. m., November 1, 1838. The order was ignored by Brigadier-General A. W. Doniphan, who refused to execute it, saying it would be cold-blooded murder. As a matter of fact, this was the time of the six months' imprisonment of Joseph and Hyrum, and the expulsion of the Saints from Missouri, referred to in Sister Mary Smiths' letter published on another page of this issue.

We give these brief points of history simply to give our readers a definite idea of the causes which prevented the perpetuation of the original *Elders' Journal*

In order to show the motive behind the movement, and the mission intended to be accomplished by the Prophet Joseph through the *Elders' Journal*, we copy below a few extracts from the prospectus of the Journal which appeared in the closing number of the Messenger and Advocate. We did not know of the existence of this exposition of the Prophet's plans until we began to search for the historical data pertaining to the publication, and upon reading it over we found it to express the policy and mission of the present Journal in far better terms than we could do, and hence we reproduce it in part first, as a matter of historical value pertaining to the primitive *Elders' Journal*, and second, to set forth the object in view in publishing the present Journal, for their missions are identically the same; and it is with great pleasure and satisfaction to us that we have been counted worthy to be instrumental in the hands of the Lord in resurrecting the *Elders' Journal* for use in the missionary field.

The extracts spoken of are as follows, and in reading them our readers should bear in mind that the mission of the modern *Elders' Journal* could not be explained in a more comprehensive way than is set forth in the words dictated by the Prophet Joseph himself in the prospectus of the original *Elders' Journal* Sixty-nine years ago:

"This paper is intended to be a vehicle of communication for all the Elders of the Church of Latter Day Saints, through which they can communicate to others, all things pertaining to their mission, and calling as servants of the living God, and as messengers of righteousness to the nations among whom they are sent. As there have been many desires expressed by the Elders of said Church, to have a periodical of this kind published, it is hoped that the present proposals will meet with their most unqualified approbation, and will find a patron and a friend in all those into whose hands it comes.

"The great excitement which has been produced by the coming forth of this Church; the unparalleled rapidity of its growth; the excessive rage of persecution against it by all sects and parties, together with the wide range it is destined to take among the nations, form at once a source of

interest peculiar to itself. And everything pertaining to either its prosperity or adversity; its advance or decline; its favorable or unfavorable reception among the nations where its doctrines are promulgated, and where it is destined to present the majesty of its truth in formidable array against the errors and false doctrines of the age, is now, and will be, more abundantly hereafter, sought with an eagerness by both friends and foes in this country, and elsewhere, unknown since the days that the former apostles proclaimed the same doctrine among the nations of the world.

"What proposals, then, could be made to an inquiring public, better calculated to gratify their desires, than a periodical of this kind; designed to give information on the very points where information is desired, and to satisfy the unceasing anxiety excited by reason of the progress of the Church.

"It may be confidently expected, that this paper will be enriched with important intelligence from the eastern as well as the western continent, and at no very remote period we may anticipate with great assurance, to see its columns abounding with matter of deep interest, from all nations in the civilized world.

"This paper is therefore intended to be a counterpart of this lying *mania*, which seems to pervade all ranks of men, when engaged to try to stop the progress of truth and to prevent the kingdom of God from spreading, by affording the traveling elders an opportunity of presenting the truth to the public, in relation to the events and occurrences, which transpire within the reach of their observation, and which occur with and by themselves, while they are traveling and proclaiming the Gospel, in obedience to the high and holy calling wherewith God has called them.

"It becomes a duty not to be dispensed with, that the Saints of the last days owe to themselves and their children, as well as to the public in general, to use all lawful endeavors to disabuse the public mind in relation to the affairs of the kingdom of God, which has been committed to them; so that as far as in them lies, they will guard the public against the abuses which are heaped upon them, by reason of a spirit of persecution which rages most unhallowedly against the truth.

"It has been the usage of all Saints in every age, as far as our knowledge extends, to transmit to succeeding generations an account of their religion and the history of their travels and the reception which they met with in the nations among whom they executed their divine commission, with an account of their travels, both by sea and land, among strangers and acquaintances; and these accounts stand as an armed man, guarding both their characters and religion against the aspersions of foul calumniators and base slanderers.

"May we not ask what saved the name of the Waldenses from being handed down to all generations with infamy and contempt? The answer is their own writings. Had it not have been for the exertions which they used to transmit to posterity a true account of themselves, their enemies would have left the world in perfect ignorance of both their character and religion and stamped their name with as much infamy as they exercised cruelty upon their persons; and the name of Peter Waldo would have been associated with everything that was base and abominable. But the course which they took to be their own historians has turned this infamy upon the heads of their enemies and most effectually redeemed themselves from under the power of their slanders, and until their memory is had with reference among all men whose approbation is worth having.

"It is equally as possible for the Saints of these days to guard themselves against the abuses of a corrupt people and the rage of an unright-

eous priesthood against whom they have to contend, as it was for those to do so, who have gone before them.

"In view, then, to obtain objects so laudable and so desirable, this paper is offered to the public. In its success and prosperity we presume all the elders will feel suitable interest, for it is through this medium that they have an opportunity afforded them of handing down to their children and their children's children, as well as to all others who are disposed to read, an account of their labors and sufferings, the success and discouragement they may meet, through the course of their ministry in the world, and be able to give and receive information from every part of the world, and thereby enrichen their own minds with much useful knowledge, as well as bestow great light on the world.

"How indispensable, then, is a periodical of this kind to the Saints. It is essential to their peace and happiness as Saints. It will always be hailed as a welcome messenger to the inhabitants of the truly pious. It will be cherished by the Saints of God as a kind friend come to allay his anxiety, and to open a new field for contemplation and prayer, to heighten his devotion by making him acquainted more extensively with the works of God, and to calm his mind in the hour of affliction, by making him acquainted with the sufferings and yet the patience and perseverance of others of his brethren in tribulation. How many that would be otherwise slothful will be provoked to good works by hearing of the zeal and of the great exertions of others in extending the work of God.

"In a word, then, let every Saint lay to a helping hand, use his or her influence to get subscribers and to obtain as extensive a circulation for the paper as possible, so that it may be sustained, and thereby the cause of God be advanced."

President Joseph F. Smith In Europe.

The Millennial Star of August 23 gives an account of the arrival of President Smith and party at Antwerp, Holland, on August 7, the company being met by President Alex. Nibley and Elder Lawrence Y. Thatcher, of the Netherlands Mission. They proceeded at once to Rotterdam, arriving there about noon. On the following day President Heber J. Grant joined the party, and all spent the day visiting the places of interest in the city. At night a well attended meeting was held in the hall "De Wittenstraat," at which President Smith delivered the following sermon, which we copy from the Star:

I am pleased, my brethren and sisters, to meet with you tonight, and it gives me joy to see in your faces that spirit which accompanies those who have received the Gospel of Jesus Christ. I look into your faces and I see those who have embraced the Gospel. Although we are strangers, nevertheless the spirit of the Gospel makes us brethren and sisters, and this is a source of joy and satisfaction to me. The Spirit of the Lord always gives to those who receive it a friendly, kindly look; we see in each other, when we enjoy that Spirit, brothers and sisters, no matter what land we may inhabit.

I am happy to say to you that I have always loved the Gospel of Jesus. I was called when but a boy of fifteen years, to go on a foreign

mission to preach the Gospel. I went to the islands of the sea, where I had to learn a strange language like some of these, my brethren, have had to do; and I felt in my heart then that I had been sent out to preach the word of life to the people of the world, and that feeling has grown stronger in my faith and in my heart ever since.

When a small boy, I distinctly remember seeing the Prophet Joseph Smith. I have sat on his knee, I have played in his home in my childhood, and I saw his lifeless body brought home from Carthage after his life had been taken away. My own father fell with his brother for the testimony of the truth which they bore to the world. I knew my father and the Prophet Joseph Smith to be good men, pure men, men who had faith in the Lord, who were willing to lay down their lives for the truth's sake, and they, indeed, sealed their testimony with their blood. In my childhood and early manhood I was familiar with President Brigham Young, and was very intimate with him. He treated me like one of his own children. I had every opportunity to know him, and I can bear testimony to you, my brethren and sisters, that he was a man of God. I have also been intimately associated with Presidents John Taylor, Wilford Woodruff and Lorenzo Snow. I have seen them under difficulties and in trials, and I can bear my testimony to you that I know them to be pure, upright, honest, faithful men. The Lord was with them in their ministrations, and sustained them in their high callings, and gave them His word to speak to the people over whom they presided. I am happy to have the privilege of bearing my testimony to you tonight, and I am thankful to my Father in heaven that so many of you good people of this great city have embraced the Gospel of the Son of God, which is, indeed, the power of God unto salvation to all who receive it.

The Gospel of Jesus Christ will always make good men better, and if there are those who have been bad who will receive it, it will cleanse them from their sins, and bring them into fellowship with the Lord. "Mormonism," as it is called, will make good citizens in this or in any other land under the sun. Those who receive the Gospel will become better for it, and the object of the Gospel is to make us better. It will make better men and better women, better husbands and better wives, better fathers and better mothers, and better children if they will only live according to its precepts. These young men who are here as your teachers have been reared in the Church of Jesus Christ of Latter-day Saints. Most of them have been born of parents who are members of the Church, and they have been born under the bond of the new and everlasting covenant. They have come out here to this foreign land, obedient to the call of the holy Priesthood, to learn your language, to associate with you in righteousness, to set a good example to you and all the world, and to show you the way that you should walk in, that you might obtain eternal life; and I pray God, my Father, to bless these young men and sustain them in the truth and establish them firmly in the spirit of their mission, that they may

be, indeed, true guides and leaders of the Saints in this land and all who desire to become acquainted with the principles of the Gospel and to walk in the straight and narrow path that leads back into the presence of the Lord. These Elders should live circumspect lives, they should keep themselves pure and unspotted from the world, they should not follow any of the fashions or follies of the world; but they should live above all these things, and set an example worthy of imitation in their lives, that they may obtain the affection and confidence of the people among whom they labor, and that they may fill good and honorable missions, and return, when they shall be released, to their homes, pure and unspotted from the sins of the world.

The Gospel teaches us purity of lives, and teaches us to love one another, to be kind to all mankind, to be a friend to the people of the world, and to let our light so shine that they may see our good works and glorify our Father who is in heaven. We should be true to our covenants which we make in the waters of baptism, wherein we are born again of the Spirit, and become, indeed, the adopted children of our Father and joint heirs with our Lord and Saviour, Jesus Christ.

May the Lord bless you. I must say again, I am pleased to see you. I am thankful that you have received the Gospel. I hope the day will come when you will be able to gather with us in Zion, but I do not advise you to be in haste. I trust that you will remain faithful and true in your fatherland to the Gospel you have received, that you may be able to endure all the trials the Lord may see fit to bring you under. It is through trials, through meeting difficulties, through facing the objection and unbelief of the world that we get strength, that our faith is increased, our comprehension enlarged, and we get a broader and stronger idea of the principles which we have received.

I must say to you, my brethren and sisters, that I know the Gospel is true. I feel it in all my soul that Joseph Smith was a Prophet of the Lord; that he was raised up by the power of God to do the work which he did. It could not have been done by the power of man. * From the day that the Prophet Joseph Smith received his first vision, the world was opposed to him; the preachers of the world claimed that the heavens were sealed over the heads of man, that the canon of scripture was full, that there would be no more messengers from God to man, that the whole Gospel had been given to the world, and that, therefore, it was not right for anyone to claim, especially a child like Joseph Smith was, that the heavens had been opened, that angels had descended from above and had communicated God's will to the soul of man once more. Joseph had to meet all these objections, and hatred was created in the hearts of those who were teachers of religion against him, and thus he had to meet the prejudice and hatred and enmity of all the religious people of the world. They sought to destroy his life from the beginning. Not a moment from the time that he first started his mission until his blood was shed

was his life safe or without being threatened; but the Lord preserved him until he had organized His Church, until he had restored a knowledge of the first principles of the Gospel, and restored the knowledge that we were not only here for our personal salvation, but for the salvation of those who had died without a knowledge of the Gospel. He restored to us the knowledge also that marriage is an eternal principle, that in order that we might have claim upon our husbands and wives and upon our children in the world to come as well as in the present world, we must be united together by the power of God, and that all covenants and agreements and vows that are entered into in this life that are not by Him or by His authority are void and of no effect after men are dead.

Only those principles which we receive from the Lord and those covenants which we enter into by His word and that are sealed by His authority and by His Holy Spirit will endure throughout eternity. Joseph also taught the doctrine of baptism for the dead and that all the other ordinances of the Gospel necessary for our salvation are also necessary for our fathers and ancestors as much as for those who are living, and that the Lord has laid it upon us to perform the work which is necessary for their deliverance from the prison house and from darkness, and bring them to the light of the Gospel, and unite them together under the bond of the covenant of the Gospel of eternal truth. Many glorious things have been restored to the earth through the Prophet Joseph Smith that had never been revealed in such fullness in any other dispensation of the world, so we have great cause to rejoice and to be exceedingly happy, because we have received the Lord's word and God's truth and authority to administer in the ordinances of the Gospel acceptably to Him. God bless you, is my prayer in the name of Jesus, Amen.

Quotations From Our Leaders.

Listen not to the teachings of any man, or any Elder, who says the Word of Wisdom is of no moment, for such a man will eventually be overthrown. These are principles that I have always acted upon, that I have always practiced, and they are what my family practices; they are what Brother Hyrum has always contended for, and what I now contend for; and I know that nothing but an unwavering, undeviating course can save a man in the kingdom of God.—*Hyrum Smith.*

There is no man or woman on the earth who can enjoy solid satisfaction—unalloyed peace and comfort, but in the holy spirit of our religion—in the Gospel of salvation: that is the only source of true happiness.—*Brigham Young.*

No trial is joyous for the present, but grievous to be borne; but trials yield their blessings, when patiently endured. The things that are seen are temporal, but those that are not seen are eternal; and while we look at things that are seen, we are apt to neglect things that are not seen. When

we see things that are by the light of the spirit, and compare them with things that are to come, we say, "It is the Lord; let Him do what seemeth to Him good."—*John Taylor*.

Though the whole world be arrayed against us, the Lord will as sure preserve us and make a little one a great nation as He delivered Israel out of Egyptian bondage; and this Kingdom will become, as Daniel has seen it, a great mountain, and fill the whole earth.—*Wilford Woodruff*.

Joseph Smith, whom God chose to establish this work, was poor and uneducated, and belonged to no popular denomination of Christians. He was a mere boy, honest, full of integrity, unacquainted with the trickery, cunning and sophistry employed by politicians and religious hypocrites, to accomplish their ends. Like Moses of old, he felt incompetent and unqualified for the task, to stand forth as a religious reformer, in a position the most unpopular—to battle against opinions and creeds which have stood for ages, having the sanction and support of men, the most profound in theological lore; but God had called him to deliver the poor and honest-hearted of all nations from their spiritual and temporal thralldom. And God promised him that whosoever should receive and obey his message—be baptised for the remissions of sins, with honesty of purpose, might receive divine manifestations, should receive the Holy Ghost, the same Gospel blessings which were promised and obtained through the Gospel, when preached by the ancient apostles. And this message, this promise, was to be in force wherever and to whomsoever it should be carried by the Elders, God's authorized messengers. So said Joseph Smith, the uneducated, the unsophisticated, the plain, simple, honest boy.—*Lorenzo Snow*.

No man is safe unless he is master of himself; and there is no tyrant so merciless or more to be dreaded than an uncontrollable appetite or passion. We will find that if we give way to the grovelling appetites of the flesh, and follow them up, that the end will be invariably bitter, injurious and sorrowful, both to the individual and society. It is hurtful in example, as well as in its individual effects; dangerous and hurtful to the unwary; while the denial of these appetites—the crucifixion of the flesh, so to speak—and an aspiration for something noble; whenever possible, doing good to our fellow creatures, hoping for the future, laying up treasures in heaven where moth and rust cannot corrupt, and where thieves cannot break through and steal—all these things will bring everlasting happiness; happiness for this world and the world to come. If there is no pleasure in the world except that which we experience in the gratification of our physical desires—eating, drinking, gay associations and the pleasures of the world—then the enjoyments of the world are bubbles; there is nothing in them, there is no lasting benefit or happiness to be derived from them.—*Joseph F. Smith*.

It is the tongue that causes the evils that exist in the world; it is

the tongue that sets nations at war; it is the tongue that causes broils in the domestic circle; it is the tongue that causes the fire of animosity and ill-will to burn in our midst. If we can succeed in governing the tongue according to the mind and will of God, we have got peace in our families, peace in our neighborhoods, peace in our community, and, what is more than all, we have peace with our God.—*Orson Hyde.*

You see dead limbs on trees. Will they ever come to life again after they are dead? No. They must be cut off and thrown back into the earth, to return back to their mother element, and become again quickened by the law they were ordained to keep; and if they are not quickened by that power, they will never be restored again to that tree. No more will you. You have got to keep that law pertaining to that tree, limb or government, or you will never be restored again—never, no never, while the earth stands.—*Heber C. Kimball.*

Also Good For The Reorganites.

COPY OF A LETTER FROM JAMES J. STRANG TO ORSON HYDE AND JOHN TAYLOR, TOGETHER WITH THEIR REPLY.

(Millennial Star, 1846.)

Philadelphia, August 30, 1846.

Messrs. J. Taylor and Orson Hyde—Knowing from your public proceedings, as well as otherwise, that you, and others associated with you, claim the right, and are attempting to use the power of dictating all the affairs of the Church of Jesus Christ in all the world, not under the directions of the first presidency thereof, but independently; I suggest to you the propriety of publicly showing by what means you are authorized to act as leaders to said Church, and offer to publicly discuss that question with you in this city, or any other proper place that will suit your convenience.

Your answer to this, left at the house of Jacob Gibson, on the N. E. corner of Third and Dock streets, near the postoffice, will receive immediate attention.

Yours respectfully,

JAMES J. STRANG.

ANSWER TO THE ABOVE.

Sir—After Lucifer was cut off and thrust down to hell, we have no knowledge that God ever condescended to investigate the subject or right of authority with him.

Your case has been disposed of by the authorities of the Church, and being satisfied with our own power and calling, we have no disposition to ask whence yours came. Yours respectfully,

ORSON HYDE,
JOHN TAYLOR.

The Journal To Be Issued Regularly As Before.

The Journal will continue to be issued on the 1st and 15th of the month as heretofore, unless some future contingency should arise which would make a change advisable.

Furthermore, the serial number will remain as it has been established, this issue being number one to volume four.

The policy set forth in the last edition, which is emphasized in the extracts from the prospectus of the original *Elders' Journal* as reproduced elsewhere in this number will be closely followed. It is our prerogative to make the *Elders' Journal* within itself an argument so invincible in its favor, that no wide-awake, progressive Latter-day Saint can refuse to take it.

This number begins a library of Church literature which should be in every home—a library embracing all the masterpieces of early as well as present writers of surpassing ability in the Church—and what more, the *Elders' Journal* offers the only means existant through which this invaluable collection may be obtained, and that, too, at a cost within the reach of the poorest among the poor.

There are still left a few bound copies of Volume Two, and all volumes of Volume Three are not yet ordered; these will be ready before this reaches our readers, so that there is still an opportunity for a limited number to secure these two valuable compilations filled from cover to cover with matter of the highest quality, among which a great many choice selections from the *Journal of Discourse*, *Millennial Star*, *Juvenile Instructor*, *Contributor*, *Desert News* and other Church publications are taken. They are just the thing for home reading, and no library is complete without them. \$1.25 is the cost of each, post paid. They are neatly bound in high grade cloth, and artistically lettered, making a beautiful as well as indispensable addition to any collection of books.

Mission Conferences.

The conferences throughout the Mission will be held on the following dates at places later to be designated by the conference presidents: In November—South Carolina, on the 4th; Kentucky, on the 11th; Virginia, on the 18th, and North Carolina on the 25th. In December—Ohio, on the 2nd; Alabama, on the 9th; Mississippi, on the 16th; Middle Tennessee, on the 23rd, and East Tennessee, on the 30th. The Florida and Georgia conferences have been held.

These dates have been set at this early season in order to give plenty of time for the selection of suitable places in the country among the Saints where conference can be held, and also enable the Elders to walk to the places of meeting. The brethren have been counseled to come to conference without money, and to preach the Gospel on the way, traveling as the seventies and elders of old, without purse or script. Wherever con-

ferences have been held among the Saints in the past, they have been eager and anxious to entertain the Elders; and we know from the many letters received asking for conferences to be held at certain places, that wherever the meetings are held, the Saints and friends will be more than pleased to entertain the brethren during their short stay in their midst. The meetings on the respective dates will begin at 2 o'clock p. m., and will continue so long as the conference presidents deem wise. Announcement will be made later as to the places selected, in order that all Saints who can may attend, for these meetings will be highly instructive and beneficial, and it is desired that as many of the brethren and sisters be in attendance as possible.

Talks To The Saints.

This is the title of a neat and cogent little work by President J. G. McQuarrie, of the Eastern States Mission, intended to be a help to the Saints. It deals with the principles of fasting, prayer, sacrifice, worship and several other topics of interest to all members of the Church. The Mission has a number of copies on hand which will be sent to anyone for their actual cost, 25 cents, postpaid. We not only recommend this commendable little work to the Saints, but also to the Elders, for they will find it to contain a great deal of valuable information that will help them in their work.

All Elders In Three Missions Subscribers.

All the Elders in the Colorado, the Hawaiian and the Tahitian missions are subscribers to the Journal, and have been for some time past. President Edward S. Hall, of the Tahitian Mission, recently sent in the money for the renewals for all the Elders in that field, and added: "Every one of our Elders has been a subscriber to the Journal for the last two volumes, and they are so well pleased with it that they do not want to be without it."

We have also received words equally as encouraging from the Hawaiian Mission president, and our readers have had the pleasure of reading the expressions of hearty endorsement and co-operation from President J. A. McRae, of the Colorado field.

Announcement.

Our next number, among other things, will contain the beginning of a series of most excellent articles on the first principles of the Gospel, by Elder Orson F. Whitney; also the first half of the concise and convincing little tract by Elder Joseph F. Smith, Jr., entitled "*The Reorganized Church vs. Salvation for the Dead.*" Together with these will appear "*Things that Come Too Late,*" from "*Great Truths;*" "*Suggestions to*

Elders," by Elder B. H. Roberts; and also the commencement of a series of articles on the fundamentals of the Gospel especially adapted for children, written by Elder W. A. Morton. Parents will find this feature a most wonderful help in teaching their little ones.

The Quotation In This Issue.

Special attention is directed to the words of the Prophet Joseph on the front page of this number, which, although written sixty years ago, seems almost to have been expressed especially for this issue.

A Plea For Modern Revelation.

BY ORSON PRATT.

We now appeal to the honesty, good sense and learning of all good moral men, to testify their convictions in regard to the insufficiency of their rules of faith. Is there a man among you who has candidly examined the present confused, divided, distracted state of all Christendom, who is not thoroughly convinced that something is radically wrong? Many of you, no doubt, have in your serious reflecting moments, looked upon the bewildered, blind, cold, formal, powerless systems with which you were surrounded with feelings of sorrow and disgust. You have wished to know the truth, but, alas, wherever you have turned your investigations, darkness and uncertainty have stared you in the face. The voices of several hundred jarring, contending, soul-sickening sects were constantly sounding in your ears; each one professing to be built upon the Bible, and yet each one differing from all the rest. Under this confused state of things you have, peradventure, involuntarily exclaimed: can the Bible be the word of God! Would God reveal a system of religion expressed in such *indefinite terms* that a thousand different religions should grow out of it? Has God revealed the great system of salvation in such vague, uncertain language on purpose to delight Himself with the quarrels and contentions of His creatures in relation to it? Would God think so much of fallen men, that He would give His only Begotten Son to die for them, and then reveal His doctrine to them in language altogether ambiguous and uncertain? Such questions, doubtless, have passed through the mind of many a religiously-inclined person. Millions have been sensible of the midnight darkness, but have not known the true cause; they have acknowledge that they could not understand a very great proportion of the Bible, yet they have believed it to be the word of God; they have wondered that the Bible should be their only rule of faith, and yet so few be able to understand it alike. Many seeing the contradiction, and vagueness, and the uncertainty of all modern religions, professing to have emanated from the same God, have been so disgusted that they have renounced the Bible as a fable invented by priestcraft; others fearing to do this, have poured over whole libraries of uninspired com-

mentaries, seeking after the true meaning of that which they believe God has revealed; and at last, finding the learned commentators as widely disagreed as the sects themselves, they have concluded that the Bible is a great mystery and that God did not intend to have it understood when He revealed it. Others, still, have a little more perseverance, and believing that God would not send a revelation which He did not wish the people to understand, have with great diligence collected vast numbers of the most ancient Greek and Hebrew manuscripts of the sacred books, but here they find themselves utterly confounded: these ancient manuscripts, which they had hoped would reveal the truth, are perverted and corrupted in almost every text, so that they find "an incredible number of different readings" on every page and almost every sentence. From this heterogeneous mass of contradictory manuscripts they give an English translation, and call it the Bible; thus leaving millions to guess out the true meaning, and quarrel and contend with each other because they do not guess alike.

The true cause of all the divisions which distract modern Christendom is the want of inspired apostles and prophets: they, through wickedness and apostasy, lost the key of revelation some seventeen centuries ago, since which time they have been altogether unable to open the *door of knowledge*. Satan has taken the advantage of their dark and benighted condition, and robbed the world of a great number of sacred books, corrupting those few that remained to such a degree that he has got the whole of Christendom quarreling about their true meaning. This pleases him: he cares not how much they contend and fight about religion, as long as he knows that their religion is false; neither does he care how much they are united about religion, as long as he knows that it is not of the right kind. He can tolerate, and, indeed, help his reverend ministers to promulgate all kinds of religion, except that which has true revelators and prophets in it: no other kind of religion displeases him. But for a prophet or revelator to establish a religion on the earth, is more than he can quietly put up with; it strikes a death blow to all that he has been doing since the great apostasy. He is exceedingly frightened, lest some of the old lost books of the ancient prophets and apostles should be again revealed. He is also raving mad, lest the books of the Old and New Testaments should be revealed again anew in their purity as at first—lest every point of Christ's doctrine should be again revealed in such plain, definite and positive language, that no two persons could possibly disagree upon it. This would be exceedingly dangerous to his kingdom; no wonder, then, that he should be full of wrath. But the sincere, honest, humble seeker after truth must have the privilege of finding it, and that, too, in the greatest of plainness, before the overthrow of all nations, that they, by embracing it, may escape the judgments of great Babylon. Yes! the day is come and the time is at hand when all nations are to hear the word of the Lord by the mouth of His chosen apostles and prophets to whom He hath restored the key of revelation for the last time, and for the dis-

pensation of the fullness of times, that all things may be prepared and sealed unto the end of all things, against the day of rest for the meek of the earth.

Good Advice.

(Utah Journal.)

Keep good company or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things. Your character cannot be essentially injured except by your own acts. If anyone speaks ill of you, let your life be so that none will believe him. Ever live, misfortune excepted, within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich if you would prosper. Small and steady gains give competency with tranquillity of mind. Avoid temptation, through fear that you will not be able to withstand it. Earn money before you spend it. Never run in debt, unless you see a way to get out again. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak ill of anyone.

Hints To Parents.

(Selected.)

Always speak in a pleasant voice.

Teach your children how to work; how to obtain a living by their own efforts. Teach them the nobility of labor, that they may respect and honor the producer.

Explain the reason why. The child is a little walking interrogation point. To it all is new. Explain the reason. Your boy will some day repay this trouble by teaching some other child.

Teach your children the evil of secret vice, and the consequences of using spirituous liquors; orderly, punctual, prompt, truthful, neat, faithful and honest.

Encourage your children to be careful of personal appearance; to return every tool to its place; to always pay debts promptly; to never shirk a duty; to do an equal share, and to always live up to an agreement.

Teach your children to confide in you by conference together. Tell them your plans, and sometimes ask their advice; they will thus open their hearts to you, and will ask your advice. The girl who tells all her heart

to her mother has a shield and a protection about her which can come only with a mother's advice and counsel.

If you are a farmer, do not over-work your children, and thus by a hard and dreary life drive them off to the cities. Arise at a reasonable hour in the morning, take an hour's rest after meals, and quit at five or six o'clock in the afternoon. Let the young people, in games and other amusements, have a happy time during the remainder of the day. There is no reason why a farmer's family should be deprived of recreation and amusement, any more than others.

Teach your child the value of the Sabbath as a day for the spiritual improvement of the mind; that on the Sabbath morn the ordinary work of the week should not be resumed; that the day should be passed in attendance upon religious service and other exercise that will ennoble and spiritualize the nature. While rest and recreation may be a part of the day's programme, true philosophy dictates that the spiritual faculties of the nature should be cultivated by setting apart a portion of the time for their improvement.

Teach your children those things which they will need when they become men and women. As women they should understand how to cook, how to make a bed, how to preserve cleanliness and order throughout the house, how to ornament their rooms, to renovate and preserve furniture and clothing, how to sing, how to play various games, that they may enliven the household. They should be taught how to swim, how to ride, how to drive, how to do business, and how to preserve health. The mother should early entrust money to the girl, with which to buy articles for the household, that she may learn its value. Think what a man and woman need to know, in order to be healthy, happy, prosperous and successful, and teach them that.

September Review.

SOUTH CAROLINA.—Union City has been finished by Elders Joseph Nielson and A. W. Archibald. Many friends were made and much prejudice allayed. The mayor of Winnsboro angrily commanded Elders Joseph Anderson and J. L. Oman to leave the city at once, when they asked the privilege of working the town. Bitterness was intense generally throughout the town, so the brethren departed to avoid trouble. A successful branch conference was held at Darlington, Elders John H. Gibbs, A. W. Archibald, J. H. Cook and A. M. Hammon being present. Elders Archibald and Hammon are laboring among the Saints traveling from place to place. They are trying especially to get The Journal into every home. Elder J. E. Bradley and La Roy Baker have a similar calling. Two baptisms were performed during the month, Elders Archibald and Hammon officiating.

JOHN H. GIBBS, President.

FLORIDA.—A general conference of the Elders and Saints was held at Jacksonville on September 1 and 2, President Ben E. Rich being present. The new church building, which was dedicated to the Lord at this conference, was filled to overflowing at all sessions. Brother Rich said it was the best gathering he had attended in Florida. The dedicatory services took place Sunday afternoon of the 2nd, President Rich officiating in prayer. The building was filled with

the hallowed influence of the Holy Spirit, the same possessing the hearts of those present, making them rejoice in the great blessings which the Gospel has brought unto them. On Monday the 3rd a priesthood meeting was held, at which President D. A. Tidwell was honorably released to return home, and Elder C. A. Callis called to succeed him. The Elders were here addressed by Brother Rich, after which they were assigned to their fields of labor. On Sunday morning the sisters held a meeting, which was addressed by Sisters Mary O. Drumiler and Grace E. Callis, the subject, "The Women's Work in the Church," being ably discussed by the two lady missionaries. During the month some of the Elders could not secure entertainment and remained out during the night. Two of the brethren got lost in their travels and spent the night in a school house. Ten baptisms were performed during the month.

C. A. CALLIS, President.

GEORGIA.—The excitement in Columbus has subsided and the Elders are now doing a good work there. Macon affords most excellent opportunities to preach and teach the Gospel, and the renting of a hall is in contemplation. Atlanta, too, is a favorable and promising field, and the work there is telling by the great number of friends and investigators made. Elders George M. Gooch and John A. Lowe were threatened with mob violence in Floyd county, but no trouble developed. In Hall county, a frantic woman attempted to shoot Elders J. M. Moody and E. M. Marshall, but was prevented by the intervention of a third person. Elders La Roy Baker and Moroni Winterton completed a tour among the Saints in Taylor and Chattahoochee counties, distributing many books and Journals, and encouraging the people. On September 8 and 9, a general conference of the Elders and Saints was held at Atlanta. President Rich was present, accompanied by several of the brethren from the Mission office, together with President John H. Gibbs, of South Carolina. Two priesthood and two public meetings were held. The time was most profitably spent, and a thoroughly enjoyable time had by all present. The brethren returned to their respective fields much encouraged by the good instruction given by Brother Rich.

M. P. COSBY, President.

KENTUCKY.—Elders A. R. Meacham and Joseph F. Walker, who are laboring in Christian county, report that they are unable to fill the calls made of them by friends and investigators. The use of the court house at Pikeville was obtained by Elders W. A. Hatch and Duncan Stewart, and several were led to investigate the Gospel through the meetings held therein. Many friends of the truth were made. Near Rushbranch, Marion county, eleven meetings were held and two baptisms performed by Elders Hyrum Allen and M. P. Stinson. On the 8th and 9th, President James A. Christenson and Mission Auditor R. Ray Nixon met ten of the Elders in branch conference near Bedford. The use of the court house was first granted to the brethren, and afterwards refused, making it necessary for the meetings to be held outside the city. Nine children have been blessed and thirteen baptisms performed during the month. In Laurel county, Elders John H. Snow, David Penrod, Gus Williams, Edward Kofford and Brother R. J. Strong attended a Baptist meeting. One of the preachers rehearsed the fabrications afloat concerning the Latter-day Saints and added thereto his own individual tirade of abuse. After the services the Elders tried to get a conversation with the Baptist exemplar, but he refused either to talk to or to listen to the brethren. A few days after this happened a mob came to whip Elders Snow and Kofford, but friends protected them.

JAMES CHRISTENSON, President.

MISSISSIPPI.—A branch conference was held at Darbon, President E. D. Buchanan and seven other Elders being in attendance. Several well patronized meetings were held with beneficial results. One baptism followed. Another similar gathering convened at Red Hill. The Saints and friends from far and near were present, and an outpouring of the Spirit of the Lord was enjoyed by all assembled. Winston and Pearl river counties are fruitful fields, and the Elders laboring therein are favored greatly in their work by kind friends and faithful Saints.

E. D. BUCHANAN, President.

OHIO.—Some of the Brethren in the country have been compelled to sleep in

the open, but without serious effects to the exposed brethren. Elder J. F. Corbett has been placed in charge of the Cincinnati work. On September 6, Elders George W. Miller and Wm. O. Patterson, of Dayton, were asked to meet a Reorganite elder in conversation. When the brethren arrived at the place appointed they found about thirty-five people present, all of whom, together with the Reorganite representative spoken of, insisted on a discussion. Several Reorganite members after the argument invited the Elders home, while others said they were through with the Reorganites. Ridicule formed a strong part in the argument of the opponent. Street services are successful wherever held. Two baptisms are reported for the month.

SYLVESTER BROADBENT, President.

NORTH CAROLINA.—School houses are opened on the right hand and on the left to Elders Angus F. Pierce and Gwyne Page, and Elders A. A. Andrews and J. F. Clark. A Baptist minister challenged Elders A. W. Anderson, J. E. Facer, C. E. Allred and M. B. Farr to a joint debate with the understanding that the Bible be the authority on all doctrinal points. A large concourse of people listened to the discussion. The minister, as usual, violated his agreement, taking the Voice of Warning and grossly misconstruing and twisting paragraphs therein to meet his own purpose of prejudicing the audience. Elder Anderson replied, and the minister acknowledged that the Elder's position was backed on scripture, but some people were displeased with his remarks, and therefore tried to raise a disturbance. The next morning the Elders received a note reading thus: "Mr. Mormon Elders From Hell—We will give you just twenty-four hours to get out of this county," and threatening the lives of the brethren if they did not leave. Friends took the matter up, and at the expiration of the allotted time the brethren were under the protection of a guard of seven armed men at the home of a Mr. Hardin—a deacon of the church—the men declaring that "Mob law shall not rule here." Nothing further developed. Elders Peter G. Whitehead and Joseph E. Nielson attended a sectarian meeting at which the minister in the pulpit pointed them out to his congregation as "Followers of Joe Smith, the horse and chicken thief," and also as "the man who led the Mountain Meadow massacre." After services the Elders tried to get a conversation with him, but he sneaked away like the miserable cur he was. President Berrett on his way into the country to do some baptizing was assailed by a man who threatened to "lay him out" with a club, but escaped unharmed. Eight baptisms were performed during the month.

JOHN A. BERRETT, President.

EAST TENNESSEE.—Bristol was opened by Elders W. A. Walker and George L. Hobson. The work is favorably progressing. After meeting held in a school house, Elders I. L. Ballard and L. P. Allen remained in the building over night. No one would give them entertainment. While conversing with a minister, Elders I. W. Aldroyd and Wm. P. Killian were ordered to leave by two men from the crowd of listeners. Threats were made, and the brethren departed. President Ball, together with Elder Scott Hinman, are visiting Elders and Saints throughout the conference. Two of the brethren spent a night in the woods, being unable to get entertainment. Five baptisms are reported for the month.

LYMAN J. BALL, President.

ALABAMA.—President Jacob A. Paton and Elder W. H. Wiser have completed a very successful tour among the Saints in the central counties, and report the Saints visited as trying diligently to live up to the commandments of the Lord. Members living sixteen miles apart in Autauga county are meeting once a week in sacrament meetings. Elder George W. Chapman has been sick at Huntaville, but at this date is convalescing rapidly. Two baptisms were performed during the month.

MIDDLE TENNESSEE.—Branch conferences were held at Magnolia on August 19 and 20; at Big Rock, 23 and 24; Rose Hill, 26, and Glen Raven, September 2. All were well attended by Saints and friends, President Bocker, together with several of the Elders, being in attendance. A committee of Saints and Elders has been appointed to devise ways and means for the building of a church at Magnolia. The ground has been secured and sufficient money raised

to purchase the lumber. Work on the structure is expected to begin about October 1. Street meetings have been held each night in north and south Nashville, and also in the city proper. President Bocker in visiting the Saints has held testimony meetings with them with gratifying results. Several baptisms have been performed during the month.

VIRGINIA.—Rain has hindered the work somewhat during the month. On August 25 and 26, a branch conference was held at Cripple Creek, Wythe county, eight Elders being present. Westmoreland county has been finished by Elders A. M. Palmer and A. C. Schow. These brethren are now working in Richmond. President Rands was asked to speak in the Methodist class meeting in Smyth county, and was also invited to preach to the people at night. A good audience was in attendance, and an excellent meeting was held. Thirteen baptisms were performed during the month, eight by Elders J. C. Farr and T. E. Ricks, and five by Elders George A. Webb and Ray A. Dahlquist.

H. ASHLEY RANDS, President.

MISSION OFFICE—President Rich arrived from the West on August 29, finding everything in the Mission in first-class condition. On the 1st and 2nd of September he attended the general conference at Jacksonville, Fla., dedicating the new church building. On the 8th and 9th he met with the Saints and Elders in conference at Atlanta, Georgia. On the 14th he again departed for Zion to attend the October conference and to attend to such matters pertaining to the completion of his new home as require his attention. The other conferences in the Mission will be held upon his return according to the dates set. The various departments of work at the Mission office and the Elders laboring therein are as follows: Elder C. E. Dinwoodey occupies the position of Mission secretary, and has charge of all the buying and the correspondence; Elder A. C. Jensen as book-keeper and treasurer. Elder J. M. Cummings has charge of the commissary, and also assists Elder Richard Summerhays in the subscription department of The Journal. Elder Leonard Moncur takes care of the mail department, and also attends to the filing of all letters and reports. Elder Loraine Bagley is the Mission stenographer, and presides at one of the three typewriters in constant use—the other two operating in the department of secretary and Journal subscription, respectively. Elder A. B. Walton is the history copyist, and Elder J. Stokes, Jr., assists Brother Rich in editing and publishing The Journal. Sister Eugenia Neff Stokes, wife of Elder Stokes, is in charge of domestic affairs at the Mission home. Regular theological exercises are held at the office at 8 o'clock every morning and on the Sabbath day, at 10 o'clock. Sacrament meetings are held every Sunday at 2 p. m. Frequently cottage meetings are held in the city, and oftentimes appointments are filled at points accessible in the adjacent counties.

The arrivals and appointments during the month are as follows: On the 1st, Elder John W. Blazzard, Thatcher, Arizona, to Florida; on the 8th, Elders Thos. E. Foote, Provo, Utah, Geo. W. Dees, Weston, Idaho, and Harvey Arline, Seffner, Florida, all assigned to Georgia; and Elders George Perry, Perry, Idaho, and Robert A. Meeks, Thurber, Utah, both to South Carolina. Elder C. A. Callis has been appointed to succeed Elder D. A. Tidwell in the Florida Conference, and Elder Brigham Nielson, to succeed Elder M. P. Crosby in the Georgia Conference.

Honorably released: Elders W. H. Little and M. P. Crosby, both of Georgia; W. A. Walker, of East Tennessee; D. A. Tidwell, of Florida; and W. O. Patterson and Lawrence Johnson of Ohio.

Transfers: Elders LaRoy Baker and M. T. Harmon, from Georgia to South Carolina; Elders A. B. Walton and Leonard Moncur, from Georgia to Mission office; Elder Wm. R. Messick, from South Carolina, and Elders W. Aird Macdonald and George M. Bartholomew from the Mission office to Georgia; Elder E. F. Marshall from Georgia to Virginia; Elders George Berry and Joseph E. Gubler from Mississippi to East Tennessee; Elders Joseph S. Fish and George L. Spangenberg from Florida to Ohio. During the past month and throughout the whole summer the Elders have been comparatively free from sickness, and nothing has happened to retard the work.

Notice.

There was no issue of 'The Journal' on September 15. This for the information of those who might think their paper was lost. We desire to impress upon our readers' minds that it might happen sometimes that, for circumstances entirely beyond our control, The Journal will be a little late; therefore, we ask our subscribers to wait at least a week or ten days after the date of issue before writing to us about the unreceived copy. This will save the possibility of their Journal and their letter passing each other in transit, and also avoid the necessity of our writing a letter of explanation. We appreciate the eagerness with which The Journal is looked for, and the enthusiastic desire to receive it hot from the press exhibited by our patrons, and we shall do all we can to please them, and we offer this suggestion simply as a matter of time saving to us.

This issue contains eight extra pages. The regular size of sixteen pages will hereafter be maintained, unless it occasionally happens that we favor our readers with additional matter.

Many Good Words For The Journal.

Since our last issue we have received one hundred and sixty-three complimentary letters from our friends, all of which speak in the highest terms of The Journal. As stated before, we cannot give space to individual mention of all our interested and appreciative readers who have so many encouraging things to say about The Journal, for it is manifestly clear that this would be impossible unless the regular matter were crowded out—a thing no subscriber desires; then, too, we take it, that special mention is not the object in view entertained by all those who address us, for sending their expressions of good will and praise, for this would insinuate that our patrons are insincere—something that all the evidence at hand will not warrant; however, we do desire to repeat to all our devoted friends that we do appreciate their hearty support and their many encouraging words of appreciation of The Journal's merits.

Duty.

(Northwestern Christian Advocate.)

Many complain that duty is not easy; that it is a taskmaster; something from which they would be free. The cure for that condition is not the giving up of duty, however hard it seems, but if anything a more determined purpose to do whatever is set to do with constant prayer for patience and the power of continuance. Then, in time—and time is always an important element in making a Christian—Christ will reveal himself as the Friend that sticketh closer than a brother, and the faithful servant will pass into the devoted friend, and he will hear the Lord say: "You are my friend, for you have learned to do my will," and then duty will have a new name though it will not be wholly lost in love.

IMPORTANT—*The safest way to remit for subscriptions is by money order, registered letter, or draft. We are not responsible for money sent in any other way, and our experience causes us to caution our patrons not to send silver. Coin cards heretofore sent out will be abandoned henceforth, and they should not be used now, because of the great risk attached to this method.*

SUBSCRIBERS.—Look in your Journals for receipts of your renewals.

Died.

DORMAN.—Mrs. Love De Ann Dorman, beloved wife of Brother E. D. Dorman, of Bradleyton, Ala., on September 8. Sister Dorman has been a most faithful Latter-day Saint since her baptism in 1894, and a kind mother to the Elders. She is survived by her husband and eight children.

Report of Mission Conference for Three Weeks Ending September 15, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused En't	Tracts Distrib'd	Books Sold	Books of Mormon Sold	Books Other-wise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jur. Sub.	Don't News Sub.
J. A. Paton	Alabama	1144	527	135	186	20	1794	49	2	19	49	1124	3				9	1
L. J. Ball	East Tenn.	1172	1160	141	470	31	2412	125	9	27	41	717	5				1	1
C. A. Callis	Florida	1252	8967	21	587	6	791	29	1	9	67	1084	5				3	1
M. P. Cosby	Georgia	2092	8178	883	580	46	2691	878	8	41	81	1218	1				13	1
J. A. Christenson	Kentucky	1987	1822	143	628	50	2496	110	3	46	137	1847	6	9			13	
W. D. Bocker	Mid. Tenn.	1578	1071	315	455	75	2374	159	2	9	60	1157	4				10	8
E. D. Bachanan	Mississippi	729	267	11	382	2	455	20	6	24	44	644	5				5	1
J. A. Barrett	N. Carolina	1259	314	42	385	24	882	18	3	22	60	627	9	7			4	1
S. Broadbent	Ohio	1125	3746	349	426	2740	173	8	87	67	1158	1	2				1	1
J. H. Gibbs	S. Carolina	1798	821	397	1190	10	2469	65	4	45	87	1208	4	6			9	2
H. A. Rands	Virginia	1469	1007	76	556	71	2913	107	3	37	46	1208	1	6			15	3
Totals		15555	17390	2018	5044	378	21587	1283	49	316	748	11492	24	52			88	15

Opportunity.

(Walter Malone in Munsey's.)

They do me wrong who say I come no more
 When once I knock and fail to find you in,
 For every day I stand outside your door
 And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
 Weep not for golden ages on the wane!
 Each night I burn the records of the day;
 At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
 To vanished joys be blind and deaf and dumb;
 My judgments seal the dead past with its dead,
 But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
 I lend my arm to all who say "I can!"
 No shamefaced outcast ever sank so deep
 But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast,
 Dost reel from righteous retribution's blow?
 Then turn from blotted archives of the past
 And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
 Art thou a sinner? Sins may be forgiven;
 Each morning gives thee wings to flee from hell,
 Each night a star to guide thy feet to heaven!

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We believe that religion is instituted of God, and that men are answerable to Him, and Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.—JOSEPH SMITH, THE PROPHET.

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The "Reorganized" Church vs. Salvation For The Dead.

BY ELDER JOSEPH F. SMITH, JR.

The most valuable and able article to follow in this and the next issue under the above title, was printed in tract form and copyrighted by the author. However, through his kindness and courtesy we are able to present it to our readers through The Journal. We recommend a careful reading of the same, first, because of the importance of the subject, and, second, because of the proficient way in which it is treated.

By way of introduction, we desire to submit an editorial from the *Desert News* inspired by the appearance of the pamphlet above spoken of. It fits the case so well that we feel prompted to introduce it by way of a preface to the regular article. Under the caption, "The Reorganites," the *News* said:

Elder Joseph F. Smith, Jr., in his little pamphlet on Salvation for the Dead and the so-called "Reorganized" church, refers to the members of that denomination as "Reorganites." The term is new, but, as already pointed out in these columns, it is preferable to the name "Josephites," since they are not the followers of the Prophet Joseph. They might more properly be called Briggsites, and Burleyites, after the gentlemen who founded the sect in 1853 and in 1860 "presented" it to the present head.

The "Reorganites" have lately unfolded strenuous activity in the hope of profiting by the onslaught of apostates and traitors upon the Church of Christ. They have actually joined hands with an element similar to that which about sixty years ago caused the murder of the

Prophet and Patriarch, and so perfect has the harmony between them proved, that in the general cry of "crucify!" it has been impossible to separate the voice of the "Reorganites" from that of their raving friends and allies.

How inexpressibly sad is the spectacle of the leaders of the "Reorganites" arrayed against the faithful followers of the Prophet Joseph! Judas, selling his Master! Brutus, stabbing Cæsar!

The Prophet Joseph and his brother, Hyrum, were true as steel to each other. They were one in everything. They labored together, in health and sickness, in prosperity and adversity. We see them together on Fishing River wrestling with the destroyer that went through the camp, until God gave them victory. When Joseph was attacked, even by his own brother, William, it was Hyrum who stood by him and defended him. When the Prophet went to Washington to plead the cause of the persecuted Saints, Hyrum presided over the Church. And, when Joseph and Hyrum were imprisoned in Carthage, one of the last thoughts of the Prophet was: "If only my brother Hyrum were free, it would not matter with me!" Joseph and Hyrum were indeed one, heart and soul! How inexpressibly sad, therefore, to see the descendants of Joseph in the ranks of the bitter enemies of the descendants of his most beloved and most highly gifted brother, because they are as faithful and loyal as was the Patriarch, to the Prophet.

Now, what is their complaint? In private conversations and public declarations the burden of the argument is that the leaders of the "Reorganites" have set themselves the task of "pleading the cause of injured innocence." That is the crux of the matter, the central point of their position. They may talk of "law-breaking," of the necessity of repentance, etc., but these are only side movements intended to lead up to the chief point, "injured innocence."

And by this they mean that someone has robbed them of their alleged right to preside over the Church. When their arguments are thoroughly sifted, it will be found that they regard the Church as a farm, or the Saints as a flock of sheep, once the property of the Prophet Joseph, to which they have a possessive right, by virtue of birth, and that when the people, under the direction of the Spirit of God, chose a presidency, they became "injured" innocents. That is the sum and substance of the "Reorganite" contention. It is an attempt to perpetuate the error of William Smith, who, in a letter to the Twelve, June 30, 1845, wrote: "I want all men to understand that my father's family are of the royal blood and promised seed, and no man, or set of men, can take their crown." That is, actually, the platform of the "Reorganites."

That their position is radically wrong is self-evident. The Church never did belong to any man, or family, and never will. It is God's Church, and He raises up leaders, as He sees necessary. Succession to presidency by birth is not a principle of the kingdom of God. Samuel succeeds Eli,

though not of the same family, even. David succeeds Saul, though God might have spared Jonathan for that position. Our Savior, the Captain of our salvation, was of the tribe of Judah, to whom nothing was said of Priesthood, and not of Levi. Nephi succeeds his father, though his older brothers may consider themselves "injured," and apostatize. And so all through the history of the dispensations of God. There is no succession to office by virtue of birth alone. The position is fundamentally false, and once established would be destructive of the Church, just as that principle applied to our civil institutions would destroy the government of the American Constitution, also inspired by the Lord. The "Reorganites" need to be called upon to repent of this grievous error into which they have fallen, through a sinful desire for a position which no man can either give or take, but which the Almighty has retained as His prerogative, to bestow in accordance with His eternal plans and purposes.

The "Reorganites," in the very name they have assumed, confess that they are wrong. The Lord does not "reorganize" churches. "Behold, I make all things new!" Men "reorganize." Men put new patches on old cloth, and sometimes they endeavor to make a new garment of nothing but old, worn-out, soiled patches. That is the experiment tried by the "Reorganites." But this is not God's way. Whenever a dispensation has ended in error, God has, in His own time, instituted a new. But concerning this last dispensation established through the instrumentality of the Prophet Joseph, the Lord expressly stated that it was to be "everlasting." If the word of God is true, there is no need, or room, for a "reorganization" of His Church.

And now the article:

The so-called "Reorganized" church, which is so bitter in its antagonism towards the Church of Jesus Christ of Latter-day Saints, has claimed from its beginning to be teaching and practicing the doctrines of the Gospel as they were revealed from God through the Prophet Joseph Smith. Its officers declare that they are walking in the footsteps of the martyred Seer; hewing closely to the line, and observing in all things the commandments which were given from God through his instrumentality, without variation, change, or loss of power from all that pertains to the salvation of the human family in this dispensation of the fullness of times.

Their foundation is built upon the absurd and misty claim that the Church of Jesus Christ of Latter-day Saints, which was established April 6, 1830, through the labors of Joseph Smith the Prophet and the will of God, was "rejected with its dead for transgression of its members," and that the "Reorganized" church is a "new organization"* which God

*In a number of articles by Zenas H. Gurley, one of the founders of the "Reorganized" church, in the *Saints' Herald*, Vol. I, the "Reorganization" is referred to as "a new organization of the Church." This agrees with the statement of the president of that church, in the *Saints' Herald*, Feb. 17, 1904. Said he: "The Church, using the word to mean the Church rejected, has not been again received."

raised up to succeed the original—but as they would have us believe, “rejected”—Church.

It is not my purpose to discuss the foolish question of the “rejection of the Church,” but to examine the Reorganite position in regard to salvation for the dead; and to show their lack of harmony with the teachings of the Church of Jesus Christ of Latter-day Saints pertaining to the dead, as those teachings have been revealed through the latter-day Prophet.

It stands to reason that if the Lord rejected His Church *with its dead* because of transgression, or any other cause whatever, that He would not raise up a substitute church to carry on His work on earth and still keep the dead—who could in no wise be held responsible for the rejection—in suspension, and deny to them the privilege of receiving the ordinances of the Gospel by proxy according to the revealed plan of God as it was ordained from before the foundations of the world were laid, as a means of salvation to those who die without a knowledge of the Gospel. To any reasonable mind this truth would need no argument. Yet the “Re-organized” church declares that the Lord did this very thing; and in the light of the revelations given to the Prophet Joseph as well as those in the ancient Scriptures, which bear on this subject of salvation for the dead, their declaration is fatal to their organization; it stamps it as fraudulent and their officers as impostors. A church without salvation for the dead, according to the revealed will of God to the Prophet Joseph Smith, cannot be the Church of Christ.

When the Angel Moroni appeared to Joseph Smith on the night of September 21, 1823, he imparted to the youthful Seer many truths of the greatest importance pertaining to the restoration of the Gospel and the establishment of the Church which, the angel said, was about to take place. These instructions were of such weight that they were repeated twice more that night and again the following day, in order that this young man, upon whose shoulders the burden of the latter day work should rest, might be sufficiently impressed with the greatness and importance of his mission. Among the instructions given by the angel at this time, the doctrine of salvation for the dead had an important part. This heavenly messenger said that the prophecy of Malachi the Prophet was about to be fulfilled, and he quoted the fourth chapter of Malachi, but with this variation:

“For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch. * * * Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of that great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to their fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.” (History of the Church, Vol. I, page 12.)

At that time the full meaning and glory and significance of this in-

struction were not understood by the Prophet, although it made a deep impression on his mind. On the 3d day of April, 1836, it was fulfilled, for Elijah the Prophet appeared in the Kirtland Temple to Joseph Smith and Oliver Cowdery, and conferred upon them this Priesthood and the keys of the salvation for the dead, stating that—

“Behold the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come. To turn the hearts of the fathers to the children, and the children to their fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.” (Doc. and Cov. 110:13-16. History of “Reorganized” Church, Vol. 2, page 47.)

Following the bestowal of this Priesthod with its keys, the spirit of salvation for the dead was poured out in abundance upon the heads of the Prophet and his people whose hearts began to turn toward their dead fathers. After the Church settled in Nauvoo, baptism for the dead was instituted, the Lord, at first, permitting the ordinance to be performed in the Mississippi river, but later revealing to the Saints that the proper place for this and other rites for the salvation of the dead, must be performed in a Temple built purposely for such ordinances, and that only in times of their extreme poverty could these ordinances be performed elsewhere by His people. Such a Temple the Saints were commanded to build, and on the 21st of November, 1841, baptisms for the dead, which had been discontinued in the river at Nauvoo by command of God, October 3, 1841, were resumed in the font of the Lord's House, which had been dedicated for that purpose.* These ordinances continued to be performed until the Temple was completed and the Saints were driven from Nauvoo. The spirit of Elijah's work, which had rested so mightily upon the Prophet Joseph, continued with Brigham Young and the “Mormon” people during their travels in the wilderness, and when they arrived in the valleys of the Rocky Mountains, the first commandment to them from the Lord, was to build a Temple to His name, where the ordinances of salvation for the living and for the dead could be performed. This work was done as speedily as possible and from that day to the present the spirit of Temple building and of Temple work for the salvation of mankind has continued with the Church.

This action on the part of the Church under the leadership of the successors of Joseph Smith is in harmony with the Scriptures and the teachings and commandments given to the Prophet. He declared that baptism for the dead—the opening of the prison house to them that sit in darkness, and the proclamation of liberty to the captives—was the most glorious of all subjects belonging to the everlasting Gospel, and

*The font was dedicated November 8, 1841, by President Brigham Young in the presence of and under the direction of the Prophet Joseph Smith. *Millennial Star* 18:744-745.

so greatly was he wrought upon by this work that the subject occupied his mind almost constantly before his death. Moreover, a short time before his martyrdom, the Prophet bestowed upon the Twelve Apostles—who constitute the second quorum in the Church—all the keys and all the ordinances and Priesthood necessary for them to hold in order to carry on this great and glorious work of universal salvation.

That the Twelve did receive these keys and powers, we learn from the following quotations from the *Times and Seasons*. Orson Hyde, one of that quorum said:

"Before I went east on the 4th of April (1844) last, we were in council with Brother Joseph almost every day for weeks, said Brother Joseph in one of those councils, there is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your endowment before the Temple is finished. He conducted us through every ordinance of the Holy Priesthood, and when he had gone through with all the ordinances he rejoiced very much, and said, now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up; and now, said he, on your shoulders will the responsibility of leading this people rest." (*Times and Seasons*, Vol. 5, page 651.)

This testimony is corroborated by the testimony of Elder Wilford Woodruff, which is found in the same volume, page 698, wherein he says:

"And when they (the Twelve) received their endowment, and actually received the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve (Joseph) exclaimed, "Upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now."

Sister Bathsheba W. Smith, wife of George A. Smith, one of the Twelve to whom these keys were given, was present in the council meetings above referred to, and in an affidavit, dated November 19, 1903, says:

"In the year 1844, a short time before the death of the Prophet Joseph Smith, it was my privilege to attend a regular prayer circle meeting in the upper room over the Prophet's store. There were present at this meeting most of the Twelve Apostles, their wives and a number of other prominent brethren and their wives. On that occasion the Prophet arose and spoke at great length, and during his remarks I heard him say that he had conferred on the heads of the Twelve Apostles all the keys and powers pertaining to the Priesthood, and that upon the heads of the Twelve Apostles the burden of the kingdom rested, and that they would have to carry it."

(To be continued.)

Suggestions To Elders.

BY ELDER B. H. ROBERTS, IN *MILLENNIAL STAR*, 1888.

In the concluding paragraphs of a revelation on the subject of priesthood, the Lord says:

"Now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted

worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. (Doc. and Cov., sec. cvii. 99, 100.)

We have no doubt but there is a general desire among the brethren of the priesthood to know their duty and then do it; especially is this the case with the elders who have been sent to these lands to preach the Gospel. The duties and labors of these brethren are varied, consisting not only of preaching the Gospel, but also administering in all the ordinances and ceremonies pertaining to it. They are required at times to baptize people for the remission of their sins, and to confirm the members of the Church and bestow upon them the Holy Ghost by the laying on of hands. At other times they are called upon to anoint the sick with oil, or to confirm the anointing performed by others, and rebuke the sickness or disease, and bless with life and health those who are afflicted. Then they are called upon to administer the sacrament of the Lord's Supper, and all these things should be done decently, intelligently, and in order that no reproach or derision may be thrown upon the work of God by reason of their awkwardness in any of these things.

Nor is the derision from strangers, who may witness any bungling administration in these ceremonies, the worst evil feared. But any blundering on the part of those who administer is very apt to have an evil effect upon the mind of those receiving the administration, and sometimes the adversary takes advantage of these things and creates doubts or suspicions in those receiving the ordinance as to the validity or power of the administration. We are acquainted with several circumstances where the most disastrous results have grown out of this very thing. Too much care cannot be exercised in these matters.

So far as the ceremony connected with baptism is concerned, the words to be used are given in the Scriptures (see Book of Mormon, III Nephi xi, 24-26, Doc. and Cov., sec. xx, 72-74); so also in blessing the sacrament; but in the matter of confirming people members of the Church and bestowing upon them the Holy Ghost, anointing or blessing the sick, naming and blessing children, or even of ordaining men to the priesthood and assigning to them their position or office in that priesthood, we know of no formula that is given in the Scriptures. The matter seems to be left to the good taste and judgment of those who administer, without binding them to any set forms. On the whole, we rather like the idea of these things being so left, since we can see it gives more liberty for the operations of the spirit of God; that is, the mind of the administrator being free from stereotyped forms, he is at liberty to pronounce whatever the Spirit of the Lord may put into his heart to say. And where the Elder has learned his duty and has given these matters careful consideration, a beautiful and powerful administration is usually the result.

But, unfortunately, it sometimes happens the Elders who have never learned well their duty nor considered these things carefully, are called

upon to administer; and neither judgment nor good taste is liable to dictate what they should say; and much evil may result from their not knowing how to perform properly these duties.

For the benefit of the young and inexperienced Elders, and for the older ones, too, who may have been careless hitherto in respect to these matters, we offer the following suggestions:

While the form of words are for any ordinance, as in baptism and the administration of the sacrament, it should be carefully learned by the Elders, that they may be always ready when called upon to officiate. And where no formula is given, then the objects to be accomplished by the ordinance should be noted, and such a form of words fixed in the mind as will in the most direct and simple manner attain those objects. We say direct and simple because these are qualities, excellencies, we may say, which enter into all the administrations in the Gospel. They are characteristics of the whole plan of salvation. In proof of this we ask what could be more simple or direct, than the ceremony said at baptism: "Having been commissioned of Jesus Christ, I baptize you in the name of Father and of the Son and of the Holy Ghost. Amen." There is not a superfluous word in it, nor is anything omitted necessary to be said. So with the prayer that is given to be said in blessing the bread and water to be used in the sacrament. So, too, these characteristics of directness and simplicity are found in the great model prayer taught by the Savior to His disciples, and to our own mind this beautiful simplicity and directness of everything associated with the Gospel is part of its divinity, and one of the greatest evidences that it emanated from God, who sustains and governs the great universe by the simplest means. In those ordinances, then, where the form of words to be used is left for the administrator to choose, we would say let such a choice be made as will keep those administrations in harmony with the whole spirit of the Gospel—let simplicity mark their outline; and let such words be employed as will at once accomplish the object of the ordinance. To illustrate: In confirming a person a member of the Church, the Elder, calling the person by name, as he should do, and then in the name of the Messiah, sometimes says: "We lay our hands on your head *to confirm you a member of the Church, etc., and that you may receive the Holy Ghost,*" and then goes on and pronounces a number of blessings on the person; but he neither, technically speaking, confirms him a member of the Church nor bestows on him the Holy Ghost. It would be much better to make use of such words as will at once accomplish the object. Say, for example, after calling the person by name, "In the name of Jesus Christ we confirm you a member of the Church, etc., and say unto you, receive ye the Holy Ghost." That really covers the ground. But if an Elder's heart is filled with blessing for the persons to whom he administers, and the Spirit prompts him to pronounce blessings upon them for their encouragement, or the strengthening of their hope and faith and virtue; or if he is prompted to tell them what particular

gift the Holy Ghost will develope within them, or to admonish them against evil, all well and good; with one of old we say, "Quench not the Spirit, neither despise prophecy," but let good taste and judgment and the Spirit of God preside in these things.

Now, as to administering to the sick. Here, from the very nature of things, the manner of administration is left to the judgment of the Elders officiating. Still there are general outlines that may be pointed out even here. The law of the Lord to the Saints is that if any of them are sick, they are to call for the Elders of the Church; and they shall pray for them, and anoint them with oil, and the promise is made that the prayer of faith shall save the sick, and God will raise them up. (James 5:13-16.)

It is customary for the Elders, when called upon for two or more of them to go, and anoint with oil, and it is understood that another will confirm the anointing, and perhaps will be moved upon to rebuke the disease and bless the sick with life and health. But the one who anoints the sick sometimes not only does what he is appointed to do, but a great deal more. He both anoints and confirms the anointing, and pronounces every conceivable blessing upon the head of the one to whom he administers. This would be all right, if he were alone, but when another is to follow him it is most perplexing to that Elder, as he feels that there is nothing for him to do. Let those who are called upon to anoint do that, and do it in the name of the Lord, and to the end that the person may be restored to health; but let him leave the rebuking of the sickness and the confirming of the anointing to him who shall be assigned to perform that part of the ceremony.

Another remark, in passing, respecting anointing. The law of the Lord is that the sick should be anointed with oil. We know of no commandment that they should take the oil internally, and through the anointing the Spirit of the Lord will be conducted to the whole system and renovate it and make it whole, and there is no need of taking it internally. Then again some potter around with a spoon as if they were afraid that a drop too much might be used. Never mind the spoon. Pour on oil from the vessel in which it was consecrated, and don't be too careful in using it. Aaron was anointed with oil, according to David, until it ran down upon his beard on the skirts of his garments, and we have no account of his complaining about it. We do not make this reference in order to have the Elders too lavish in the use of oil, but we do think more than a drop or two should be used, and it should not be used as if they were afraid of it.

We have not made these remarks for the purpose of binding up the Elders in their feelings when administering in the ordinances we have named, but to the end that they may learn their duty in respect of these things, and have greater liberty of the Spirit in the administrations, which can only come by having a consciousness of the ability to do them properly and well.

The Gospel Of Jesus Christ.

BY ELDER ORSON F. WHITNEY IN MILLENNIUM STAR, 1882.

The Gospel of Christ is the science of salvation. Like any other genuine science, it is based upon eternal truth, and is the compiled, epitomized result of experience, profound research and intelligent reflection. It is the condensed product of divine wisdom, the *summum bonum* of celestial knowledge, the key to all heavenly mysteries, and the only way that leadeth unto everlasting life. It embraces all truth, whether known or unknown. It incorporates all intelligence, both past and prospective. No righteous principle will ever be revealed, no truth can possibly be discovered, either in time or in eternity, that does not in some manner, directly or indirectly, pertain to the Gospel of Jesus Christ. It is the way of salvation in this life; it is the means of exaltation in the life to come. It can never be dispensed with, for it will never cease to be necessary. It is a medium of never-ending exaltation and advancement. It encompasses all virtue, and precludes all vice. Error cannot invade its dominions, nor truth transcend its boundaries. Eternal life, because it includes all other gifts, is called the greatest gift of God. The Gospel of Jesus Christ, because it comprehends all principles of progression, is the only means by which eternal life may be attained and perpetuated.

The principles which compose the Gospel—not merely the first principles, but all that have been or will ever be revealed—are self-existent and everlasting in their nature. They have existed from all eternity, and will endure through all the eternities to come, for they are absolute, essential, uncreated truths, without beginning of days or end of years, the same yesterday, today and forever. Concerning the time, place and method of their compilation—if we may with propriety assume such an event ever to have occurred—the legislative process of appropriation, arrangement and systemization, whereby these self-existent laws were rendered subservient to the designs of Deity, and made applicable to and operative in the salvation and exaltation of human souls and worlds, it is not man's present province to inquire. Such a question would necessarily involve the consideration of the beginning of God's limitless creations, the beginning of things which to us have no beginning, a subject so vast and incalculably comprehensive as to be beyond the conception of any intellect of inferior capacity to that Master mind which designed and organized the heavens and the earths, and numbered by and known unto whom, alone, are all the creations which His mighty hand hath made. It should, therefore, suffice us to know that the Gospel in its present form is of inconceivable antiquity; that ages on ages before the foundations of this earth were laid, ere the morning stars sang together and all the sons of God shouted for joy, at the hour of its nativity, this everlasting scheme has been adopted by the heavenly powers as the means of its predestined sanctification; and moreover that through the application and operations of this same unchangeable, puissant plan, millions on millions of worlds,

with all their countless hosts of human and other inhabitants, had been redeemed and glorified prior to the period when this little planet, our mother earth, was numbered among the creations of God.

Nothing could be more at variance with all correct ideas concerning the character and attributes of the great Creator, than to suppose the plan of life and salvation to be the peculiar property of any one planet, of any one people or of any particular period of human history. The simple fact of there being but one such plan in existence—a point which is not conceded as self-evident, is susceptible of the plainest possible proof—should be sufficient to refute all such attenuated notions. For, with this fact once admitted, and a moment's reflection being given, to the bewildering myriads of worlds which the Creator has called into existence, the numberless multitudes of His creatures which people them, and the almost universally acknowledged love, providence, care, protection and solicitude, which the eternal parent continually evinces from the humblest of His offspring and all the workmanship of His hands, where is the soul so narrow and so bigoted, not to say irreverent and profane, that would dare to deliberately ascribe to such being—a being so wise, powerful, impartial, merciful and magnanimous as God is known and recognized to be—to unwise, weak, petty, puny, unjust and unmerciful a policy as the one we have in reference! And yet, strange to say, there are millions of souls who have held, and other missions who still hold—unless we marvelously misinterpret them—opinions of this very character. There are many doubtless who would declare, without giving the matter a second thought, that the foregoing arguments in support of the scope and antiquity of the Gospel, were nothing more nor less than stupid nonsense and blasphemous presumption, and in the same breath would asseverate the truth and consistency of the petty theory which we denounce—and we maintain with good reason—as false and flimsy in every particular, wholly unfounded in reason or in revelation, and altogether unworthy of belief. There are those, who not content with the supposition that the Gospel is solely the property of this planet, are as resolutely of the opinion that it dates its origin from that momentous period in the history of the world when the Son of God came down to perform His mighty mission, in the midst of the children of men, and that previous to that memorable epoch there had been no such plan known, in any age, by any portion of the human family. Consequently their position, if they have any, must be that the all-wise Legislator who framed the only code of laws whereby eternal life is made obtainable, allowed four thousand years to pass away, taking with them into endless torment, multitudes of His begotten sons and daughters, many of them among the most righteous men and women that have ever walked the earth, before He placed within the reach of fallen humanity the only way possible for men to be saved. Such a theory might have done for the dark ages, or at the present time may suit the narrow views of such as “know not God nor the things of God,” but to all

whose understandings have been quickened and enlightened by the high-soaring, deep-searching Spirit of Truth, such absurd notions are not overfraught with sense and consensy.

The idea which seems to prevail that the Gospel of Jesus Christ, that marvel of all that is wise, just, comprehensive and powerful, was devised for the redemption of a solitary world, or for the benefit of one, to the exclusion of another portion of its inhabitants, is on a par with the ancient, but long since exploded hypothesis, that the sun, moon and stars were only temporary luminaries, hung up in the midst of the firmament, for the purpose of lighting this little earth through its mortal probation, and which, like so many lamps, whose "occupation would be gone," having survived the necessity of their invention, would be extinguished and put away forever, as soon as the earth had completed its temporal career. But happily the light of divine truth, beaming through the atmosphere of science, has dispelled that senseless delusion. Furthermore, it is now known, thanks be to God for reopening the long closed oracles of eternity, that not only are there other worlds than this, but like this, those other worlds are inhabited, peopled by beings similar to the occupants of earth, the population of one planet differing only from those of others in the various degrees of perfection which they have severally attained through the principles of the Gospel of unceasing progression. By those who have bowed in humility before the fountain of all truth and intelligence, and taken a fresh draught of the renovating waters of life, it is now understood that that God who never spoke or wrought in vain, or created anything to subserve a puerile purpose, instituted the plan of salvation for the temporal and spiritual regeneration, not only of His offspring upon this planet, but likewise of those upon multitudes of similar planets, which have been or will yet be brought forth, redeemed and celestialized by the application of its wonder-making power. It is now definitely known that the Everlasting Gospel did not originate on this earth at all, nor for the first time appear in the midst of mankind when John the Baptist came forth proclaiming its initiatory principles in the wilderness of Judea. However strange it may have appeared to the bigoted and benighted Jews, who for centuries, through unbelief and hardness of heart, had been deprived of its gifts and blessings, it was not by any means "a new thing under the sun." Its introduction in those days was simply a restoration of the Gospel, and that highly favored period was but one among many such dispensations, and neither the first nor the last which the descendants of Adam were destined to receive. It was simply the dispensation of the meridian of time, during which the sacrificial Lamb, "slain from the foundation of the world," descended from celestial glory to pay the penalty of man's original sin, and by the retroactive and proactive virtue of His atonement, make it possible, through obedience to His Gospel, for all men in all ages to be saved.

It is a thing so strange and unaccountable to the Christian world,

that such men as Adam, Enoch, Noah, Abraham and other ancient worthies who walked and talked with God, as friend to friend, and were clothed upon with the fullness of the authority of His Holy Priesthood, should have been vouchsafed the precious privilege of yielding obedience to the Gospel of Jesus Christ—"the only name given under heaven whereby man can be saved?" Were Peter, James, John, Paul and others who happened to be living upon the earth when the Savior came and were permitted to partake of the blessings which flow from obedience to the principles of eternal life, more worthy of that privilege than their predecessors, the more ancient patriarchs and prophets of God? Such an idea is repugnant to reason, and utterly unentitled to credence or respect. Let those continue to cherish such thoughts who persist in rejecting the genuine faith and perpetuate the narrowness of their minds by shutting out the soul expanding influences of the gift of the Holy Ghost. For our own part we prefer to know otherwise, to rejoice in the conviction obtained through compliance with the Gospel of the Son of God, that this same everlasting, unchangeable plan of redemption, without which no man can be elevated to the presence of his Maker, was known to the human family at various times during the intervening ages between the creation and the coming of Christ, and in every instance was revealed and established for the identical purposes which induced its institution in the days of the Savior, and for which it has again, for the last time, been brought back to earth in this the dispensation of the fullness of times. It is true that the Holy Bible, which all Christians profess to believe, and which so far as correctly translated, the Latter-day Saints actually do believe, though plainly foretelling the Gospel's restoration in the latter days, is more or less silent upon the subject of the dispensations preceding the meridian of time. But it is also true that that good old book is silent upon a great many other important points, thanks to the interpolations, erasures, alterations and rejections of uninspired translators, commentators and compilers, to whose unauthorized, blind and blundering administrations in the premises, are largely due to the endless divisions, discords and differences, which have raked and rent asunder the religious world for centuries. But independent of the taciturnity of the Scriptures, and aside from the incontrovertible evidence furnished by modern revelation, we respectfully submit to the consideration of all candid, unbiased, believers in God and the Gospel of Salvation, whether the views we maintain, compared with the opinions we oppose, are not more consistent with reason, more harmonious with the Spirit of Holy Writ, and more perfectly in unison with all advanced ideas respecting the wisdom, power, justice, mercy and magnanimity of Almighty God?

(To be continued.)

Everything great is not always good, but all good things are great.—Demosthenes.

Mission Conferences.

Virginia conference will be held at Mountain Lake, Giles county, on November 18; and North Carolina at Princeton on November 25 at the Nulse chapel school house. The other conferences have not yet been heard from.

Subscriptions From The Netherland Mission.

Elder Le Grande Richards, of the mission above named, sends us the subscriptions for ten Elders, and adds:

"I have read with interest the announcement in the September 1st issue of the change that is to be made in your paper. I have secured a few names for you, and hope to be able to increase this number about twenty within the near future. We expect to hold a conference here before long, and then I will endeavor to secure subscriptions from the rest of the Elders."

It is needless to say we appreciate Brother Richards' co-operation; however, we feel to thank him just the same.

Announcement.

In our next issue we shall have among other things, besides the continuation of the valuable articles begun in this number, two subjects of extraordinary interest. One is a gospel letter written by Lucy Mack Smith, mother of the Prophet Joseph, to her brother, Solomon Mack, and his wife, under date of January 6, 1831; and the other is a discourse delivered by President Joseph F. Smith at Davis stake conference in 1895 to counteract the evil conditions which arose from the actions of certain rebellious parties who conspired against the authorities of the Church. This sermon has never appeared in print. We haven't space to deal with the particular features of merit of each article spoken of, but we can assure our readers that they will find them both highly interesting and instructive.

Notes From The Field.

The mob mentioned in the Kentucky conference review in the last issue was composed of twelve men and led by a deacon of the Baptist church. The minister had stirred up members of his congregation to hatred and anger towards the Elders by his falsehoods, and the mob was the outgrowth of his "gospel" doctrine. Friends protected the brethren from the violence of the mobocrats. Elders J. H. Snow, Edward Koford, David Penrod and Gus Williams were the brethren sought by the mob. Brother R. W. Strong secured the arrest of the men implicated in the criminal attack, but as is always the case, at the hearing they were released. Brother John H. Lawson defended the Elders, all of whom have now been forced to leave the county (Laurel) for safety. The brethren performed four baptisms, blessed one child and interested a number of people in the Gospel in the neighborhood where the trouble occurred.

At Epesus, Georgia, Elder A. B. Walton has been teaching school. While there he was invited to preach in a Campbellite church, about 150 people, together with the minister, coming out to hear him. After the meeting the preacher denounced what was said, as falsehood, without giving any proof. Upon being asked by his members for evidence of the truthfulness of his assertions, he speedily left. The following Sunday he delivered a slanderous and libelous tirade against the Church, to the disgust of those present, and much to the increased fortitude of Elder Walton. Elder Walton was again asked to preach to the people, and a great number of friends and investigators were made.

President John A. Berrett, of North Carolina, stepped into a cobbler shop at Mt. Airy the other day to get some work done. The man was busy and asked him to sit down for a moment. Presently he asked, "What business are you in? I have seen you pass several times."

Upon being informed of Elder Berrett's mission, the shoemaker remarked, "Well, sir, I have got just as much use for a hog or a snake as I have for a Mormon."

An hour's conversation followed, which removed some of the prejudice from the man's mind.

Writing from Xenia, Ohio, Sister Alice McIntosh says that after suffering intense pain, and being generally broken down in body, which confined her to her bed, she was administered to by the Elders, and in less than ten minutes she was relieved of all pain and was able to attend a meeting held by the brethren. Elders H. Wallace Olson and George W. Miller officiated.

On account of having changed from the small to a larger type, we have miscalculated the amount of material this issue could contain, and in consequence the two articles promised in last number, written by Elder Wm. A. Morton and William George Jordan, are of necessity crowded out for lack of space. They will appear on November 1st.

Elders Moroni Winterton and La Roy Baker, while traveling in Georgia among the Saints, write: "We have left The Journal in the home of every Saint whom we found not taking it, and also took subscriptions from many friends and investigators."

Elders Richard Norwood and H. I. Mills, who are laboring in Greers, S. C., have met considerable opposition from the ministers and the press, both having used their powers to the utmost to injure and abuse the brethren; still, many friends have been made and several induced to investigate the Gospel.

The foundation for a church building has been laid by the Saints at Springer, N. C. Brother George E. Sholar, who gives us the information, also sends a very encouraging report of the Sunday School there. The Journal wishes the Saints success in their commendable work.

Sister Ada Cooper, of Wagner, S. C., reports that her sight was restored through the administration of Elders Joseph Anderson and W. A. Wells. Sister Cooper had been unable to see for a long time.

The Saints at Sulligent, Ala., are seriously contemplating the erection of a church building. There are a number of faithful, energetic brethren there, and without question, Sulligent will soon possess a comfortable meeting house for the Saints.

A year ago the Elders were run out of Wanchula, DeSoto county, Florida; but now, through the kindness of the mayor and marshal, Elders John J. Lyon and L. E. Nelson are doing good work there.

Eight baptisms are reported by Elders J. C. Farr and Thos. E. Ricks, of Virginia. These brethren say that among those initiated were some who had investigated the Gospel for eight years.

Elders Clarence E. Allred and Joseph E. Facer, of North Carolina, report four baptisms, and say they are treated kindly.

Report of Mission Conference for Two Weeks Ending September 29, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused En't	Tracts Distrib'd	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jur Sub.	Des't News Sub.
J. A. Paton	Alabama...	647	623	55	245	5	876	30	.....	5	26	719	2	.....	.....	.....	1	.....
L. J. Bail	East Tenn.	872	71	96	30	14	1251	98	1	10	40	523	.....	.....	.....	.....	1	1
O. A. Callis	Florida	763	1487	17	278	7	795	47	1	7	54	739	.....	11	.....	.....	7	.....
M. P. Cosby	Georgia	1891	815	285	66	115	2407	245	3	38	56	821	.....	.....	.....	.....	.....	.....
J. A. Christenson	Kentucky	1323	1286	134	332	57	1281	62	3	24	81	915	5	9	.....	.....	4	4
W. D. Becker	Mid. Tenn.	1204	5-6	97	359	31	1207	76	.....	4	50	728	1	.....	.....	.....	2	3
E. D. Buchanan	Mississippi	675	198	7	275	10	593	10	5	18	33	424	.....	4	.....	.....	4	3
J. A. Barrett	N. Carolina	675	198	7	275	10	593	10	5	18	33	424	.....	4	.....	.....	4	3
S. Broadbent	Ohio	813	2296	208	289	.....	1829	60	.....	16	42	74	.....	.....	.....	.....	.....	.....
J. H. Gibbs	S. Carolina	1413	1418	296	872	54	1429	51	6	22	64	1258	.....	5	.....	.....	4	1
H. A. Rands	Virginia	1165	360	104	412	66	2315	119	2	33	47	960	1	.....	.....	.....	8	1
Totals		10941	9278	1306	4063	369	14076	808	22	195	526	8250	13	33	.....	.....	35	16

The Return Of The Flag.

MINNA IRVING IN LESLIE'S WEEKLY.

Resolutions directing the city clerk of Boston to restore to New Orleans the Confederate flag which was taken by General Butler as a trophy of war when he took possession of that city in April, 1862, have been filed with the clerk of the common council of Boston.—Daily Paper.

Aye! give them back the captured flag,
The trophy of a day
Which now, with all its bitter strife,
Thank God, has passed away.
Return it to the city with
A crescent on her brow,
For all her daughters and her sons
Are true and loyal now.

'Tis consecrated by the blood
Of those who held it dear,
The sorrow of a hopeless cause,
And many a mother's tear.
So fold it down in lavender
In memory of the brave
Who found upon the field of war
Not glory, but a grave.

Ben Butler took the standard down
One morn in '62,
When all the sweet magnolia flowers
Were wet with crimson dew,
And Boston gives it back again,
When like a shining fleece
King Cotton o'er the battlefields
Has spread the snows of peace.

Its faded colors, dim with smoke,
No more aloft will float,
But rest beside the rusty sword,
The gray and tattered coat.
For time has closed the gaping wounds,
And healed the livid scars,
And woven Dixie's name anew
Among the stripes and stars.

Died.

PAMPLIN.—Brother James L. Pamplin, of Kelsey, Texas, passed away August 19. Brother Pamplin recently emigrated from the South. He was a man of high standing and respectability, and a faithful follower of the Master.

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"If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty, though you walk into death. If you will be bold and maintain your ground, the great God will sustain you."—
JOSEPH SMITH, THE PROPHET, TO THE TWELVE WHEN THEY RECEIVED THEIR
ENDOWMENTS IN THE SPRING OF 1844.

Vol. IV.

NOVEMBER 1, 1906

No. 3

Discourse By President Joseph F. Smith.

DELIVERED AT THE DAVIS STAKE CONFERENCE, FARMINGTON,
SEPTEMBER 7th, 1895.

The following remarks made by President Joseph F. Smith at the Davis Stake conference in the fall of 1895, and which have never appeared in print, will be of the greatest interest to the readers of The Elders' Journal. The remarks were given to counteract the baneful results of the secret teachings of certain aspiring parties who were in rebellion against the properly constituted authorities of the Church, and were endeavoring to spread dissension among the Latter-day Saints. The contents of this discourse are too important to be lost, and their publication at the present time may be very appropriate, and will tend to strengthen the faith of the Saints and teach them the proper order of the Priesthood of God.

It seems to me that had this congregation of Latter-day Saints desired or been looking for an evidence of the divine inspiration and power which attends the ministration of President Wilford Woodruff, they have certainly had one of the most indisputable evidences this afternoon. I think you might hunt a long time to find a man nearly eighty-nine years of age who could stand before a congregation of this magnitude, in a bowery like this where it is so difficult to make one's voice heard, and make himself heard so plainly and speak with the clearness of thought that President Woodruff has done this afternoon. If this is not an evidence that the Lord is with him and sustains him, then I do not know what you will call it. I was surprised myself at the strength of voice, the clearness of thought and the power of expression which accompanied his remarks; and for one I feel exceedingly thankful to the Lord for this evidence of His divine pleasure and approval of His aged

servant whom He has called to preside over His Church; and I think all the people ought to rejoice exceedingly that the Lord has given unto our President such power and wisdom, strength and intelligence as he has manifested this afternoon.

This is in line, however, with the great work that we are engaged in. There is divine authority in the midst of this people; and the question confronting us as a people is, Do we comprehend and accept in our hearts the truth that God has bestowed divine authority upon the children of men in this dispensation of the fullness of times? If we have not authority from God, then our work is in vain. Our preaching the Gospel of Christ as we understand it, our baptisms, our confirmations, our administrations, our gathering together from the nations of the earth, our building of temples, and our administrations therein, are all in vain unless we have divine authority. It is the authority of God that gives efficacy to all these works. It is not within the power of man to bestow this authority or to give efficacy and force to any of these works. Man cannot confer these blessings, except he have authority from God to do so. Man cannot administer in the ordinances of the house of God unless he has received authority from our Heavenly Father. Therefore, it is necessary for the Latter-day Saints to understand that we are in this respect different from all other people upon the earth with whom we have any acquaintance. If you can find any other people that possess divine authority, and that are acting by virtue of that authority, then you will find the kingdom of God in their midst; you will find power in their midst, you will find the ordinances of the house of God there, and the authority to administer in the name of the Father, and of the Son, and of the Holy Ghost, and that their works are efficacious and have the power of life and salvation in them. If we have not this authority, then we are no better off than the rest of the world. If we have not been commissioned by our Heavenly Father to carry on the work that we are engaged in, then there is no more virtue or vitality in our work than there is in that of the sectarian world. But I want to say to you—which perhaps may not be necessary for me to say, though it will not be amiss for me to say it—there is authority in this Church; there is divine power accompanying the ministrations of the servants of God in this Church; there is authority delegated to God's people to act in the name of the Father, and of the Son, and of the Holy Ghost. Hence we are doing that which we do, not of ourselves, and not for ourselves only, and not because we are self-constituted ministers of God, but because we are called of the Lord to do this work. If we are not called, woe be unto us! for we are assuming something that we have no right to assume. No man has a right to arrogate to himself authority which he does not really possess. But if we have authority, then God will sanction and approve our works, and His blessing will accompany our labors.

The Lord Almighty raised up Joseph Smith in our day to be a

prophet, a seer, and a revelator, and to be an apostle, to hold the authority of the Holy Priesthood and the right to preside over the Church of God. God delivered unto him this authority, and Joseph Smith, by the command of the Lord, conferred this authority upon others. In this way the Church was organized with a Presidency of three, and with a Council of twelve Apostles, who in their united capacity, in the absence of the three Presidents, possess equal power with the three presiding Elders of the Church. And I want here to correct an impression that has grown up to some extent among the people, and that is, that the Twelve Apostles possess equal authority with the First Presidency in the Church. This is correct when there is no other Presidency but the Twelve Apostles; but so long as there are three presiding Elders who possess the presiding authority in the Church, the authority of the Twelve Apostles is not equal to theirs. If it were so, there would be two equal authorities and two equal quorums in the Priesthood, running parallel, and that could not be, because there must be a head. Therefore, so long as there is a First Presidency in the Church they hold supreme authority in the Church, and the Twelve Apostles are subject unto them and do not possess the same authority as they do as a presiding quorum. When the Presidency are not here, or when the Lord takes away the man who is called to be the President of the Church, and the quorum of three Presidents is thereby dissolved, then the authority of the Twelve rises to the dignity of Presidents of the Church, and *not* till then. Some people have thought also that the quorum of Seventies possess equal authority with the First Presidency and with the Twelve. So they would if there was no Presidency and no Twelve, and only seventy Elders called Seventies in the Church, but their authority is not equal to that of the First Presidency while the First Presidency lives, nor to that of the Twelve Apostles. Let us not get these things mixed up in our minds; for if we do the first thing we know perhaps some man will rise up and say the Twelve Apostles have just as much authority in the Church and as much right to preside as the First Presidency have, and seek to set up two heads for the Church—two quorums with equal authority to stand as leaders and lawgivers and as the mouthpiece of God unto the people. This will never do; it would destroy the organization of the Church of God and the order of heaven which God has instituted for the government of His people. The first in authority is the quorum of the First Presidency. *They stand over all.* Then come the Twelve Apostles, whose duties are well defined in the Book of Doctrine and Covenants. It is their duty to preach the Gospel and to carry it to every nation, kindred, tongue and people. The duty of the Seventies is to be their assistants and co-laborers in the proclamation of the Gospel to the nations of the earth. It is their business, under the direction and guidance of the Presidency of the Church, to set in order the house of Israel, to counsel, direct, guide, exhort and admonish the people wherever they

are sent by the First Presidency to labor, And so you may go on through all the councils of the Priesthood, one is subordinate to the other in presidency. There can be only ONE FIRST Presidency in the Church at one time.

I desire to call your attention to these facts, especially since I have heard that there are people among the Latter-day Saints who are holding secret meetings, studying certain ideas and principles which they seem to think are necessary to be kept to themselves at present, but which, according to their notion, will become public in due time, and the Lord will then magnify them and their ideas. Not long ago I was induced to speak briefly on this subject in the Tabernacle, and it started a buzz of inquiry. The thought sprang up, What necessity for this? Some of the brethren said, "Brother Joseph has gone off half-cocked;" while others thought somebody had been "stuffing Brother Joseph;" that Brother Joseph got a little warm and without very much cause, etc., etc. But after the meeting one and another came to me and said, "Brother Joseph, do you mean me?" "Did you refer to me?" Well, I said I did not have them in mind; but if they were guilty of the things I had been speaking about, then I meant them. Before I got through I found that some of our brethren who were entrusted with the important calling of home missionaries were holding secret meetings and discussing the scriptures and posting themselves on certain ideas which they inferred from the Bible, and they were going out unitedly to proclaim their ideas acquired in those secret meetings. Now, I want to say to you that wherever Elders of the Church of Jesus Christ of Latter-day Saints think it necessary or are inclined to go into secret conclaves or to hold secret meetings for the purpose of studying the scriptures or discussing any principle, you may lay it down at once that there is something wrong. There are no Elders in this Church that have any need to go into secret meetings to study the principles of the Gospel of Christ. They ought to come out open and above-board, and discuss their ideas or thoughts in the priesthood meetings and councils of the Church before the presiding authorities, and let them be weighed there, and if there is anything wrong in them let them be corrected before they get such deep hold that they cannot be eradicated. The Lord has established His Priesthood and His authority among this people. He has set the seal of His divine approval upon such men as President Wilford Woodruff, and upon the Quorum of the Twelve Apostles as a quorum. That every individual of the Twelve Apostles is without blame is not for me to say; or to say that they are deserving of blame is not my province. It is the province of my file leader to say this. But the seal of God's approval is and has been upon the Presidency of the Church, and the seal of His approbation and blessing is upon the quorum of the Twelve Apostles as a quorum, and upon all the individual members of the Council of the Apostles who are engaged in the legitimate duties of their office; and if you can find any

of the Twelve that are not engaged in the legitimate duties of their calling, then perhaps you may be able to judge whether they are approved of God or not. I am not here to condemn anybody, nor to make any accusation. I say further the seal of God's approval is upon this great and glorious book which is called the Bible, and also upon the Book of Mormon and the doctrines it contains, and upon the Book of Doctrine and Covenants and all the revelations that it contains. But the seal of God's approval is not upon any secret organization among this people, nor will God sanction and approve any doctrine that is not recognized within the lids of these three books. I received a letter a little while ago from a gentleman in the East who is a great apostle of theosophy. He asked for an invitation to be extended to him to come to Utah and lecture to the people here on theosophy. I wrote back to him and told him that we had here light and doctrine that so far circumscribed and outshone anything that he possessed in his theosophy that there was no place or opportunity for him here. He wrote in reply and said he was very sorry for me, and wished to warn me that in the next world I would have to take the body of some lower animal and go through another probation and suffer for my rejection of these principles. Well, we will risk all that, and we will not be at all concerned as to the consequences. I do not expect to come up in the next world a calf, or a dog, or an ox, or anything of this kind; but I expect in the next probation to possess my resurrected body, the same that I possess here, just as my Lord and Saviour Jesus Christ, the first fruits of the resurrection from the dead, possessed His body, a glorified immortal body, clothed with everlasting life. I am not going to possess yours; you are not going to possess mine. None of us will possess any body but our own. We will come forth in the resurrection of the dead, every one of us, and we will take up the same body that we laid down, and no other. And this is the glorious principle of the Gospel of salvation that God has revealed to the world in this dispensation through the Prophet Joseph Smith. No other truth has been revealed in regard to this matter. Our elder brother, Jesus, is the first fruits; He is the example; He is the way, the light and the life of the world, and the door by which you and I must enter. There is no other way we can get in; and that power which governed Him in the resurrection of His body will govern us, and that which crowned His efforts and labors will crown ours, if we are obedient to the commands of God. You need not be afraid of any other thing, nor of being led astray by the cunning and craftiness of men, with all their falsehoods and sophistries. Christ has come, and the authority of Christ has come, and it is in this that we will be exalted in the presence of God, and by no other means. Here it is, open and above board, for you and for all the world to come and listen to and investigate, and to receive it in your hearts and to be benefitted by it if you will. I say to you once more that there is divine authority in this Church, and God has organized this Church in its present perfect

form, so that, as President Brigham Young has said, if the Presidency were to be killed off, then the Council of the Twelve Apostles would stand in their place and preside until the Presidency should be restored; and if they and the First Presidency were all killed off, then the Seventies would come forward and they would establish the order of Zion and renew the order of the Priesthood upon the earth; and if all the Seventies were killed off, and yet there was one Elder, possessing the Melchisedec Priesthood, he would have authority to organize the Church, under the command of God and the guidance of His Holy Spirit, as Joseph did in the beginning; that it should be re-established in its perfect form. So you can see that this organization is well nigh indestructible. Nobody, President Woodruff says, will see the day when all these men will be killed off and but one Elder left. Why? Because we have got past that time. But I say if such a thing were necessary, then the authority is here, and we need no other.

Now I want to say a word in relation to the secret combinations and organizations of men. They are very numerous in our land. We have the Ancient Order of United Workmen, we have the Masons, we have the Good Templars (I don't know whether we have the Bad Templars), we have the Foresters, and, in fact, all kinds of secret organizations. Well, one says, they are benevolent institutions; they are calculated to benefit the poor and to look after the widow and the fatherless. So far, so good. But were they established by divine authority? Were they ordained and organized of God? Are they commanded of the Almighty? Are they subject to or do they acknowledge the authority of the Holy Priesthood that God has established in the earth? If they are, all right; if they are not, all wrong; it is all wrong for members of the Church of Jesus Christ of Latter-day Saints to affiliate with them. But, says one, when a man dies belonging to one of these organizations, the society gives his widow so many thousand dollars—perhaps as a bonus for his death. So far, so good. But where did they get the money from? Was it not the money that he himself paid into the society? Did he not take it from his earnings? If he did, then it is his. But, I am told, he was not long enough in the organization to pay that amount. Was he not? Then it is some other woman's husband's money that is being paid to that widow. You may trace the thing along, and it will turn out all right so long as new blood keeps coming in; but it will reach a point when the last fellow that dies will have to pay his own widow, or she will have to go without. Furthermore, God has revealed in the Book of Doctrine and Covenants that it is the duty of the Church to look after the fatherless and the widow and see that they are provided for and do not suffer. There ought to be no necessity for these secret organizations to protect our widows and our orphans; nor would there be if the Latter-day Saints would cease contributing to the maintenance of these organizations, and instead pay their tithes and offerings, whereby the hands of the Church

would be strong to look after the poor. If the Latter-day Saints would do their duty, and would sustain the Priesthood and the organizations of the Priesthood, the Church would have abundance with which to provide for the widow and the fatherless, and there would be none among us in want or unprovided for in the time of need; the orphans would be taken care of and educated. When we do our duty, these things will all be done. If the people who are so earnest in their advocacy of these secret organizations would only be as zealous and as earnest in their advocacy of the order of the Church, and in contributing to help on the work of the Lord, how much more strength we would have and how much more able we would be to carry out the designs of God.

My brethren and sisters, there cannot be two heads in this Church. It will not do for the Twelve Apostles to set themselves up as the head of the Church when there is a quorum of three presiding High Priests in the Church. It will not do for the Seventies to set themselves up as the presiding authorities in the Church while there is a First Presidency in the Church, or, in the absence of the First Presidency, the quorum of Twelve Apostles. It is not in accordance with the order of God's kingdom. There can be but one head at a time, and that authority should be sustained and respected, and the people should rally to that standard, or they will lose the spirit of their calling and membership in the Church and go into darkness. These are truths, and I am borne out in these statements by the written word in the Book of Mormon, in the Book of Doctrine and Covenants and in the Bible, and by all the revealed will of our Father from the beginning to the end. Anything more or less than this cometh of evil. It will not do for me to become a law unto myself. It will not do for me to sit in judgment upon the authorities that preside over me, and cut them off in my feelings from the Church and from their authority. When the councils of the Holy Priesthood take my case into their hands and render their verdict against me, I am bound to submit to their judgment, and there is no escape from it, neither in this world nor in the world to come. For I tell you, as I said before, there is divine authority here. It is God's authority; and those that hold it are responsible to God for the exercise of it. If it is exercised in righteousness, God will sustain it, for it is God's will and should be obeyed. If it is not obeyed, the consequences must follow. What are they? Dismemberment from the Church of Jesus Christ of Latter-day Saints; dismemberment from the Holy Priesthood; dismemberment from the blessing and claims of divine authority; dismemberment from association with heavenly rites or gifts; dismemberment from God. For if God has established His authority, and His divine will is made known through that authority to the Church, and any member refuses to receive it, he cuts himself off from the Church, from the benefits of the Holy Priesthood and from the fellowship and favor of God, and he becomes a castaway.

My brethren and sisters, these are my sentiments in relation to these

things. We cannot submit to men rising up here and there and saying, "Lo, here is Christ," or "Lo, there is Christ," or "Lo, here is one who is inspired of God and possessed of superior authority, endowed and called of God especially and directly to do some great work or to preside in the Church, and therefore follow him." We cannot follow such; we cannot be led astray by them. We must stick to the authority that is recognized of the Lord. I say again that the Lord Almighty recognizes Wilford Woodruff as the President of His Church, and I say too that we have had this afternoon an evidence that God sustains him, and that the power of the Holy Ghost is manifest through him to the people, so that you can see and know for yourselves that God is with him. We may be humble instruments in the hands of the Lord. God may have chosen the weak things of the world; in my case at least He has chosen one of the weakest of the weak; but it matters not how weak or how humble I may be, the question in the mind of God is: Is he willing to obey my will? Is he willing to walk in my statutes? Is he willing to listen to my voice? Will he hearken to the promptings of the Holy Ghost? Can I use him as an instrument to accomplish my purposes? Is he like good clay in the hands of the potter? If he is, I will magnify him, I will give him power and strength, and inspire him from time to time to warn the people and counsel them in righteousness. These are the questions that the Lord asks of me, and if they be answered satisfactorily, it matters not if I am weak in the things of the world, if God honors me, be careful that you do not at least dishonor the calling that I am called unto; for if you do, weak as I am, you may dishonor something higher and greater than I am. It is not me, it is the Holy Priesthood that I bear and the office of Presidency that has been conferred upon me in connection with my brethren that should be respected and honored. And if you see me doing anything calculated to dishonor this calling, then I will thank you to come to me and let me know it, so that I may repent in time, and that I may not lose the blessings and the rights that I possess.

I say again to my brethren and sisters, let us have no secret organizations. The moment you enter into them that moment you put yourself in a position to be led astray and to be guided away from the authority of God. It is dangerous ground. If you have any truth, any light, or any inspiration, come to the councils of the Priesthood and there show it in open meeting. Let your light shine as the light of the sun, that all may see it. If you are really the salt of the earth, as you suppose yourselves to be, the savor of that salt will by no means be cast out and trodden under foot, but it will be received. If, however, you are in error and are misled by some evil influence, the Spirit of the Lord through your brethren will correct that evil and set you right. Remember that there is nothing more liberal and more perfect than the order of God as established in the earth; nothing better than the Holy Priesthood, which is intended to look after the poor and the weak, and, in fact, the whole world. The salva-

tion of mankind is entrusted to this people. The First Presidency and the Twelve Apostles are not the only ones who bear this Priesthood. All the Elders of Israel have it, and this responsibility rests upon you as upon us. It is your duty as well as ours to guard the people from all these evils and from everything that would tend to mislead them. There are many things that we do that we ought not to do; and yet there are some things that a few are doing that it seems to be vain to admonish them against. It seems as if far too many people are bent upon doing them, and we have got to wait in patience and exercise our influence quietly against the evil. To speak of it publicly seems to incite to double activity in that direction, instead of checking it. I have seen this many a time. I have spoken against round dancing, and the more I speak about it the more it seems the young people will do it. I have spoken against drunkenness, and the more I speak against it the more those who are inclined to drink go to guzzling, apparently. So there are some other things that the more we speak against them, apparently the more the people seem to go against that counsel and to follow the bent of their own inclinations, until I have come to the conclusion that some of these things had better rest a little while; the people are not in a temper to receive instruction on them. It is somewhat the same in regard to these secret organizations. I do not know but what I have said here will be the cause of hundreds of our people joining these organizations, just to show their independence and that they are free and are not subject to the counsels of the Priesthood. President Woodruff has told us how little influence we have in political matters. We have none at all that I know of. When we would that something should be done, that is the very thing that our brethren will not do. When we advise moderation, calmness and deliberation, instead of excitement and excessive partisanship, it seems as if the brethren go right square to the contrary of what we advise. Well, we cannot help it; but men will be held responsible for it, and God will deal with them. God bless you, is my prayer in the name of Jesus. Amen.

The Gospel To Children.

A HELP TO PARENTS IN DISCHARGING THIS DUTY.

"Inasmuch as parents have children in Zion, or in any of her organized stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents. * * * And they shall also teach their children to pray and to walk uprightly before the Lord." *Doc. and Cov., Section 68.*

The above commandment inspired Elder W. A. Morton to write a series of articles on the first principles of the Gospel suitable for children which he had published in book form under the title of "*The Gospel Primer*." It is copyrighted, but through his kindness we are able to reproduce it for the benefit of the children. In our last issue we urged fathers and mothers to teach their little ones the fundamentals of the Gospel and pointed out the necessity of their doing so, and the short chap-

ters to follow in each issue of The Journal from Elder Morton's work will remove all excuses for not complying with this commandment of the Lord. Call the children together when The Journal arrives and read to them the things of God, and then in your own words and from your own knowledge enlarge upon the principles set forth that the precious souls entrusted to your keeping may be prepared to enter into the covenant of baptism intelligently, and thereafter continue to grow and progress in the righteousness of our Eternal Father. Elders in the field should impress this duty upon fathers and mothers, and parents throughout Zion are also urged not to neglect this all-important obligation. The first chapter of Elder Morton's publication follows:

THE GOSPEL.

In this chapter we will endeavor to learn something concerning the Gospel of our Lord and Savior Jesus Christ. I fancy I hear some one ask: "What is the Gospel?"

The Gospel, my dear young friends, is a series of principles and ordinances, or rites to be performed, which our Heavenly Father has given to save His children and make them happy forever.

The Lord has promised great blessings to all those who believe and obey the Gospel; but those who do not obey the Gospel, after they have heard it, the Lord has said He will punish, and will not suffer them to enter into the kingdom of heaven.

It is very important that you, my young brothers and sisters, should understand the first principles of the Gospel, for the Lord expects that, when children arrive at the age of eight years, they will be prepared to obey them; that is, they will be ready to receive the ordinances of baptism and confirmation or laying on of hands. By these ordinances they will be made members of the Church of Christ, and receive the gift of the Holy Ghost, which will fill their souls with joy and give them a testimony that God lives, that Jesus is the Christ, and that they have done His will in obeying the Gospel as He has commanded.

Now, there are many churches in the land, and many forms of religious worship; but with God there is but *one* true Church, and *one* true religion. That Church is the Church of Jesus Christ of Latter-day Saints, and the one true religion spoken of is the Gospel of the Son of God: the same Gospel that was preached by Jesus and His apostles when they were upon earth.

The Savior taught that there is but one way, but one gate, leading to the celestial kingdom of God. Hear His words:

"Enter ye in at the *straight gate*: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat.

"Because straight is *the gate* and narrow *the way* which leadeth unto life, and few there be that find it." (*Matthew vii: 13-14.*)

Again He says:

"I am *the way*, the truth, and the life; no man cometh unto the Father but by me."

The Apostle Paul taught the same doctrine. He says:

"There is one body, and one spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism." (*Ephesians iv: 4-5.*)

And in writing to the Galatian saints the same apostle says:

"But though we, or an angel from heaven preach any other Gospel unto you, let him be accursed." (*Gal. i: 8.*)

Besides, it is not reasonable to suppose that God would have more than *one* true Church and *one* true Gospel. To do so would only be to cause discord and confusion among His children, and God is not the author of confusion, but of peace and love.

The Church of Jesus Christ of Latter-day Saints is the only Church upon the earth which teaches the true and everlasting Gospel. The Church received it from the Prophet Joseph Smith, to whom it was revealed by a holy angel. The restoration of the Gospel by an angel was simply a fulfillment of the predictions or prophecies of the ancient prophets. The Apostle John, while a prisoner upon the Isle of Patmos, for the testimony of Jesus, was given a most glorious vision by the Lord. In this vision he beheld many things which were to transpire or happen in the last days, and among these he says:

"And I saw another angel fly in the midst of the heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of water." (*Rev. xiv: 6-7.*)

The angel seen by John in his vision, was none other than the angel Moroni. On the 22nd day of September, 1827, this angel delivered to Joseph Smith the plates which contained the Book of Mormon. By the gift and power of God, Joseph translated them or changed the writings upon them into the English language. These plates contained the fullness of the everlasting Gospel.

Having learned from the holy scriptures, from the teaching of Jesus and His apostles, that there is but one true and everlasting Gospel, we will next try and learn what the first principles and ordinances of the Gospel are, the Prophet Joseph Smith says:

"We believe that these ordinances are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost" (Articles of Faith, par. 4.)

From this we learn that the first principle of the Gospel is Faith in God; and the next chapter will be devoted to the consideration of this most important subject.

The "Reorganized" Church vs. Salvation For The Dead.

BY ELDER JOSEPH F. SMITH, JR.

(Continued From Page 30.)

Having shown the consistency of the Church of Jesus Christ of Latter-day Saints with regard to the doctrine of salvation for the dead; and having shown that the keys of this work, and all other keys pertaining to the salvation of mankind have continued with the Church, we will now consider the attitude of the "Reorganization" in relation to this grand and eternal principle of the redemption of the dead.

At first the founders of the "Reorganized" church appeared to favor it and declared that when the "Reorganization" was established that this principle would be practiced, for as the "rejection of the church produced an effect on the dead," said they, "as well as on the living, so will the reorganization."* But when the "reorganization" took place the change that was promised in regard to the dead was not fulfilled, and since that time to the present day—over forty-five years—baptism for the dead, Temple building and Temple work, have never been, by that organization, practiced or entertained. In fact, they have turned about face and have rejected peremptorily the doctrine of baptism for the dead and now declare that *it is not binding on them*.

In a resolution adopted by that church, April 9, 1886, the following startling declaration was made:

"That as to the alleged 'Temple building and ceremonial endowments therein,' that we know of no Temple building, except as edifices, wherein to worship God, and no endowment except the endowment of the Holy Spirit of the kind experienced by the early Saints on Pentecost day.

"'Baptism for the dead' referred to belongs to those local questions of which the body has said by resolution:

"'That the commandments of a local character, given to the first organization of the church are binding on the Reorganization only so far as they are either reiterated, or referred to as binding by commandment to this church.' And *that* principle has neither been reiterated nor referred to as a commandment."*

In February, 1904, the president of that "organization" declared that baptism for the dead was a *permissive rule*,** and that it was taken from the Church, "and if subsequently it was to be engaged in," said he, "and enjoyed by the same people, it must be restored again by revelation and command, and could not be assumed as being held over by sufferance. We do not know of any revelation or command authoritatively promulgated renewing the privilege."

His statement is a flat acknowledgement that he does not hold the keys of this work and that they can only be received by revelation. That he does not hold the keys is true. That he did not receive them from his

*History of "Reorganized" church, Vol. 3, page 245.

**Conference resolutions pamphlet of "Reorganized" church, page 82.

**Editorial in "Saints Herald," Feb. 17, 1904.

father he admits,* and William Marks, William W. Blair and Zenas H. Gurley, who "ordained" him to his office of president of the "Reorganized" church, never held them. They could only be obtained from the Prophet Joseph Smith, and from him, as has been shown, the Twelve received them in 1844. "Young Joseph" might truthfully have gone further and declared that if the privilege was taken away, before it could again be practiced with authority and power that the keys of the Priesthood which were held by Elijah would again have to be restored. His statement is an unqualified admission that the work of Elijah was performed in vain. He challenges that prophet's statement, *that the time had fully come*. He acknowledges that, in spite of all the efforts of the "Reorganization" in the attempt to save souls, the whole earth is in danger of being "*smitten with a curse,*" and "*utterly wasted*" at the coming of the great and dreadful day of the Lord, *which is "near, even at the doors."* If this statement of the president of the "Reorganized" church is true, then the members of his church stand in jeopardy every hour; darkness covers the face of the earth; there is no salvation for the children of men; the word of the Lord has failed, and destruction awaits the earth and her inhabitants.

In declaring that baptism for the dead was a "*permissive rite,*" he shows a willful lack of understanding pertaining to the great eternal plan of salvation which was revealed through his Prophet father. In declaring that baptism was a *local commandment* to the Saints at Nauvoo, *not binding on the members of the "Reorganization,"* the members of his church acknowledge that the hand of Jehovah is not guiding them; that they are floundering in the mire of unbelief and ignorance. They make light of one of the "*most glorious subjects belonging to the everlasting Gospel.*"

Yes, the authorities of the "Reorganized" church have declared by conference resolution that baptism for the dead *is not binding* on them because it was a *local commandment*, and "*has never been reiterated nor referred to as a commandment!*"

Judged by the Reorganite standards of faith and doctrine will this statement bear the light of investigation? Baptism a *local commandment-not binding on the Saints!* "To the law and the testimony," said Isaiah, "if they speak not according to this word, it is because there is no light in them."

In section 128 of the Doctrine and Covenants (sec. CX, Reorganite

*In his testimony before the Circuit Court, at Kansas City, in the "Temple Lot" suit, he said: "No, sir, I did not state that I was ordained by my father; I did not make the statement. I was not ordained by my father as his successor; according to my understanding of the word *ordain*, I was not." Plaintiff's Abstract, page 79, paragraph 126.

edition), verse 17, in a revelation* to the Prophet Joseph Smith, we read the following:

"I will give you a quotation from one of the Prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this *most glorious of all subjects belonging to the everlasting gospel*, viz: the baptism for the dead; for Malachi says, last chapter, verses 5, 6, 'Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'"

Not only is the Priesthood which was revealed by Elijah the Prophet, pertaining to the "most glorious of all subjects belonging to the everlasting Gospel," but it is of the most importance, for the Prophet Joseph says:

"The *greatest responsibility* in this world that God has laid upon us, is to *seek after our dead*. The apostle says they without us cannot be made perfect. Now I will speak of them: I say to you, Paul, you cannot be perfect without us; It is necessary that those who have gone before, and those who come after us should have salvation in common with us, and thus hath God made it *obligatory* to man. Hence God said he would send Elijah." (Times and Seasons, 6:616.)

Moreover, at the conference of the Church held October 3, 1841, he presented,

"Baptism for the dead as the only way that men can appear as saviors on Mount Zion. The proclamation of the first principles of the Gospel was a means of salvation to men individually, and it was the truth, not men, that saved them; but men by actively engaging in rites of salvation *substitutionally*, become instrumental in bringing *multitudes of their kin* into the kingdom of God. * * * There is a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth.

"This doctrine appears glorious inasmuch as it exhibits the greatness of divine compassion, and benevolence in the extent of the plan of human salvation. This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties, and distresses. * * *

"This doctrine, he said, presents in a clear light the wisdom and mercy of God, in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. *This doctrine was the burden of the Scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation.*" (Times and Seasons, Vol. 2, pages 577-578, also History of "Reorganized" Church, Vol. 2, pages 545-546.)

Now, whom shall we believe? The "Reorganized" church that has

*In a communication from the president of the "Reorganized" church, which is now in the hands of the writer, the statement is made that there is nothing in sections 127 and 128 (CIX and CX "Reorganite" edition) of the Doctrine and Covenants, "to indicate that they are revelations. These articles refer only to the baptism for the dead." The Prophet Joseph, however, in these articles on baptism for the dead declares that they are revelations. See sec. 127, verses 4, 6, 8 and 10; also 128, verse 2.

rejected baptism for the dead, declaring it to be a *local commandment not binding on them*, or the Prophet Joseph Smith who declares that it is the burden of the Scriptures, and that if we neglect it it is at the peril of our own salvation?

The significance of this principle is even more emphatically expressed in section 128 of the Doctrine and Covenants (CX Reorganite edition). Let me quote:

Verse 5. "You may think this order of things to be very particular, but let me tell you, that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead, *who should die without a knowledge of the Gospel.*"

Verse 8. "For out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own *propria persona* or by means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead."

Verse 15. "And now, my dearly beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation, for their salvation is necessary and essential to our salvation, as Paul says concerning the fathers, 'that they without us cannot be made perfect, neither can we without our dead be made perfect.'"

Verse 18. "It is sufficient to know * * * that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the Gospel also; for it is necessary in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent shall be revealed unto babes and sucklings in this the dispensation of the fullness of times."

From the original manuscript history of the Prophet Joseph Smith, now in the Historian's office, Salt Lake City, I obtain the following under date of January 20, 1844:

"Preached at the southwest corner of the Temple to several thousand people, although the weather was somewhat unpleasant. My subject was the sealing of the hearts of the fathers to the children, and the hearts of the children to the fathers."

Of this discourse a synopsis was reported by Elder Wilford Woodruff, from which the Prophet Joseph records the following in that history:

"The Bible says, 'I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts

of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite th earth with a curse.'"

Now, the word *turn* here should be translated *bind*, or seal. But what is the object of this important mission, or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God to be gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.

But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their head, in behalf of all their progenitors, who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. And I would to God that this Temple was now done, that we might go into it, and go to work and improve our time, and make use of the seals while they are on earth.

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consummation decreed falls upon the world.

I would advise all the Saints to go to with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the *whole Church* should go to *with all their might to save their dead*, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, *they would hardly get through before night would come when no man can work.*"

On the 12th of May, 1844, the Prophet Joseph said:

"It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, same as you have gone through to save yourselves. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can count."

We learn from the foregoing quotations the following important facts pertaining to the salvation of the dead:

1. Salvation in behalf of the dead is the binding or sealing of the hearts of the fathers and the children, the welding link. (Doc. and Cov. 128:18, Reorganite edition CX:18.)

2. It is the most glorious subject belonging to the everlasting Gospel. (Doc. and Cov. 128:17, Reorganite edition CX:17.)

3. It is the greatest responsibility in this world that God has laid upon us—to seek after our dead. (Times and Seasons, Vol. 6, page 616.)

4. It is obligatory to man. (Times and Seasons, Vol. 6, page 616.)

5. Without it the whole earth and its inhabitants would be smitten with a curse. (Malachi 4:6. Doc. and Cov. 128:18, Reorganite edition CX:18.)

6. It is an eternal doctrine prepared before the foundation of the world. (Doc. and Cov. 128:5, 8, 18, Reorganite edition CX:5, 8, 18.)

7. It is the burden of the Scriptures. (Times and Seasons, Vol. 2, page, 578, Reorganite church history, Vol. 2, page 546.)

8. If we neglect it it is at the peril of our own salvation. (Times and Seasons, Vol. 2, page 578, Reorganite church history, Vol. 2, page 546.)

9. Through it we become saviors on Mount Zion, and may save multitudes of our kin. (Times and Seasons, Vol. 2, page 577, Reorganite church history, Vol. 2, page 545.)

10. We without our dead and our dead without us cannot be saved with a perfection of salvation. (Doc. and Cov. 128:18, Reorganite edition CX:18.)

11. We cannot lightly pass this doctrine over as pertaining to our salvation. (Doc. and Cov. 128:15, Reorganite edition CX:15.)

12. The time granted to the Saints to redeem their dead and gather and seal their living relatives before the earth shall be smitten with a curse. is none too long." (History of Joseph Smith, January 20, 1844.)

Now, my Reorganite friends, in the face of this how dare you presume to circumscribe, limit and profane this doctrine of salvation for the dead? Why do you call this eternal and most glorious principle a "*permissive rite*," a "*local commandment*," and declared before God that *it is not binding on you*? God has declared it to be ordained before the foundations of the world were laid for the salvation of the dead who die without a knowledge of the Gospel—an eternal principle, the burden of the Scriptures, obligatory to man. Are you in harmony with the word of God? Were your leaders inspired to declare in the face of Jehovah's commands that this eternal principle was a "*local commandment*" not given to *them* as a *commandment*? Binding only on the Saints at Nauvoo? Do you not fear and tremble for your own salvation in neglecting the salvation of your dead? If the Jews who lived in the days of Christ will have to answer for "all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias," because they neglected the salvation of their dead as well as their own salvation, pray tell, what will your punishment be? (See Times and Seasons, Vol. 3, pages 760-761) Remember that *you* without *your dead* cannot be made perfect.

Confronted by this evidence, for you to declare that your leaders are inspired and that yours is the Church of Christ, is most preposterous!

That the salvation of the dead is a Bible doctrine practiced by the ancient Saints, we learn from the writings of Peter (I Peter 3:18-20) and Paul (I Cor. 15:29), and the Revelator John (Rev. 22:12). Isaiah prophesied of it (Is. 42:6, 7 and 61:1, 2), and our Redeemer taught it to the Jews (John 5:28, 29), not as a *local commandment*, but as an eternal Truth and a principle of the greatest importance to the whole human family. And for that reason "Christ also hath suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit, by which also he went and preached (not in vain) unto the spirits in prison."

The keys of the Priesthood belong to the presiding officer of the

Church and must be held in order that the ordinances of a perfect salvation may be administered to the Saints and in behalf of the dead. The keys of the Priesthood could only be received from the one who held them, the Prophet Joseph Smith, who received them from the heavens. Any man claiming to be the President of the High Priesthood without these keys is an impostor. We have been given a key by which the impostor may be detected, for we have the word of the Lord that,

"The great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the power of the Holy Priesthood. For him to whom these keys are given there is *no difficulty* in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living." (Doc. and Cov. 128:11, Reorganite edition CX:11.)

This declaration from the Lord through the Prophet Joseph Smith is most explicit. We may ask: Has the president of the "Reorganized" church obtained this Priesthood? No, he has not! Then there is no wonder that he cannot obtain "*knowledge of the facts* in relation to the salvation of the children of men, both as well for the dead as for the living." If he had obtained the keys would it be possible for him to lead his people for more than forty-five years without a *knowledge* of this power which the Lord through the Prophet declares *is not difficult for him who holds the keys and the powers of the Holy Priesthood*, and which is the "sealing and binding power, and in one sense of the word, the keys of the kingdom which consists in the keys of knowledge?" If he held these keys would it be possible that this grand and glorious principle would have been neglected for so long a time when his father the Prophet declared that in this day there was "not much time to save and redeem" the dead and gather the living relatives that they also may be saved, before the consummation decreed falls upon the world? Would it be possible, if he held these keys, for him to declare that this doctrine was a *local commandment*, a *permissive rite*, not binding on the Saints? Verily No!

The Lord declared in 1842, that He was about to restore to earth many things pertaining to the Priesthood (Doc. and Cov. 127:5, Reorganite edition CIX:5), and that only in Temples could the fullness of the Priesthood be restored (Doc. and Cov. 124:28, Reorganite edition CVII:10). Did the word of the Lord fail? Did the Lord make a mistake? If the contention of the "Reorganized" church is true, He did. But Latter-day Saints know better. On our part we will accept the word of the Lord.

Since the "Reorganized" church does not build Temples, and knows of "no temple building except as edifices wherein to worship God and no endowment of the Holy Spirit of the kind experienced by the early Saints on Pentecost day," it is to be expected that their president should be ignorant of the "fullness of the Priesthood" and therefore experience great "*difficulty* in obtaining knowledge." If the elders of that church had read in the CVII section of their Doctrine and Covenants (L. D. S.

edition 124:39-42) they would have discovered that the doctrine of "ceremonial endowments" is there taught most plainly:

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor and endowment of all her municipals, are ordained by the ordinances of my holy house, which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house (Nauvoo Temple) be built unto my name, that I may reveal *mine ordinances therein*, unto my people; for I deign to reveal unto my Church, things which have been kept hid from before the foundation of the world; things that pertain to the dispensation of the fullness of times; and *I will show unto my servant Joseph all things* pertaining to this house and *the Priesthood thereof*."

Now, if all the foregoing passages are true—and they must be if Joseph Smith was a Prophet of God, which he was—then these things pertaining to the Priesthood were revealed to him; and salvation for the dead is just as binding on us and just as important as salvation for the living. One depends upon the other, and they are binding on all the children of men. The Church of Jesus Christ of Latter-day Saints cannot teach one without the other, for they are inseparable. A house divided against itself cannot stand.

Repent, therefore, and receive the Gospel, save yourselves with your dead by becoming saviors on Mount Zion, before the consummation decreed falls upon the earth; and by hearkening to these things, you will not be "snitten with a curse," nor "utterly wasted" when the dreadful day of the Lord does come.

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoner shall go free!" (Doc. and Cov. 128:22, Reorganite Doc. and Cov. 110:22.)

A Gospel Letter.

WRITTEN BY SISTER LUCY MACK SMITH, THE MOTHER OF THE
PROPHET JOSEPH SMITH.

The following very interesting and earnest gospel letter written by Lucy Mack Smith, mother of the Prophet Joseph, to her brother, Solomon Mack and his wife, was presented to President Joseph F. Smith a few weeks ago by Mrs. Candace Mack Barker, of Keene, N. H., a granddaughter of Solomon Mack, to whom the letter is addressed. Mrs. Barker stated that it was her desire to place the letter in the hands of those who would appreciate its contents and preserve it as she felt it properly deserved. Readers of The Journal will agree that the lady made the very

wisest selection in choosing President Smith as the holder of this important relic. It is with untold pleasure that we are privileged to present in this magazine this beautiful sermon which was written so soon after the organization of the Church by one of the greatest and noblest mothers that ever lived, whose life of continued toil and tribulation was spent so constantly in the humble endeavor to help establish the everlasting Gospel revealed from God through her prophet son. Her brother Solomon became a faithful member of the Church, and remained so until the end of his mortal life:

Waterloo, January 6, 1831.

Dear Brother and Sister:

Although we are at a great distance from each other and have not had the pleasure of seeing each other for many years, yet I feel a great anxiety in your welfare, and especially for the welfare of your souls; and you yourselves must know that it is a thing of greatest importance to be prepared to meet our God in peace, for it is not long before He is to make His appearance on the earth with all the hosts of heaven to take vengeance on the wicked and they that know not God. By searching the prophecies contained in the Old Testament we find it there prophesied that God will set His hand the second time to recover His people the house of Israel. He has now commenced this work; He hath sent forth a revelation in these last days, and this revelation is called the Book of Mormon. It contains the fullness of the Gospel to the Gentiles, and is sent forth to show unto the remnant of the house of Israel what great things God hath done for their fathers; that they may know of the covenants of the Lord and that they are not cast off forever; and also of the convincing of both Jew and Gentile that Jesus is the Christ, the Eternal God and manifests Himself unto all nations. It also contains the history of a people which were led out of Jerusalem six hundred years before the coming of Christ in the flesh. God seeing the wickedness of the inhabitants of Jerusalem, He sent out a prophet named Lehi and commanded him to declare unto the people that unless they repented of their sins that the city would be destroyed, but they would not hear him, but sought to take away his life, therefore the Lord commanded him to take his family, together with another man named Ishmael, and his family, and flee out of the city, and they were led by the hand of the Lord on to this continent and they became very numerous and were a people highly favored of the Lord; but there arose contentions among them and the more wicked part of them being led by one of the sons of Lehi named Laman, arose up in rebellion against their brethren, and would not keep the commandments of God, therefore he sent a curse upon them and caused a dark skin to come over them, and from Laman our Indians have descended. The more righteous part of them were led by another of the sons of Lehi named Nephi, he being a prophet of the Lord. I cannot give you much of an insight into these things, but I write this that when you have an opportunity of receiving one of the books that you may not reject (it) for God has pronounced a curse upon all who have a chance to receive it and will not, for by it they will be judged at the last day.

There are many in these parts who profess to know God and to be His humble followers, but when this thing is offered them they say we have Bible enough and want no more; but such are in the gaul of bitterness and in the bonds of iniquity and understand not the Bible which

they love, for all the holy prophets spoke plainly of the gathering of the house of Israel and of the coming forth of this work, and God says He will give us line upon line, precept upon precept, here a little and there a little; there are more nations than one, and if God would not reveal himself alike unto all nations he would be partial. We need not suppose that we have all His words in our Bible, neither need we think that because He has spoken once He cannot speak again.

Perhaps you will inquire how this revelation come forth. It has been hid up in the earth fourteen hundred years, and was placed there by Moroni, one of the Nephites; it was engraven upon plates which have the appearance of gold. He being a prophet of the Lord, and seeing the wickedness of the people and knowing that they must be destroyed, and also knowing that if the plates fell into the hands of the Lamanites that they would destroy them, for they sought to destroy all sacred writings, therefore he hid them up in the earth, having obtained a promise of the Lord that they should come forth in His own due time unto the world; and I feel to thank my God that He hath spared my life to see this day.

Joseph, after repenting of his sins and humbling himself before God, was visited by an holy angel whose countenance was as lightning and whose garments were white above all whiteness, who gave unto him commandments which inspired him from on high; and who gave unto him, by the means of which was before prepared, that he should translate this book. And by reading this our eyes are opened that we can see the situation in which the world now stands; that the eyes of the whole world are blinded; that the churches have all become corrupted, yea every church upon the face of the earth; that the Gospel of Christ is nowhere preached. This is the situation which the world is now in, and you can judge for yourselves if we did not need something more than the wisdom of man to show us the right way.

God, seeing our situation, had compassion upon us, and has sent us this revelation that the stumbling block might be removed, that whosoever would might enter. He now established His Church upon the earth as it was in the days of the Apostles. He has now made a new and everlasting covenant, and all that will hear His voice and enter, He says they shall be gathered together into a land of promise, and He Himself will come and reign on earth with them a thousand years. He is now sending forth His servants to prune His vineyard for the last time, and woe be unto them that will not hear them. There are many who think hard when we tell them that the churches have all become corrupted, but the Lord hath spoken it, and who can deny His words? They are all lifted up in the pride of their hearts and think more of adorning their fine sanctuaries than they do of the poor and needy. The priests are going about preaching for money, and teaching false doctrines and leading men down to destruction by crying peace, peace, when the Lord Himself hath not spoken it.

When our Saviour was upon the earth He sent forth His disciples and commanded them to preach His Gospel, and these signs He said should follow them that believed; in My name they shall do many wonderful works; they shall cast out devils; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. Now where can we find these signs following them that call themselves preachers of the Gospel, and why do they not follow? It surely must be because they do not believe and do not teach the true doctrine of Christ, for God is the same yesterday, today and forever, and changeth not.

We read that at the day of Pentecost people being pricked in their hearts began to cry, saying, "Men and brethren, what shall we do?" and Peter being filled with the Holy Ghost, stood up and said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins and ye shall receive the Holy Ghost." Now this promise was not to them alone, for he goes on to say, this "promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call;" therefore the promise extends unto us if we will obey His commands. Peter did not tell them to go away and mourn over their sins weeks and months, and receive a remission of them and then come and be baptized, but he told them first to repent and be baptized, and the promise was that they should receive a remission of their sins and the gift of the Holy Ghost; and this is the Gospel of Christ, and His Church is established in this place and also in Ohio; there have been three hundred added to the Church in Ohio within a few weeks, and there are some added to this Church almost daily. The work is spreading very fast.

I must now close my letter by entreating you as one that feels for your souls to seek an interest in Christ, and when you have an opportunity to receive this work do not reject it, but read it and examine for yourselves. I will now bid you farewell, and I want some of you to come here or write immediately, for we expect to go away to the Ohio early in the spring. If you write this winter you may direct your letters to Waterloo, Seneca county. I want you to think seriously of these things, for they are the truths of the living God.

Please to accept this from your sister,

LUCY SMITH.

To Solomon Mack, Gilsum, N. H.

He who gives the truth a false coloring by his false manner in telling it is the worst of liars.—E. L. Mayo.

The Gospel of Jesus Christ.

BY ELDER ORSON F. WHITNEY IN MILLENNIAL STAR, 1882.

(Continued From Page 37.)

From the foregoing observations concerning the character, origin, object, powers and possibilities of the great science of salvation, the inquiring mind would naturally be led to the consideration of the question, What is the Gospel of Jesus Christ? or, in other words—since the impracticability of completely answering so comprehensive an interrogation has already been shown—what are its initiatory principles? At the risk of wearying some of our veteran readers, already conversant with the subject, but with a sincere desire to benefit them, as well as others who are less fortunate with respect to the information involved, we here propose to present a brief digest of what are familiarly known to the Latter-day Saints as the first principles of the Gospel; the code of laws which constitute the beginning of salvation's endless system; the preface, as it were, to the book of everlasting progression; the four primitive archways by which the path of eternal progress is attained, and

through which the souls of all men must pass in order to reach the celestial presence of their Maker. These four principles, it will be seen, are serial and progressive in their nature, each one naturally leading into its successor, paving the way before and preparing the soul for its reception.

FAITH.

The Holy Bible informs us that without faith it is impossible to please God. Such a declaration even from a source less sacred, need occasion no surprise whatever; for without faith it is impossible to do anything. From the smallest act to the mightiest achievement, all things are the effects of faith. It is the cause of every consequence, the power by which all things possible are performed. Nothing was ever accomplished either in heaven or on earth that was not preceded and accompanied by the exercise of faith. The insect creeps, the bird flies, the fish swims, by faith; the flowers spring, the grasses grow, the trees bloom and bear, by faith; the infant prattles, the man toils, the God creates, upholds, redeems and glorifies His workmanship, by faith. It is the main-spring of life, the motive power of creation, the active principle of the entire universe. Hence it is necessarily the first principle of the Gospel, the initial element of salvation, the basic principle or foundation law upon which all other laws and principles rest. The soul that would attain salvation must first believe salvation possible. He must believe in God as the Giver of salvation. He must believe in Christ, as its Author and Mediator. He must believe in the Gospel, as the medium through which salvation is secured, and in the divine authority of the individual who as a servant of God administers the ordinances of the Gospel in His behalf. Having exercised faith to the extent thus indicated, he is in a position to undertake the succeeding venture, to ascend the next step higher upon the grand stairway leading to eternal life.

REPENTANCE.

Sin cannot inherit the Kingdom of God. It is so entirely opposed, so essentially antagonistic to the spirit of righteousness, that the two cannot possibly dwell together. God does not look upon sin with the least degree of allowance. Consequently the soul which aspires to His presence, which expects to behold His face and be able to endure His glory, must be previously cleansed and purified from all sin. Now, no soul was ever successful in getting rid of its sins that did not first sincerely repent of them. No fault was ever corrected that was not first discovered and confessed; no habit was ever reformed that had not first been freely acknowledged; and no sin can in any wise be remitted until its perpetration has been truly repented of, and its perpetrator is resolutely resolved against its repetition. It is useless for any accountable being to say that he is without sin. The Scriptures declare that all men are sinful and that no man can truthfully claim exemption from the universal

imputation. Little children (under eight years) are not responsible for their acts, and being sinless and therefore unable to repent, are redeemed by the blood of Christ from the foundation of the world. But all accountable souls, to whom the Gospel of salvation is sent, must repent of and forsake their evil ways, habits, deeds and desires, if they wish to make any headway in the pursuit of the precious prize of everlasting exaltation.

BAPTISM BY IMMERSION.

Baptism is symbolical of the burial and resurrection of Christ, and as an ordinance of the Gospel was instituted for the remission of sins. The only proper mode of its administration is by immersion, whereby the two events above mentioned may be illustrated. "We are buried with Him by baptism into death," says Paul, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together (buried in water) in the likeness of His death, we shall be also (by coming forth out of the water) in the likeness of His resurrection." Even as Christ, by descending into death, put off the mortality in which He was clothed, and rose triumphant to a higher sphere of action, so we by going down into the liquid grave, put away the sins and follies of the flesh, and are brought forth to "a life divinely new." Hence it is that baptism is also called a birth, and Christ, in declaring to Nicodemus that a man must be "born of the water and of the spirit," plainly signified emergence from the womb of the waters as a prerequisite to His entrance into the Kingdom of God. He not only pointed this out as the way in which others should walk, but by submitting to baptism himself, He set the example of "fulfilling all righteousness," and was greeted from the heavens, as the result of His obedience, by the voice of God, declaring: "This is my beloved Son in whom I am well pleased." Nevertheless, water of itself cannot wash away sins. Not even immersion, though in strict accordance with the method prescribed, could have the slightest effect upon the soul of the penitent sinner, unless performed by a person holding authority from on High. God recognizes no administrations but those of His chosen and commissioned servants, clothed upon with the power of the Holy Priesthood, as was John the Baptist; "called of God as was Aaron," and sent forth by the voice of divine revelation to open wide the portals of eternal life to all who are willing to walk in that straight and narrow way which, on account of worldly pride and perversity, but few souls are able to find. But all repentant believers, who are baptized in the proper manner and by the proper authority, are acceptable in the sight of high heaven, and can confidentially rely upon the promise made by Peter to the believing portion of the Pentecostal multitude: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and ye shall receive the

GIFT OF THE HOLY GHOST."

The Spirit of God, in certain measure, is universally distributed. It is the light which lighteth every man that cometh into the world. By it and through it all things live, move and have their being. It

"Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

But the Gift of the Holy Ghost—bestowed by the "laying on of hands" upon every faithful, penitent, baptized believer in the true Church of Christ—is a special endowment for special purposes. It may possibly be a superior quality, or it may be only an increased quantity of that universal essence which prevades all animated nature throughout the illimitable realms of space. But be that as it may, it is certain that this Gift, this Comforter, this Spirit of Truth, which sustains the soul, enlightens the mind, leads into all truth, and enables the spirit of man to comprehend the otherwise incomprehensible things of God, is an important addition to the original possession and like it is susceptible of further increase, cultivation and development. Through obedience and righteousness it may be made to grow and expand, until sin is entirely banished, until the eye is made single to the glory of God, and the whole body is filled with life and light. By disobedience and unrighteousness it will readily decrease and diminish until the light of the soul is utterly extinguished, and darkness, despair and spiritual death ensue. A fullness of God's Holy Spirit should, therefore, be the grand object of human existence, for by it alone can the soul of man be eternally exalted and glorified. Still there are various kinds of "fullness," even as there are different degrees of glory, corresponding to the various merits and capacities of those who rise in the resurrection. The fullness which each soul obtains will be of that particular glory—either Celestial, Terrestrial or Telestial—by which its body is quickened from the grave. The "fullness of the Father" constitutes Celestial exaltation, and this, though not a thing to be suddenly attained, should be the soul-absorbing aim and ambition of every son and daughter of God. We should begin to acquire it now, for all may rest assured that the dispensation of these eternal awards will be strictly in accordance with and regulated by the deeds done in the body. Christ, our Savior, it appears, acquired and possessed a fullness while on earth. But pure and spotless though He was, He did not receive that fullness at first, but afterwards received it. By constantly growing in grace and godliness, living from day to day by every word that proceeded forth from the mouth of God, He gradually became entitled to the steadily increasing possession of the Holy Spirit, till finally "it pleased the Father that in Him should all fullness dwell." We all have it in our power to do and become likewise. He is our great Guide and

Exemplar. As He was pure, we must be pure; as He was obedient, we must likewise be; as He became perfect and was found free from all fault or blemish before the throne of God, even so we must become, if we expect to be conformed to His image, inherit His celestial glory, possess a fullness of His Spirit, become heirs of God, and joint heirs with Jesus Christ, and have an eternal residence in those heavenly mansions prepared for the righteous and the faithful before the foundation of the world.

(To be continued.)

Mission Conferences.

Arrangements to hold the following conferences have been made, and they will convene as follows: Ohio, at Xenia on November 25 and 26; Kentucky, at Louisville on November 27; Georgia, at Atlanta on December 2 and 3; East Tennessee, at Chattanooga on December 4; Virginia, at Richmond on December 9; North Carolina, at Princeton on December 11 and 12; South Carolina, at Columbia on December 15 and 16.

Elder George A. Smith of the quorum of the Twelve Apostles, and Elder B. H. Roberts of the first Council of Seventy, will be present at each conference.

The special object of the visit of the brethren from Zion is to meet with the Elders, and as their time will be limited, making it necessary to make the best railroad connections from place to place, public meetings cannot be held on all occasions; for this reason there will be no public service at Louisville, at Chattanooga or at Richmond. However, at Xenia on the 25th; at Atlanta on the 2nd; at Princeton on the 11th, and at Columbia on the 16th, exercises will be held at which the Saints and the public are invited; the other days will be devoted strictly to business matters relating to the work and to the Elders individually.

The Revelation On War.

(Improvement Era.)

The revelation on war, as contained in section 87 of the Doctrine and Covenants, was printed by Elder Franklin D. Richards in the first edition of the *Pearl of Great Price*, in 1851. He received a copy of the revelation from Elder Orson Pratt at Liverpool, where the former was then laboring. In the *Millennial Star*, 1851, page 216, a notice of the publication of the first edition of the *Pearl of Great Price* appears, with a list of its contents. In this list is included "a revelation given in December, 1832, which has never before appeared in print." It follows clearly from this that the revelation was given to the world years before the event it foretold took place; and that its first publication was by the late Apostle Franklin D. Richards in the *Pearl of Great Price*, printed in Liverpool, in 1851.

Presbyterian Church Union An Unsolved Problem Still.

The attempt to unite the Cumberland Presbyterian church with the Presbyterian church U. S. A., which was made at the general conference of the two bodies at Decatur, Ill., some months ago, absolutely failed at the regular fall meeting held at South Pittsburg, Tenn., Oct. 10. This was the first meeting since that one held at Decatur, Ill., and was attended by the following results:

Out of the thirteen ministers present, six bolted the convention, led by Hon. Foster V. Brown, and followed by the representatives of seven out of thirty congregations represented. This body retired to the Methodist church building and organized a presbytery of Presbyterian church U. S. A. The other seven ministers and the representatives of the remaining twenty-three congregations organized a presbytery under the name of the Cumberland Presbyterian church and remained loyal to the faith of this body.

A Friend.

BY ELDER L. LORAIN BAGLEY.

What is a friend? Is it the mere acquaintance of a few hours? One who seeks our companionship in our days of peace and plenty? One who comes only when we are lavished with fortunes' smiles, and all life is gay and bright? None of these! A great writer has wisely said, "My acquaintances are many but my friends are few." The word signifies the greatest blessing ever bestowed by a wise Creator. Jesus was a friend to mankind; mother is a boy's friend; a true and noble wife is a man's friend. A friend is one who loves us through pleasure and trial alike; one to whom we can look with delight and confidence whether standing in the suniight of happiness or bowed in the shadow of defeated hopes; one in whom we can confide the secrets of a yearning soul; one who can look into our eyes, commune with our spirit, and more nearly than any other read and understand the emotions within, share our sorrows and partake of our joys; one whom we may seek in lonely room or rich boudoir, rest an aching head on a sympathetic bosom and sob out the anguish and the longing of a tired and lonely heart; to whom we can entrust the pangs of departed joys and weary disappointment, and know they understand. That is a friend.

"It is an advantage to any young man to have his first missionary experience with companions who are working with all the zeal possible for the spread of the Gospel. Some missionaries conduct themselves as though they felt it was right to 'kill time.' A beginner, coming in contact with such companions, is very unfortunate, for an Elder will continue throughout the course of his mission as he commences."

Compensation.

The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of the earth. Censure, criticise and hate, and you will be censured, criticised and hated by your fellow-men. Every seed brings forth after its kind. Mistrust begets mistrust, jealousy begets jealousy, hatred begets hatred, and confidence begets confidence, kindness begets kindness, love begets love. Resist and you will be resisted. To meet the aggressive assault every entity rises up rigid and impenetrable—while yonder mountain of granite melts and floats away on the bosom of the river of love.—*N. W. Zimmerman.*

The hymn, "Come thou glorious day of promise, Come and spread thy cheerful ray," was composed by a Jew, and was sent to the Millennial Star for publication by Brother Neibaur, who was also a Jew. It was published in 1841.

October Review.

ALABAMA.—Huntsville has been canvassed by Elders David Larsen, F. E. Willardson and W. H. Freeman. There are a number of friends there, together with several investigators. Selma has been opened by Elders Geo. W. Chapman and Wm. Freeman. The prospects are reported excellent. Five baptisms were performed during the month.

JACOB A. PATON, President.

EAST TENNESSEE.—A Presbyterian minister attempted to destroy the influence of Elders I. W. Oldroyd and Wm. P. Killian in their meetings, but failed to succeed. His attack made friends instead of enemies for the brethren. Mission Auditor Elder R. Ray Nixon arrived at Knoxville on Oct. 11, to set the conference records in order. Success is attending the efforts of the Elders throughout the conference.

LYMAN J. BALL, President.

FLORIDA.—Eleven souls have been added to the Church during the month. The Sunday school at Jacksonville has added a second intermediate department to its curriculum. The school is prospering remarkably. A Young Ladies' Mutual Improvement Association has been organized at this city with Sister Carrie Tilton as president. The branch at Sanderson is also in a flourishing condition. Interesting meetings have been held at Peoria and Duck Pond.

C. A. CALLIS, President.

GEORGIA.—The riot in Atlanta handicapped the Elders in their street meetings, and up to date the privilege of resuming this work has been denied by the city authorities. Elder Brigham Nielson has been appointed to succeed Elder M. P. Cosby, who has been honorably released, as the president of the conference. Elders M. A. Barton and S. W. Golding are his councilors. Work in Rome

has been started by Elders Golding and J. A. Lowe. A place for meetings has been obtained and also permission to hold street services granted.

BRIGHAM NIELSON, President.

SOUTH CAROLINA.—Elders R. R. Siepert and J. C. Anderson canvassed the city of Seneca and found the people very bitter. They could not leave a book in the whole town, and were able only to distribute ninety tracts on account of prejudice. One week after they left the city a fire broke out, burning up nearly half of the city. Elder Joshua Finlinson has succeeded Elder Emerson Bradley, honorably released, as first councilor to President Gibbs; Elder D. A. Gillies is the second councilor.

JOHN H. GIBBS, President.

MISSISSIPPI.—The infant child of Brother Charley Quinley, of Quitman, had been very sick, and Elder Geo. S. Kennington was called to the sick room by the parents. When he arrived the child was in spasms and in a dying condition. He administered to the little sufferer, and immediately it was relieved, and the next morning it was able to eat. He left it on the road to speedy recovery. A man at Red Star was delivered of his suffering through the administration of Elders David Smith and Wm. Hopkins, and afterwards applied for baptism.

WILLIAM LESTER, President.

VIRGINIA.—On the 6th, Elders Jesse Winn and T. T. Mendenhall attended a meeting conducted by five Methodist ministers, who introduced the brethren to the congregation and gave them the time. A good spirit prevailed throughout on the part of all concerned. Elder C. R. Drumiler and wife arrived from Florida, and will continue their labors, particularly in search of genealogies. Sister Wilmarth, of Danville, was seriously ill, and upon being administered to by Elders Geo. A. Webb and A. C. Schow, all pain left her, and she immediately commenced to mend.

H. ASHLEY RANDS, President.

MIDDLE TENNESSEE.—Nashville has been favored with ten and twelve street meetings a week, and a great number of books and tracts sold and distributed among the people. Elders O. W. Bonham, W. N. Patten, J. W. Hansen and O. R. Child have done a good work in Lincoln county, which has been followed by threats of violence from a mob. A friend guarded the Elders with his rifle. Hickory switches tied to the door of a school house where a meeting had been appointed, notified Elders O. P. Callister and W. H. Elkington that they were not desired by a certain class of individuals. The meeting was held nevertheless. The next day, Oct. 7, a Mr. Thomas Cossonberry, a friend to the brethren, went with them to another service, and when he returned members of the mob had cut down a number of his fine fruit trees.

W. D. BOCKER, President.

NORTH CAROLINA.—The Saints on Harker's Island have not been molested since the last attack by the mob, published in The Journal, but they are holding no meetings. Their petition to Gov. Glenn has never been answered to date. A Baptist preacher entertained Elders Wallace Young and C. E. Jones one evening, saying that "any one who would ill-treat his fellow men on account of religious differences is not a Christian." After supper a conversation ensued during which the minister grew angry, and although it was nine o'clock at night, he drove the Elders from his house. President Berrett was challenged to discuss the divinity of the Prophet Joseph's mission, by a man who asserted that

he could prove that the Prophet was one of the vilest men that ever lived. When the conversation took place, the man, to clinch his wild presumptions, threatened to split Elder Berrett's head open, but delayed execution, as he said, on account of its being Sunday.

JOHN A. BERRETT, President.

OHIO.—"Reorganite methods" were again brought into play at Columbus the latter part of September. President Broadbent and Elder George A. Bigler, while preaching on the street, were approached by several Reorganites, who tried to drag the Elders into public discussion. This they avoided, stating that they would meet the antagonists in private conversation on condition that there should be no base, contemptible methods used. The Elders and the Reorganites, among whom were three of their representative lights, namely, Bagerly, Scott and Mathews, all met at the home of a church member of the Lamoni institution. As usual, when the Reorganites found themselves exposed by the truth and absolutely without a shadow of fact to support their contention, they resorted to the cowardly and despicable method by which certain individuals of their sect is known, of personal abuse, their spokesman, Bagerly, addressing the Elders in these words, "You are whoremongers, bastards; yes, you are rotten to the core, and so are your leaders." The Elders have been very successful in their city work, but street meetings will soon discontinue.

SYLVESTER BROADBENT, President.

KENTUCKY.—Six of the Elders, together with President J. A. Christenson, met in branch conference at Halley's Mills. Several beneficial services were held. In Christian county sixteen baptisms were performed. Elders Kassouth Dyal and Marion P. Stinson were permitted to hold services in a church at Rowland, Lincoln county, which was attended by a great number of people. So well pleased were the listeners that they invited the Elders to continue their meeting, which they agreed to do. Three ministers—two Methodists, John Pence and Wm. Sprinkle by name, and a Rev. W. A. Fowle, a Campbelite, called on the brethren, notifying them not to enter the church again. The people hearing this, immediately sent word to the Elders to pay no attention to the ministerial injunction, but to come and fill their appointment. When the Elders arrived at the place of meeting they found the church lighted and nicely swept and all in order, and one of the townspeople ringing the bell. The meeting was well attended, and proved a complete success. At this the ministers had the Elders arrested, which resulted in their being bound over by Judge Warren for trial on Nov. 3. Two friends, Ben Martin and Thomas Jennings, went their bonds, which were fixed at \$100, and promised to pay any fine that might be imposed. The people, determined to hear more concerning the Gospel, secured the school house about twenty feet from the church and insisted that the meetings be continued. So as soon as the bonds were fixed the brethren resumed their meetings, supported by an attentive and interested audience. Their engagement began on Saturday the 6th and was still in progress when they wrote to the office on the 13th. Mr. Ben Martin is the marshal, and has pledged his protection. The best citizens and the leading men of the city are sustaining the Elders.

JAMES A. CHRISTENSON, President.

MISSION OFFICE.—Word is received that Elder George A. Smith, of the quorum of the Twelve, and Elder B. H. Roberts, of the first council of Seventy, will accompany President Rich on his conference tour throughout the Mission,

according to the announcement made elsewhere in this issue. Brother Rich has returned from Zion in excellent health and spirits, and will at once occupy himself with the work of arranging conferences and attending to such other mission matters as requires his personal attention. Good health prevails among the Elders generally, with but two or three exceptions, and the work of spreading the Truth is progressing encouragingly. The arrivals and appointments during the month are as follows: On Sept. 23, Elders James E. Keller, Jr., Mink Creek, Idaho, and Michael Johnson, Jr., Logan Utah, both assigned to Florida. On Sept. 30, Elders Benjamin G. Lovell, Lemington, Utah, to Florida, and John W. Wright American Fork, Utah, to Ohio. On Oct. 8, Elders Albert E. Burgon, Sandy, Utah, John R. Green and Raymond Hammond, Grantsville, Utah, all to Ohio; Daniel C. Allman, Springville, Utah, and John W. Hutchinson, Hinckley, Utah, to Alabama, and D. H. Carlston, Fairview, Utah, and Geo. V. Ord, Nephi, Utah, both to Mississippi. On Oct. 15, Elders John H. Bawden, Granger, Utah, and James E. Willard, St. Anthony, Ida., both to Florida; E. U. Beecher, Elba, Idaho, and A. C. Eldredge, Carey, Idaho, both to East Tennessee; Jasper D. Brown, Grantsville, Utah, and Willard Call, Bancroft, Idaho, to Virginia; H. C. Carlton, Lovell, Wyo., Alfred G. Gunn, Salt Lake City, and A. F. Tolton, Beaver, Utah, to Georgia; Wilford W. Clark, Jr., Montpelier, Idaho; Cloy C. Nichols, Thornton, Idaho, and David E. Tracy, Yost, Utah, all to Mississippi; Albert W. Curtis, Oakley, Idaho, Wm. S. Laney, Luna, New Mexico, Frank Paskett, Grouse Creek, Utah, and J. A. Martindale, Oakley, Idaho, to South Carolina; Jos. R. Hicks, Raymond, Canada, and Jesse L. Hubbard, Elba, Idaho, to Ohio; Leonard Lynn and Heber S. Tippetts, of Lovell, Wyo., to Alabama; Wm. L. Perkins, Montpelier, Idaho, and Ernest D. Phippin, Carey, Idaho, to North Carolina; Milando Rich, Paris, Idaho, and W. B. Richins, Mesa City, to Kentucky, and Dennis S. Dorrity, Kanosh, Utah, to Middle Tennessee. Honorably released: Elders J. Emerson Bradley and J. C. Anderson of South Carolina; E. D. Buchanan and Chauncey Jenks, of Mississippi; Joseph E. Gubler, of East Tennessee; A. M. Palmer, Virginia, and Geo. E. Dees, of Georgia, on account of sickness. Transfers: Elder A. A. Wilde from Kentucky to Georgia, and Elder R. M. Jeppson from Mississippi to Kentucky.

Elder Nephi M. Perkins Dead.

DIES IN THE FIELD OF THE NORTHERN STATES MISSION.

Meagre news of the recent death of Elder Nephi M. Perkins has been published in the Desert News, as follows:

Word came to President German E. Ellsworth, of the Northern States mission, who is now visiting in Salt Lake, that Elder Nephi M. Perkins had died suddenly in Indiana. The cause of death or the circumstances attending it were not stated. The deceased was president of the Indiana conference, and probably died at Evansville or Columbus.

Elder Perkins was born at Franklin, Idaho, May 1, 1867, but for some time had resided at Dayton, in that state. He is the son of Joseph and Margaret Martin Perkins, and leaves a wife and several children. On Dec. 5, 1905, he was set apart for a mission to the Northern states, under the hands of Elder Hyrum M. Smith, and left soon after for his field of labor. He proved himself to be a very able and faithful missionary, and his death is deeply deplored.

Report of Mission Conference for Three Weeks Ending October 20, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused En't	Tracts Distrib'd	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jur. Sub.	Des't News Sub.
J. A. Paton	Alabama...	1341	3170	187	427	8	1735	51	1	18	51	1222	10	4	...	...	1	1
L. J. Ball	East Tenn.	1134	771	111	412	27	1607	116	3	20	59	681	...	...	...	...	...	...
C. A. Callis	Florida	1493	2844	50	495	1	2336	58	8	28	96	1033	3	7	...	...	4	...
Brigham Nielson ..	Georgia	2253	3116	447	673	69	3887	544	11	101	81	1377	2	...	...	...	...	...
J. A. Christenson ..	Kentucky ..	1948	1664	277	567	130	2215	99	7	51	125	1301	11	2	...	...	6	2
W. D. Bocker	Mid. Tenn.	1709	680	123	465	62	1531	111	2	8	58	928	1	1	...	...	...	...
Wm. Lester	Mississippi ..	1082	1179	18	377	18	855	25	4	32	65	582	4	3	...	...	4	1
J. A. Barrett	N. Carolina ..	1340	819	20	345	55	817	25	5	10	51	562	1	1	...	...	3	1
S. Broadbent	Ohio	1658	4429	423	417	19	3666	157	2	70	95	1347	...	...	...	...	...	...
J. H. Gibbs	S. Carolina ..	2053	1075	390	1285	73	2494	103	9	32	91	201	4	1	...	...	6	...
H. A. Rands	Virginia	1571	2136	107	398	58	1756	65	7	31	51	1028	...	...	...	...	1	3
Totals		17532	9278	2153	5861	520	22899	1354	59	401	823	12121	36	20	...	...	33	8

Three Good Tests.

If you are tempted to reveal
 A tale some one to you has told
 About another, let it pass,
 Before you speak, three gates of gold.

Three narrow gates—first, "Is it true?"
 Then "Is it needful?" In your mind
 Give truthful answer. And the next
 Is last and narrowest, "Is it kind?"

And if, to reach your lips at last,
 It passes through these gateways
 three,
 Then you may tell the tale, nor fear
 What the result of speech may be.

—Selected.

Revenge.

Revenge is a naked sword;
 It has neither hilt nor guard;
 Wouldst thou wield this brand of the
 Lord?

Is thy grasp, then, firm and hard?

But the closer thy clutch of the blade,
 The deadlier blow thou wouldst deal,
 Deeper wound in thy hand is made—
 It is thy blood reddens the steel.

And when thou hast dealt the blow—
 When the blade from thy hand has
 flown—

Instead of the heart of the foe,
 Thou may'st find it sheathed in thine
 own!

—Charles Henry Webb.

Died.

NELSON.—Brother Frank Nelson, of Blaney, S. C., departed this life on Oct. 14 at the age of 84 years, having been a faithful member of the Church for two years.

FIELDS.—Sister Menerva M. Fields, of Ensor, passed away the last of September. No other information received.

DODD.—Sister Lottie Dodd, of Pottsville, Ark., answered the summons of Death on Sept. 25. Sister Dodds moved to Arkansas from Tennessee. She was 73 years old and a good Latter-day Saint.

LUCAS.—The infant of Brother J. H. Lucas, of Kimbleton, Va., died on the 25th of September of scarlet fever.

EDSON.—Sister Sarah A. Edson, of Kingston, Fla., succumbed on Oct. 15. She was loyal to the Church and faithful in her duties.

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"Brother Hyrum, what a faithful heart you have got! Oh, may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! Oh, how many are the sorrows we have shared together! and again we find ourselves shackled by the unrelenting hand of oppression. Hyrum, thy name shall be written in the Book of the Law of the Lord, for those who come after to look upon, that they may pattern after thy works."—THE PROPHET JOSEPH SMITH IN HIS WRITTEN ACCOUNT OF MEETING HIS BROTHER HYRUM ON THE NIGHT OF AUGUST 11, 1842, AFTER A LONG SEPARATION IMPOSED BY PERSECUTION.

Vol. IV.

NOVEMBER 15, 1906

No. 4

The Gospel Of Jesus Christ.

BY ELDER ORSON F. WHITNEY IN MILLENNIAL STAR, 1882.

(Continued From Page 66.)

That the Gospel of Jesus Christ is necessarily one and unchangeable, and with the foregoing as its first or initiatory principles, a perfect and therefore exclusive system of salvation is a proposition which, however unpopular, is susceptible, as previously asserted, of the plainest possible proof. The Holy Scriptures abound in evidences of this fact, and reason amply supports revelation in confirmation of its truth. The Apostle Peter, the highest authority of his times, after the ascension of the Savior, declares (Acts 4:4) that "there is none other name under heaven given among men whereby we must be saved." This passage alone is sufficient to prove the unity of Christ as the Savior of the world and likewise to substantiate the fact that even if there could be another Gospel possessing efficacy as a medium of salvation, it also would have to be a Gospel of Jesus Christ, since he is the sole author of salvation to all the inhabitants of the earth. But Paul, another Apostle, in the fourth chapter of his epistle to the Ephesians, testifies of "one Lord, one faith, one baptism, one Spirit," and plainly demonstrates that one of the principal objects of the Gospel, by means of its inspired Priesthood and spiritual gifts, is the bringing of its believers to a "unity of the faith," previous to their being made perfect in Christ; and this to correspond beautifully with the

pathetic prayer of the Savior himself (John xvii) that His disciples might be made "perfect in one," and become one with Him even as He already was one with His Father in Heaven.

Paul also in another place, denouncing the apostacy of the Galatian Churches (Galatians i:8, 9) and the efforts of certain persons to institute "another Gospel" and pervert the true Gospel of Christ, employs the following forcible language: "Though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed!" and in order to render its meaning plain, unmistakable and emphatic, he repeats the injunction as follows: "If any man preach any other Gospel to you than that ye have received, let him be accursed!" These inspired utterances are too obvious and intelligible to be misunderstood by the honest hearted reader of the Holy Scriptures. They show as plainly as words can possibly show that the Gospel of Christ is one, and unchangeable in its nature, the same yesterday, today and forever; that its object is the temporal and eternal union of its converts, and that it was designed for the benefit and blessing of all humanity, especially for such as would believe and faithfully obey its principles. And why should it be otherwise? God is not the author of strife and confusion. He is essentially a lover and promoter of union, and looks with no favor upon those who evince a contrary disposition. He would be the last to encourage, either by thought, word or action, anything having the slightest tendency toward discord, disunion or division. Peace and union are among the prevailing characteristics of His nature; and order, system and eternal harmony are widely manifest in all His wondrous workmanship. We cannot conceive of such a Being, whose avowed purpose is the bringing of His offspring to a oneness of profession and practice, engaging in the institution or promotion of any cause whose inclination would be directly inimical to the attainment of His fondest desires, and laying aside the basic principles of His union-loving harmony enhancing nature, to inaugurate strife and contention on earth, and engender differences and disputation among His children upon that greatest and most vitally important of all questions, the eternal salvation of their souls. And would not such consequences ensue, were He to reveal to the human family more than one method of attaining salvation?

The present religious aspect of the Christian world, with its heterogeneous multiplicity of jarring, contending sects, all differing, disputing, and dividing among themselves, yet each one claiming to be the true Church of Christ, should be a sufficient answer. For if puny man, by apostatizing from truth and concocting such a vast variety of ways and means for worshipping his Maker, can create such a pandemonium of doctrinal discord as that which ecclesiastical Christendom—to say nothing of heathendom—displays, then what might not the Almighty accomplish in the same direction, were it not in diametrical opposition to His principles to descend to the perpetration of such folly and wickedness, and thereby

defeat the fulfillment of His most cherished designs, besides dooming unnumbered myriads of His begotten offspring to spiritual death and destruction! We might continue this argument *ad infinitum* from a biblical point of view, but without going further into that divine record in quest of proofs which are scattered as thickly as summer sunbeams over its sacred pages, let us now survey the subject from another standpoint and see whether reason alone will not bear out the belief that "this Gospel of the Kingdom," which was to be and now is being "preached in all the world for a witness unto all nations," before the coming of "the end," is the one and only system of salvation that has ever been or ever will be revealed from heaven for the redemption and exaltation of the human family.

It is to be presumed that there are but few, if any, sincere believers in God or in any form of religion, bearing the name of the Gospel of Jesus Christ, who would willingly assert that the letter could be anything else than a perfect plan of salvation. The Almighty, as a perfect being, is necessarily perfect in all His ways and works, and any system or science devised by Him for the temporal or spiritual regeneration of our race, would consequently be faultless in construction, consummate in operation and thoroughly capable of fulfilling every requirement of its existence. These facts being admitted, we must immediately concede the unity and exclusiveness of the Gospel of Christ. How so? it might be asked. For the following reasons: A perfect Gospel is of necessity an exclusive Gospel, for of any two such systems, which for argument's sake, we will say might be revealed, one of them must as a matter of course be inferior. No two things can be created exactly alike, and therefore, speaking in the strictest sense of the term, no such thing as equality can possibly exist. But even if it could, in the present instance, what would be the use of two Gospels made exactly alike for precisely the same purpose? The Creator is a wise economist, but such an act would be superfluous and extravagant in the highest degree. But they could not be exactly alike. One of them, as explained, would have to be inferior, for only one of the twain could be perfect, and hence completely competent to fulfill the exact measure of their mutual formation. The superior Gospel would be the creation of God, and it alone, for the inferior one, being imperfect and therefore defective in its organization and capacity, could not possibly proceed from Him, since there is no such thing as imperfection extant in all His handiwork. It is true, His creature, man, is at present very imperfect, but not so originally. God made man upright, says Solomon, "but they have sought out many inventions." On the morning of creation, he, with all the rest of the Creator's great workmanship, was made perfect and pronounced "very good," but he afterward fell into transgression, which is always the downward path, and through his own sins and follies has steadily degenerated to his present fallen condition. Now it is only by means of a perfect Gospel that he can be regenerated and

raised to the high and perfect position from which he fell, and such a one is the Gospel of Jesus, Christ, the subject we are now considering.

A perfect Gospel comprehending all truth, all intelligence, all principles of progression, is necessarily sole and exclusive in its nature. It actually precludes, not only the necessity, but likewise the possibility of the existence of any other Gospel having genuine efficacy and saving virtue. For being complete and perfect in all its parts, all inclusive, all absorbant, all powerful, all sufficient in character and capability, as the greater, it would certainly comprehend the less, and not only deprive it, if existing, of any room or occasion to operate, but if not existing, would leave no extra, unusual material for its construction. So that whichever alternative is chosen, but such as may be disposed to question the validity of our position, it is clearly the case that any other Gospel, besides the only one that ever did, ever will, or in the very nature of things ever can exist, would either be superfluous or impossible; and to accuse the all-wise Creator of committing either folly, would be an insult to His intelligence and a profanation of His character. Mankind may invent, as mankind has already invented, systems upon systems of so-called religion, and falsely call them, to his greater condemnation, by the sacred name of Him who died that all men might live, and some of these man-made methods of worship, or rather idolatry, though all are imperfect and defective, like their clay creators, may be exceedingly plausible and popular with their professors, nor yet entirely devoid of grains and particles of truth. Nevertheless they are all illegal and unauthorized of God, who will utterly refuse to recognize the usurped authority, unlawful establishment and unhallowed administrations, or to accept of the fruits of any faith or form of worship, whatsoever, aside from those of the everlasting, unchangeable Gospel of His Son Jesus Christ. The Gospel of Jesus Christ! that sole and exclusive system of salvation, that perfect and perpetual science of progression, that marvelous and mysterious plan, so plain, so simple, and withal so powerful; so admirably adapted to the needs and capacity of every soul, from the highest to the humblest intelligence ever tabernacled in mortal flesh, and so amply capable of subserving the far-reaching purposes of Omnipotent Creator, as to be the all essential method of salvation in this life, and the indispensable medium of unceasing exaltation in the life to come!

(To be continued.)

The Gospel To Children.

FROM THE GOSPEL PRIMER, BY ELDER WM. A. MORTON.

(Continued From Page 51.)

FAITH IN GOD.

God is our Heavenly Father. It was He who created us, in His own likeness and image; and He has placed us here upon the earth that we might learn from our own experience the good from the evil.

God made the heavens and the earth, the seas, and all things in them. It is by His almighty power that all these things exist, and by Him they are governed and controlled.

God has spoken at different times to men upon the earth. When Adam and Eve dwelt in the Garden of Eden, they were frequently visited by the Lord, who conversed with them, and taught them His laws and commandments. When they, through eating of the forbidden fruit, were sent forth from the Garden, the Lord did not forsake them, but He sent angels to minister unto them. He also spoke to them by His own voice from the heavens.

The Lord revealed Himself to Abraham, in the plains of Mamre. Abraham was sitting in the door of his tent one summer's day, and, lifting up his eyes, he saw three persons approaching. Abraham went out to meet them, and as he drew near he saw that one of them was the Lord; the other two were angels. When Abraham saw the Lord, he bowed himself to the earth and said:

"My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:

"Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

"And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said."

Abraham then hastened to the herd, and he got a calf, tender and good, and gave it to a young man to dress. "And he took butter, and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree and they did eat." (Gen. xviii:3-4, 7-8.)

Moses also was a man highly favored of God. The Lord appeared unto him many times, and talked with him face to face, as one man talketh with another. Moses spent forty days with the Lord at one time, when he went up to Mount Sinai to receive the Ten Commandments for the children of Israel. On that occasion Moses said:

"And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spoke with you in the Mount, out of the midst of the fire, in the day of the assembly. (Deuteronomy ix:10.)

On another occasion the Lord appeared unto Moses in the tabernacle. This is recorded in the 33rd chapter of Exodus, in verses 9, 10, and 11, as follows:

"And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

"And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshiped, every man in his tent door.

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

The Lord appeared to Isaiah, Jeremiah, and to many more of the ancient prophets. Stephen, when he was being stoned to death by a wicked mob, had the heavens opened unto him. "And he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And he said, Behold I see the heavens opened, and the Son of Man standing on the right hand of God." (Acts vii:55-56.)

Has God revealed Himself to anyone in our day? He has—to the boy Joseph Smith.

How Joseph Smith came to be visited by the Lord was on this wise: One day while reading the Scriptures, Joseph's eyes chanced to rest upon the fifth verse of the first chapter of the Epistle of James, which reads as follows: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." This sacred verse made a deep impression upon the boy's simple soul. He lacked wisdom. His desire was to *know* which of the different churches God acknowledged as the true church. He had no idea that they were all wrong, but thought some one must be teaching the true Gospel, and he wished to know which one. Putting full faith in the testimony of the Apostle James, which we have quoted above, Joseph determined that he would go and ask God to reveal to him which church he should join.

For this purpose he retired on a bright spring morning in the year 1820 to the woods, not far from his father's home. When Joseph found that he was alone, he bowed down in prayer. Scarcely had he begun, he declares, when suddenly he was seized by some unseen power, even the power of Satan, which paralyzed his tongue so that he could no longer speak. Then a cloud of darkness overshadowed him, filling his soul with horror, and foreshadowing instant destruction. Exerting all his powers, he cried in his spirit unto God to deliver him from the grasp of the evil one, and just as he was about to give way and sink down in despair, he saw a light descending from heaven, directly over his head, of such surpassing brilliance as to exceed that of the noonday sun. In the midst of the pillar were two personages, of exceeding glory, in the form of men, one of whom, addressing Joseph by name, and pointing to the other, said, "This is my beloved Son, hear him!"

These personages were God the Father, and His Son Jesus Christ. They talked with Joseph—at least Jesus did—and told him what course to pursue. The Savior commanded him not to join any of the churches, because He said they had all gone astray; they had transgressed the laws of the Gospel, and were teaching for doctrine the commandments of men. The Lord told Joseph that the Gospel had been taken from the earth, after the death of His apostles, because of the wickedness of men; but that He had promised through His servant John (see *Revelation xiv:6*),

to restore it in the last days, and He told Joseph, if he would remain true and faithful, that he would be a chosen vessel unto God, through whom the Gospel would be restored to the people of this generation. All this is recorded in the *History of Joseph Smith*.

Now, with the foregoing evidence before us, and much more that might be quoted, how can we ever doubt the existence of God?

The Things That Come Too Late.

FROM GREAT TRUTHS, WRITTEN BY WILLIAM GEORGE JORDAN.

Time seems a grim old humorist, with a fondness for afterthoughts. The things that come too late are part of his sarcasm. Each generation is engaged in correcting the errors of its predecessors, and in supplying new blunders for its own posterity to set right. Each generation bequeaths to its successor its wisdom and its folly, its wealth of knowledge and its debts of error and failure. The things that come too late thus mean only the delayed payments on old debts. They mean that the world is growing wiser, and better, and truer, nobler, and more just. It is emerging from the dark shadows of error into the sunshine of truth and justice. They prove that Time is weaving a beauteous fabric from the warp and woof of humanity, made up of shreds and tangles of error and truth.

The things that come too late are the fuller wisdom, the deferred honours, the truer conception of the work of pioneers, the brave, sturdy fighters who battled alone for truth and were misunderstood and unrecognized. It means the world's finer attitude toward life. If looked at superficially, the things that come too late make us feel helpless, hopeless, pessimistic; if seen with the eye of deeper wisdom, they reveal to us the grand evolution march of humanity toward higher things. It is Nature's proclamation that, in the end, Right must triumph, Truth must conquer, and Justice must reign. For us, as individuals, it is a warning and an inspiration; a warning against withholding love, charity, kindness, sympathy, justice and helpfulness till it is too late; an inspiration for us to live ever at our best, ever up to the maximum of effort, not worrying about results, but serenely confident that they must come.

It takes over thirty years for the light of some of the stars to reach the earth, some a hundred, some a thousand years. Those stars do not become visible till their light reaches and reacts on human vision. It takes an almost equal time for the light of some of the world's great geniuses to meet real, seeing eyes. Then we see these men as the brilliant stars in the world's gallery of immortal great ones. This is why contemporary reputation rarely indicates lasting fame. We are constantly mistaking fireflies of cleverness for stars of genius. But Time brings all things right. The fame, though, brings no joy, or encouragement, or inspiration to him who has passed beyond this world's lights and shadows;

it has the sadness of the honours that come too late, a touch of the farcical mingled with its pathos. Tardy recognition is better than none at all—it is better, though late, than never; but it is so much truer and kinder and more valuable if never late. We are so inclined to send our condemnation and our snapshot criticism by express, and our careful, honest condemnation by slow freight.

In October, 1635, Roger Williams, because of his inspiring pleas for individual liberty, was ordered by the General Court of Massachusetts to leave the colony forever. He went to Rhode Island, where he lived for nearly fifty years. But the official conscience grew a little restless, and a few years ago, in April, 1899, Massachusetts actually made atonement for its rash act. The original papers, yellow, faded and crumbling, were taken from their pigeon-hole tomb, and "by an ordinary motion, made, seconded and adopted," the order of banishment was solemnly "annulled and repealed, and made of no effect whatever." The ban under which Roger Williams had lain for over 260 years was lifted. And there is no reason now, according to law, why Roger Williams cannot enter the state of Massachusetts and reside therein. The action was to the credit and honour of the state; it was right in its spirit, and Roger, being in the spirit for more than two centuries, may have smiled gently and understood. But the reparation was really over-delayed.

The mistakes, the sin and folly of one age may be partially atoned for by a succeeding age, but the individual stands alone. For what we do and for what we leave undone we alone are responsible. If we permit the golden hours that might be consecrated to higher things to trickle like sand through our fingers, no one can ever restore them to us.

Human affection is fed by signs and tokens of that affection. Merely having kindly feelings is not enough; they should be made manifest in action. The parched earth is not refreshed by the mere fact of water in the clouds; it is only when the blessing of rain actually descends that it awakens to new life. We are so ready to say, "He knows how much I think of him," and to assume that as a fitting substitute for expression. We know that the sun is shining somewhere, and still shiver for lack of its glow and warmth. Love should be constantly made evident in little acts of thoughtfulness, words of sweetness and appreciation, smiles and handclaps of esteem. It should be shown to be a loving reality instead of a memory by patience, forbearance, courtesy and kindness.

This theory of presumed confidence in the persistence of affection is one of the sad phases of married life. We should have roses of love, ever blooming, ever breathing perfume, instead of dried roses pressed in the family Bible, merely for reference, as a memorial of what was, instead of guarantee of what is. Matrimony too often shuts the door of life and leaves sentiment, consideration and chivalry on the outside. The feeling may possibly be still alive, but it does not reveal itself rightly; the rhymed poetry of loving has changed to blank verse, and latter into dull prose.

As the boy said to his father: "He's a Christian, but he's not working much at it now." Love without manifestation does not feed the heart any more than a locked bread-box feeds the body; it does not illuminate and brighten the round of daily duties any more than an unlit lamp lightens a room. There is often such a craving in the heart of a husband or a wife for expression in words of human love and tenderness, that they are welcomed no matter from what source they may come. If there were more courtships continued after marriage, the work of the divorce courts would be greatly lessened. This realization is often one of the things that come too late.

There are more people in this world hungering for kindness, sympathy, comradeship and love than are hungering for bread. We often refrain from giving a hearty word of encouragement, praise, or congratulation to someone, even where we recognize that our feelings are known, for fear of making him conceited or over-confident. Let us tear down these dykes of reserve, these walls of petty repression, and let in the flood of our feelings. There have been few monuments reared to the memory of those who have failed in life because of over-praise. There is more chiseled flattery on tombstones than was ever heard in life by the dead those stones now guard. Man does not ask for flattery, he does not long for fulsome praise; he wants the honest, ringing sound of recognition of what he has done, fair appreciation of what he is doing, and sympathy with what he is striving to do.

Why is it that death makes us suddenly conscious of a hundred virtues in a man who seemed commonplace and faulty in life? Then we speak as though an angel had been living in our town for years and we had suddenly discovered him. If he could only have heard these words while living, if he could have discounted the eulogies at, say, even sixty per cent., they would have been an inspiration to him when weary, worn and worried by the problems of living. But now the ears are stilled to all earthly music, and even if they could hear our praise the words would be but useless messengers of love that came too late.

It is right to speak well of the dead, to remember their strength and to forget their weakness, and to render to their memory the expressions of honour, justice, love and sorrow that fill our hearts. But it is the living, ever the living, that need it most. The dead have passed beyond the helpfulness; our wildest cries of agony and regret bring no answering echo from the silences of the unknown. Those who are facing the battle of life, still seeking bravely to do and to be—they need our help, our companionship, our love, all that is best in us. Better is the smallest flower placed in our warm, living hands than mountains or roses banked round our coffin.

If we have failed in our expressions to the dead, the deep sense of our sorrow and the instinctive rush of feeling proclaim the vacuum of duty we now seek too late to fill. But there is one atonement that is not

too late. It is in making all humanity legatees of the kindness and human love that we regret has been unexpended, it is in bringing brightness, courage and cheer into the lives of those around us. Thus our regret will be shown to be genuine, not a mere temporary gush of emotionalism.

It is during the formative period, the time when a man is seeking to get a foothold, that help counts for most, when even the slightest aid is great. A few books lent to Andrew Carnegie when he was beginning his career were to him an inspiration; he has nobly repaid the loan, made posterity his debtor a million-fold by his beneficence in sprinkling libraries over the whole country. Help the saplings, the young growing trees of vigor; the mighty oaks have no need of your aid.

The heartening words should come when needed, not when they seem only hypocritical protestations, or dexterous preparations for future favors. Columbus, surrounded by his mutinous crew, threatening to kill him, alone amid the crowd, had no one to stand by him. But he neared land, and riches opened before them; then they fell at his feet, proclaimed him almost a god, and said he truly was inspired from Heaven. Success transfigured him; a long line of pebbly beach and a few trees made him divine. A little patience, along the way, a little closer companionship, a little brotherly love in his hours of watching, waiting and hoping would have been great balm to his soul.

It is in childhood that pleasures count most, when the slightest investment of kindness brings largest returns. Let us give the children sunlight, love, companionship, sympathy with their little troubles and worries that seem to them so great, genuine interest in their growing hopes, their vague, unproportioned dreams and yearnings. Let us put ourselves into their places, view the world through their eyes, so that we may gently correct the errors of their perspective by our greater wisdom. Such trifles will make them genuinely happy, happier by far than things a thousand times greater that come too late.

Procrastination is the father of a countless family of things that come too late. Procrastination means making an appointment with opportunity to "call again tomorrow." It kills self-control, saps mental energy, makes man a creature of circumstances instead of their creator. There is one brand of procrastination that is a virtue. It is never doing today a wrong that can be put off till tomorrow, never performing an act today that may make tomorrow ashamed.

There are little estrangements in life, little misunderstandings that are passed by in silence between friends, each too closely armored with pride, and enamored with self to break. There is a time when a few straightforward words would set it all right, the clouds would break and the sunshine of love burst forth again. But each nurses a weak, petty sense of dignity, the rift grows wider, they drift apart, and each goes his lonely way, hungering for the other. They may waken to a realization too late to piece the broken strans of affection into a new life.

The wisdom that comes too late in a thousand phases of life usually has an irritating, depressing effect on the individual. He should charge a large part of it to the account of experience. If no wisdom came too late there would be no experience. It means, after all, only that we are wiser today than we were yesterday, that we see all things in a truer relation, that our pathway of life has been illuminated.

The world is prone to judge by results. It is glad to be a stockholder in our success and prosperity, but it too often avoids the assessments of sympathy and understanding. The man who pulls against the stream may have but a staunch two or three to help him. When the tide turns and his craft swiftens its course and he is carried along without effort, he finds boats hurrying to him from all directions as if he had suddenly woke up and found himself in a regatta. The help then comes too late; he does not need it. He himself must then guard against the temptation of cynicism and coldness and selfishness. Then he should realize and determine that what he terms "the way of the world" shall not be his "way." That he will not be too late with his stimulus to others who have struggled bravely as he has done, but who, being less strong, may drop the oars in despair for the lack of the stimulus of even a friendly word of heartening in a crisis.

The old song of dreary philosophy says, "The mill will never grind again with the water that is past." Why should the mill expect to use the same water over and over? That water may now be merrily turning mill wheels farther down the valley, continuing without ceasing its good work. It is folly to think so much of the water that is past. Think more of the great stream that is ever flowing on. Use that as best you can, and when it has passed you will be glad that it came, and be satisfied with its service.

Time is a mighty stream that comes each day with unending flow. To think of this water of past time with such regret that it shuts our eyes to the mighty river of the present is sheer folly. Let us make the best we can of today in the best preparation for tomorrow; then even the things that come too late will be new revelations of wisdom to use in the present now before us, and in the future we are forming.

The Journal Rapidly Gaining Ground.

President James G. Duffin, of the Central States Mission, sends us twenty-seven subscriptions to The Journal—twenty-five of which are for Elders laboring in that Mission—and adds, "God bless The Journal, for it is a true missionary."

Elder John M. Horner, of the Hawaiian Mission, from whom we have heard so many times, with long lists of subscribers, writes us again, enclosing twelve more subscriptions. He also made The Journal a present of ten dollars to assist it in its work.

Through the conscientious co-operation of Elder LeGrand Richards,

of the Holland Mission, a large per cent. of the Elders in that field are taking The Journal. Brother Richards recently sent us nine subscriptions, and expressed his intention to present the merits of The Journal before all the Elders at a general conference to be held soon.

President J. A. McRae, of the Colorado Mission, sends us twenty more subscriptions for Elders laboring under him. All the brethren in this field take The Journal.

Sister Joseph B. Richey, of St. Johns, Ariz., sends us nineteen subscriptions, secured by her husband at Luna, New Mexico, while he was there on the home mission—the gratifying result of explaining the merits of The Journal to the Saints. Sister Richey is the daughter of Brother Addison C. Prather, of Georgia, whose family so kindly ministered to Elder Thomas H. Bell during his fatal illness in 1899.

Announcement For Next Issue.

In addition to the interesting article, "The Gospel of Jesus Christ," by Elder Orson F. Whitney, which will be concluded in the next number; and the continued chapters of "The Gospel to Children," by Elder Wm. A. Morton, we propose to give our readers a complete copy of the dedicatory prayer offered by Elder Orson Hyde in 1841, on the Mount of Olives, for the gathering of the Jews. It is truly a wonderful petition, and will interest our readers, perhaps more than any other thing yet published in The Journal. Every Latter-day Saint, and especially the Elders, should read this prayer, a copy of which alone, without question, is well worth considerably more to the Saints and missionaries than the price of subscription to The Journal. There will also appear a most instructive discussion of the subject, "Celestial Family Organization," by Elder Parley P. Pratt. One point especially dwelt upon and made clear by Brother Pratt is the relationship between Adam and Christ, a phase of the "celestial family organization" that is perplexing to nearly all Bible students.

Salvation For The Dead.

AN EDITORIAL FROM THE TIMES AND SEASONS, VOLUME III, WRITTEN BY THE
PROPHET JOSEPH SMITH.

The great designs of God in relation to the salvation of the human family are very little understood by the professedly wise and intelligent generation in which we live; various and conflicting are the opinions of men concerning the plan of salvation; the requisitions of the Almighty; the necessary preparations for heaven: the state and condition of departed spirits; and the happiness, or misery that is consequent upon the practice of righteousness and iniquity according to their several notions of virtue, and vice. The Mussulman condemns the heathen, the Jew and the Christian, and the whole world of mankind that rejects his Koran as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that rejects his faith, and are not circumcised are Gentile dogs, and will be damned. The heathen are equally as tenacious about their principles, and the Christian consigns all to perdition who cannot bow to his creed and submit to his *ipse dixit*. But while one portion of

the human race are judging and condemning the other without mercy, the great Parent of the universe looks upon the whole of the human family with a fatherly care, and paternal regard. He views them as His offspring; and without any of those contracted feelings that influence the children of men, causes "*His sun* to rise on the evil and the good, and sends *His rain* on the just and the unjust." He holds the reins of judgment in His hands; He is a wise lawgiver, and will judge all men not according to the narrow contracted notions of men, but "according to the deeds done in the body whether they be good or evil;" or whether those deeds were done in England, America, Spain, Turkey, India: He will judge them "not according to what they have not, but according to what they have;" those who have lived without law will be judged without law, and those who have a law will be judged by that law; we need not doubt the wisdom and intelligence of the great Jehovah. He will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed; the facilities afforded them of obtaining correct information; and His inscrutable designs in relation to the human family: and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess, that the Judge of all the earth has done right.

The situation of the Christian nations after death is a subject that has called forth all the wisdom and talent of the philosopher and the divine; and it is an opinion which is generally received, that the destiny of man is irretrievably fixed at his death; and that he is made either eternally happy, or eternally miserable,—that if a man dies without a knowledge of God, he must be eternally damned, without any mitigation of his punishment, alleviation of his pain or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this principle may be, we shall find that it is at variance with the testimony of holy writ; for our Savior says that all manner of sin, and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world*, nor in the *world to come*; evidently showing that there are sins which may be forgiven in the *world to come*; although the sin of blasphemy cannot be forgiven.

Peter also in speaking concerning our Savior says that "He went and preached unto spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah." I Pet. iii:19, 20. Here then, we have an account of our Savior preaching to the spirits in prison; to spirits that had been imprisoned from the days of Noah; and what did He preach to them? that they were to stay there? Certainly not; let His own declaration testify: "He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke iv:18. Isaiah has it: "*To bring out the prisoner from the prison, and them that sit in darkness from the prison house.*" Is. xlii:7. It is very evident from this that He not only went to preach to them, but to deliver, or bring them out of the prison house. Isaiah in testifying concerning the calamities that will overtake the inhabitants of the earth says: "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited." Thus we find that God will deal with all the human family equally; and that as the antediluvians had their day of visitation, so will those characters referred to by Isaiah, have their time of visitation and deliverance, after having been many days in prison.

The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever the "morning stars sung together for joy," the past, the present and the future, were, and are with him one eternal now; He knew of the fall of Adam, the iniquities of the antediluvians, of the depth of iniquity that would be connected with the human family; their weakness and strength, their power and

glory, apostasies, their crimes, their righteousness and iniquity; He comprehended the fall of man and their redemption; He knew the plan of salvation and pointed it out; He was acquainted with the situation of all nations and with their destiny; He ordered all things according to the counsel of his *own* will; He knows the situation of both the living and the dead, and has made ample provision for their redemption according to their several circumstances and the laws of the kingdom of God, whether in this world, or in the world to come. The idea that some men form of the justice, judgment and mercy of God, is too foolish for an intelligent man to think of; for instance, it is common for many of our orthodox preachers to suppose that if a man is not what they call converted, if he dies in that state, he must remain eternally in hell without any hope:—

“Infinite years in torment must he spend
And never, never, never, have an end.”

And yet this eternal misery is made frequently to rest upon the merest casualty,—the breaking of a shoe-string, the tearing of a coat of those officiating, or the peculiar location in which a person lives may be the means indirectly of his damnation, or the cause of his not being saved. I will suppose a case which is not extraordinary: Two men who have been equally wicked, who have neglected religion, are both of them taken sick at the same time; one of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies; the other sends for three different praying men, a tailor, a shoemaker and a tinman. The tinman has a handle to solder on to a can; the tailor a button-hole to work on some coat that is needed in a hurry; and the shoemaker has a patch to put on somebody's boot; they none of them can go in time, the man dies and goes to hell; one of these is exalted to Abraham's bosom; he sits down in the presence of God, and enjoys eternal, uninterrupted happiness, while the other who was equally as good as he, sinks to eternal damnation, irretrievable misery and hopeless despair; because a man had a hoot to mend, the button-hole of a coat to work, or a handle to solder on to a saucepan. The plans of Jehovah are not so unjust; the statements of holy writ so visionary; nor the plan of salvation for the human family so incompatible with common sense; at such proceedings God would frown with indignation, angels would hide their heads in shame; and every virtuous, intelligent man recoil. If human laws award to each man his deserts, and punish all delinquents according to their several crimes; surely the Lord will not be more cruel than man, for He is a wise Legislator and His laws are equitable, His enactments more just and His decisions more perfect than those of man; and as man judges his fellow man by law, and punishes him according to the penalty of that law, so does the God of heaven judge “according to the deeds done in the body.” To say that the heathen would be damned because they did not believe the gospel would be preposterous; and to say that the Jews would all be damned that do not believe in Jesus, would be equally absurd; for “how can they believe on Him of whom they have not heard; and how can they hear without a preacher; and *how can he preach except he be sent*,” consequently neither Jew nor heathen can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is sent of God, for as the preacher cannot preach except he be sent, so the hearer cannot believe without he hears a sent preacher; and cannot be condemned for what he has not heard; and being without law will have to be judged without law.

When speaking about the blessings pertaining to the gospel, and the consequences connected with disobedience to its requirements, we are frequently asked the question, What has become of our fathers? Will they all be damned for not obeying the gospel, when they never heard it? Certainly not. But they will possess the same privilege that we here enjoy, through the medium of the *everlasting* Priesthood, which not only administers on earth but in heaven, and the wise dispensations of the great Jehovah; hence these characters referred to by Isaiah will be visited by this Priesthood, and come out of their prison, upon the same principle as those who were disobedient in the days of Noah, were visited by our Savior (who possessed the everlasting Melchisedek Priesthood) and had the gospel preached to them by Him in prison; and in order that they might

fulfil all the requisitions of God, their living friends were baptized for their dead friends, and thus fulfilled the requirement of God which says: "Except a man be born again of water, and of the spirit he can in no wise enter into the kingdom of heaven;" they were baptized of course, not for themselves, but for their dead. Crysostum says that the Marchionites practiced baptism for the dead, "after a catechumen was dead they hid a living man under the bed of the deceased; then coming to the dead man they asked him whether he would receive baptism, and he making no answer, the other answered for him, and said that he would be baptized in his stead; and so they baptized the living for the dead."

The church of course at that time was degenerate, and that particular form might be incorrect, but the thing is sufficiently plain in the Scriptures, hence Paul, in speaking of the doctrine, says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" I Cor. 15:29.

Hence it was that so great a responsibility rested upon the generation in which our Savior lived; for, said He, "That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." Matt. xxiii:35, 36.

Hence as they possessed greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands. And now as the great purposes of God are hastening to their accomplishment and the things spoken of in the prophets are fulfilling, as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead thus fulfilling the words of Obadiah when speaking of the glory of the latter day. "And saviors shall come up on mount Zion to judge the remnant of Esau; and the kingdom shall be the Lord's." A view of these things reconciles the Scriptures of truth, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice and truth. We will conclude with the words of Peter: "For the time past of our life may suffice us to have wrought the will of the Gentiles. * * * For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Infant Baptism.

"It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ."—Luther. "It cannot possibly be proved that infant baptism was practiced in the Apostolic age."—Dr. Neander. "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the Apostolic age, and to the fundamental principles of the New Testament."—Professor Lange. "They baptize children more from the influence of settled custom, and through a desire of avoiding all disturbance, than from any fixed persuasion that they are under an obligation to baptize them."—Dr. Priestly, in his "History of Corruptions of Christianity," Vol. 2, page 94. "Concerning the baptism of infants at all—I do not know any word of God. It is never once mentioned in Scripture."—Dr. McNeile.

Make no vows to perform this or that; it shows no great strength, and makes thee ride behind thyself.—Fuller.

Report of Mission Conferences for Two Weeks Ending November 3, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused En't	Tracts Distrib'd	Books Sold	Books of Mormon Sold	Books Other-wise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jur. Sub.	Dea't News Sub.
J. A. Paton	Alabama...	1071	521	83	272	5	1141	49	2	9	32	821	2	1	...	...	4	1
L. J. Ball	East Tenn.	942	560	66	289	21	940	85	...	20	39	505	1	1	...	...	1	1
O. A. Callis	Florida	1065	867	26	380	3	1375	32	1	6	63	773	3	2	...	...	...	...
Brigham Nielson	Georgia	1485	295	263	438	55	2441	296	6	96	60	1049	1	...	...	...	...	...
J. A. Christenson	Kentucky ..	1545	438	129	423	29	1292	56	1	32	81	972	5	4	...	...	5	1
W. D. Bocker	Mid. Tenn.	1252	1379	95	282	30	994	68	1	7	33	694	...	...	...	...	...	...
Wm. Lester	Mississippi ..	964	748	19	283	9	748	9	2	21	29	411	2	...	...	...	...	...
J. A. Berrett	N. Carolina ..	940	81	17	287	16	381	10	1	2	32	238	2	...	...	...	1	1
S. Broadbent	Ohio	1137	1454	294	362	13	2222	102	4	37	50	961	...	...	...	...	...	...
J. H. Gibbs	S. Carolina ..	1295	1082	376	892	46	1573	56	3	17	39	1219	5	...	...	...	...	...
H. A. Rands	Virginia	1236	394	90	301	61	1682	64	10	39	32	740	1	5	...	...	...	...
Totals .....	.....	12952	7769	1458	4189	288	14789	827	31	286	490	8383	22	13	...	...	38	10

Thanksgiving Hymn.

(Irving Allen, in Pilot.)

Lord of the years! To Thee we bring
 The tribute of our praise,
 For happy memories of the past
 And hopes for coming days.

Fair bend the sunny autumn skies;
 And nature, freed from toil,
 With smiling eyes and generous hands
 Pours out her wine and oil.

On busy mart and harvest-field
 There rests a Sabbath calm,
 As in Thy temple-courts we lift
 Our glad Thanksgiving psalm.

She paints her autumn sunset clouds
 With tints of gold and rose;
 And lends the year her brightest flowers
 To crown its peaceful close.

To Thee, O Lord! our harvest hymn
 With glowing hearts we raise;
 With grateful memories of the past
 And hope for future days.

Selected Gems.

"I learn as the years roll onward
 And leave the past behind
 That much I have counted sorrow
 But proves that our God is kind;
 That many a flower I've longed for
 Had a hidden thorn of pain,
 And many a rugged bypath
 Led to fields of ripened grain."

It is not blessedness to know that thou
 thyself art blessed:
 True joy was never yet by one, nor yet
 by two possessed.
 Nor to the many is it given, but only
 to the all;
 The joy that leaves one heart unblessed
 would be for mine too small.

—Wisdom of the Brahmins.

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"It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fullness of the Gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach to this generation."—JOSEPH SMITH, THE PROPHET, BEFORE THE NAUVOO LEGION, JUNE 18, 1844.

Vol. IV.

DECEMBER 1, 1906

No. 5

The Dedication Of Palestine.

A COPY OF THE DEDICATORY PRAYER OFFERED BY APOSTLE ORSON HYDE ON THE MOUNT OF OLIVES.

The following letter was written by Apostle Orson Hyde to Apostle Parley P. Pratt, who was at the time editing the Millennial Star in England. The communication was published in the January number of the Star, 1842: At the general Conference of the Church held at Nauvoo, April 6th, 1840, Apostles Orson Hyde and Hyrum E. Page were called to go on a mission to Jerusalem. They started upon this important work, but Brother Page failed to continue the journey beyond the border of the United States, and Brother Hyde therefore set out alone and successfully accomplished the labor assigned as reported in his communication herewith published.—Ed.

Alexandria, Nov. 22, 1841.

Dear Brother Pratt:

A few minutes now offer for me to write, and I improve them in writing to you. I have only time to say that I have seen Jerusalem precisely according to the vision which I had. I saw no one with me in the vision; and although Elder Page was appointed to accompany me there, yet I found myself there alone. The Lord knows that I have had a hard time, and suffered much, but I have great reason to thank Him that I enjoy good health at present, and have a good prospect before me of soon going to a civilized country, where I shall see no more turbans or camels. The heat is most oppressive, and has been all through Syria. I have no time to tell you how many days I have been at sea without food, or how many snails I have eaten; but if I had had plenty of them,

I should have done very well. All this is contained in a former letter to you written from Java. * * *

On Saturday morning, October 24th, a good while before day, I arose from sleep and went out of the city, as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there in solemn silence, with pen, ink and paper, just as I saw in the vision, offered up the following prayer to Him who lives forever and ever:

O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt thou not condescend, through thine infinite goodness and royal favor, to listen to the prayer of thy servant which he this day offers up unto thee in the name of the Holy child Jesus, upon this land where the Son of Righteousness sat in blood, and thine *Anointed One* expired.

Be pleased, O Lord, to forgive all the follies, weaknesses, vanities and sins of thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for thy name's sake, until the end shall come, when all the Saints shall rest in peace.

Now, O Lord! Thy servant has been obedient to the heavenly vision, which thou gavest him in his native land; and under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honor of thy name. Everlasting thanks be ascribed unto thee, O, Father! Lord of heaven and earth, that thou hast preserved thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has also been restrained, and thy providential care by night and by day has been exercised over thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favors, and be pleased to continue thy kindness and mercy towards a needy worm of the dust.

O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob, with an oath that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed forever. Abraham, Isaac and Jacob have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which thou didst make concerning them; and even this land,

which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of Him who never sinned. Grant, therefore, O Lord, in the name of thy well beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful, when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distill virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and hills; and let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Son of thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eyes.

Thou, O Lord, didst once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place. And with a desire to see thy righteous purposes executed in relation thereto. Let them know that it is thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David thy servant, even a descendant from the loins of ancient David, to be their king. Let that nation, or that people who shall take an active part in behalf of Abraham's children and in the raising up of Jerusalem, find favor in thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish according to thy word—'Yea those nations shall be utterly wasted.'

Though thy servant is now far from his home, and from the land bedewed with his earliest tears, yet he remembers, O Lord, his friends who are there, and family, whom for thy sake he has left. Though poverty and privation be our earthly lot, yet ah! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal. The hands that have fed, clothed or shown favor unto the family of thy servant in his absence, or that shall hereafter do so, let them not lose their reward, but let a special blessing rest upon them, and in thy kingdom let them have an inheritance when

thou shalt come to be glorified in this society. Do thou also look with favor upon all those through whose liberality I have been enabled to come to this land; and in the day when thou shalt reward all people according to their works, let these also not be passed by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his store-house abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it may be said, 'Thou hast been faithful over a few things, and I will make thee ruler over many.'

O my Father in heaven! I now ask thee in the name of Jesus to remember Zion, with all her stakes, and with all her assemblies. She has been grievously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed and have said—'Ah, where is thy God?' Her priests and prophets have groaned in chains and fetters within the gloomy walls of prisons, while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished? Do thou arise in the majesty of thy strength, and make bare thine arm in behalf of thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit of light and knowledge, grace and wisdom, into the hearts of her prophets, and clothe her priests with salvation. Let light and knowledge march forth through the empire of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

Let a peculiar blessing rest upon the Presidency of thy Church, for at them are the arrows of the enemies directed. Be thou to them a sun and a shield, their strong tower and hiding place; and in the time of distress or danger be thou near to deliver. Also the quorum of the Twelve, do thou be pleased to stand by, for thou knowest the obstacles which we have to encounter, the temptations to which we are exposed, and privations which we must suffer. Give us, therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and His Gospel, and to finish with fidelity and honor the work which thou hast given us to do, and then give us a place in thy glorious kingdom. And let this blessing rest upon every faithful officer and member in thy Church. And all the glory and honor will we ascribe to God and the Lamb for ever and ever. Amen.

On the top of Mount Olives I erected a pile of stones as a witness according to the ancient custom. On what was anciently called Mount Zion, where the Temple stood, I erected another, and used the rod according to the prediction upon my head. I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day. Jerusalem is

strongly fortified with many cannons upon its walls. The wall is ten feet thick on the sides that would be most exposed, and four or five feet where the descent from the wall is almost perpendicular. The number of inhabitants within the walls is about twenty thousand. About seven thousand of this number are Jews, the balance being mostly Turks and Armenians. Many of the Jews who are old go to this place to die, and many are coming from Europe into this Eastern world. The great wheel is unquestionably in motion, and the word of the Almighty has declared that it shall roll. * * *

May grace, mercy and peace, from God our Father, and from the Lord Jesus Christ, rest upon you all from this time, henceforth and forever. Amen. Your Brother in Christ,

ORSON HYDE.

Speaking editorially of Elder Hyde's mission and the dedicatory prayer offered, Brother Parley P. Pratt said:

"Through his persevering exertions, and the prayer offered up on the Mount of Olives, the land is now consecrated and dedicated to the Lord for the restoration of Israel. It would seem by the war which is raging in that country that the ground is being disencumbered of the Catholics and other barbarian tribes, and is being vacated for the Jews, while seven thousand now dwell in Jerusalem, and great numbers of others in other parts of that land.

"But O! when we read the prayer offered up on the holy mount—the same place where Jesus often prayed, yea the mount from which He ascended, and upon which He will again set His feet—when we reflect that God's covenant people (Israel) were prayed for there—that Zion and all her sufferings were rendered there—that the chains and fetters which we have worn, the dungeons where we have been confined for the testimony of Jesus, were mentioned there before the Lord—and that prayer recorded both in heaven and on earth to stand as an imperishable memorial to all generations, and to be answered speedily upon the wicked—when we reflect upon all these things, our feelings are too intense for utterance; they cannot be written; but when the nations behold it fulfilled, and Zion and Jerusalem become the joy of the whole earth, then will this prayer and the mission connected with it come to honorable remembrance. Which may the God of Abraham, Isaac and Jacob speedily grant, in the name of Jesus Christ."

Celestial Family Organization.

BY PARLEY P. PRATT IN HIS PUBLICATION, "THE PROPHET," PUBLISHED IN NEW YORK CITY, 1845.

Man is an eternal being, both in regard to his material organization and his mind and affections. The resurrection from the dead restores him to life with all his bodily and mental powers and faculties, and (if quickened by the celestial glory) consequently associates him with his family,

friends and kindred, as one of the necessary links of the chain which connects the great and royal family of heaven and earth in one eternal bond of kindred affection and association. The order of God's government, both in time and in eternity, is patriarchal; that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in its fullness, will hold lawful jurisdiction over his own children and over all the families which spring of them to all generations, forever and ever.

We talk, in this ignorant age, of children becoming of age, as it is called; and we consider when they are of age they are free from the authority of their father. But no such rule is known in the celestial law and organization, either here or hereafter. By that law a son is subject to his father forever and ever, worlds without end. Again, we have a rule now established in the earth by which a woman becomes the wife of a man, and is bound by law to him till death shall separate. But in the celestial order it is not so, for the plainest of all reasons, viz., the celestial order, is an order of eternal life; it knows no death and consequently makes no provision for any. Therefore all its covenants and contracts are eternal in their duration, and calculated to bind the several members of a family in one eternal union. In order to illustrate this subject and make it perfectly plain to the most simple capacity we must leave death entirely out of the consideration, and look at men and families just as we would look at them if there was no death. This we can do with the greatest propriety because the time was when there was no death, and the time will be again in which there will be no death.

Our venerable father Adam took our mother Eve for a wife when the human family and the world in which they lived was as free from death as God and His throne. We would now inquire what kind of contract was made between them, and also how long was it to endure? Was it after the power and union of an endless life? or was it made to serve a momentary purpose, till death shall separate? The answer is obvious. This marriage contract must have been eternal, or else it must have admitted the sinful as well as cruel idea of a divorce and final separation during their lives; for let it be borne in mind they had no death in view and no idea of ever being subject to death, even for a moment, at the time the contract was made.

Again, Paul opens a mystery, viz., that we shall not all sleep in the dust; but those who live at a certain time will be changed in a moment, in the twinkling of an eye, and will be caught up to meet the Lord and so ever be with Him. Now as some of these will doubtless be husbands and wives, we would inquire when their marriage contract will be fulfilled and come to an end? They agreed to be each others till death should separate (that is, if they were married by the usual ceremonies which now exist). And behold, death cannot separate them; for the change from mortal to immortal will be instantaneous.

Again, "Christ came to deliver those who through fear of death

were all their life time subject to bondage." Therefore, after the resurrection men live, and live forever, as though death had never been. In view of this, God declares himself to be the God of Abraham, Isaac and Jacob, who have once died; and yet he claims not to be the God of the dead, but of the living.

Again, Paul speaks of another great mystery, viz., "that every man should love his wife even as Christ loves the Church." Now we would inquire whether the love and consequent union of Christ and His Church is to come to an end by death, and a final separation take place in the world to come? or whether, on the other hand, the union is more perfect and complete in the other life than it is in this? All agree that the love and union of Christ and the Church is eternal, and that it not only continues in the other world, but it is made perfect there. This being the case, it leads us to the irresistible conclusion that the love and union of a man and his wife should extend into, and even be more perfect in eternity, or else Paul was very wrong in telling every man to love his wife even as Christ loves the Church. Having established the fact or principle of eternal union between a man and his wife, we will now proceed to establish the eternal relationship and authority on one hand and obedience on the other, that will exist between parents and children.

To illustrate this principle we have a beautiful and plain precedent. Jesus Christ and His Father continue to be one in their affection and union since He rose from the dead; and He still yields obedience to the commands of His Father, and has also revealed that He will continue to do so, when He has put down death, and all rule and authority and power. "Then shall the Son also be subject to the Father." We hear nothing in all this subject about Jesus Christ ever being of age so as to be free from all further obligation to obey His Father; but on the contrary it is clearly revealed that He will always be subject to Him. Now this same Jesus prayed to His Father, as testified by the Apostle John, that His disciples and those who believed on their words might be one even as Christ and His Father are one; not only one with God and Christ, but also one with each other in the same manner and in the same sense that they are one. Now suppose, in fulfillment of this prayer, a man and his children were His disciples; and finally in the eternal world, they became one with each other in precisely the same sense that Christ and His Father are one, would not these children be subject to their father in the same manner as Christ is subject to His Father? Certainly they would.

We have also a most beautiful practical illustration of the principles of continued authority on the part of the father and obedience on the part of the children in this life, in the family of Jacob. His sons were, many of them, advanced in years so far as to become heads of families at the time of going to Egypt for corn. And yet they all set an example of obedience to their father, insomuch that they would not take Benjamin with them without his consent, even if they starved to death. It appears,

too, that Abraham had the entire control of his son Isaac's matrimonial affairs, although Isaac was forty years of age at the time of his marriage with Rebecca.

Having now established the fact that the celestial order is designed not only to give eternal life, but also to establish an eternal order of family government, founded upon the most pure and holy principles of union and affection, we will take a review of the celestial family of man as it will exist in the restoration of all things spoken of by the Holy Prophets.

First: His most gracious and venerable majesty, King Adam, with his royal consort, Queen Eve, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst as a king and priest forever after the Son of God. They will then be arrayed in garments white as snow and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign forever and ever. While thousands of thousands stand before him, and ten thousand times ten thousand minister unto him. And if you will receive it, this is the order of the Ancient of days—the kingdom prepared and organized to meet Jesus when He comes.

This venerable patriarch and sovereign will hold lawful jurisdiction over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, Saints of all ages and dispensations, who will all reverence and obey him as their venerable father and lawful sovereign. They will then be organized, each over his own department of the government, according to their birthright and office, in their families, generations and nations. Each one will obey and be obeyed according to the connection which he sustains as a member of the great celestial family. Thus the gradation will descend in regular degrees from the throne of the Ancient of days with his innumerable subjects, down to the least and last Saint of the last days who may be counted worthy of a throne and sceptre, although his kingdom may, perhaps, only consist of a wife and single child. Such the order and organization of the celestial family, and such the natures of the thrones, principalities and powers, which are the rewards of diligence. This kingdom, organized and established upon the earth in its beauty and order, will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself. Adam and all the patriarchs, kings and prophets will still be subject unto Christ, because He was in the eternal world, the first born of every creature, and the beginning of the creation of God. Hence in the patriarchal order, He rules by right of birth.

"If I tell you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" I might enlarge on the subject by connecting the family of Adam with other branches of Christ's kingdom, and of the celestial family in other planets and worlds, many of which are older and much larger than our earth, but peopled by branches of the celestial family, who are of the same kindred and race that we are, viz.,

the sons and daughters of God. I might also tell you of the continued exertions of creative power by which millions of new worlds will yet be formed and peopled by King Adam and his descendants, in the name, and by the authority of Jesus Christ, and by virtue of the Holy Priesthood which is after the power of the endless life, without beginning of days or end of years, and thus go on enlarging and multiplying, conquering and to conquer, till Abraham's seed becomes numerous as the sand; and till the Saint of the last days possesses a kingdom and dominion of his own posterity, vastly more numerous than King Adam will possess in the great restoration of all things pertaining to this little earth. But you are not able to receive heavenly things as yet, and therefore forbear, and let the things of the earth suffice at least for the present, and till the Saints should be counted worthy of endowment and of an entrance into the sanctuary of our God. For there shall the greater things be made manifest to those who are not overcome and are counted worthy.

I now wish to say a few words on the subject of matrimony and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the celestial family and of the eternal connections and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of the energy and power of eternal life and love which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from the unlawful connections and desires? Or what Saint who has any degree of faith in the power of the resurrection and of eternal life, can be contented to throw themselves away by matrimonial connection with sectarians or other worldlings who are so blind that they can never secure an eternal union by the authority of the Holy Priesthood which has power to bind that which shall be bound in heaven? By such a union, or by corrupt, unlawful and unvirtuous connections and indulgences they not only lose their own celestial crown and throne, but also plunge their children into ruin and darkness, which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world and the traditions of men.

O my friends—my brethren and sisters, and especially the younger class of our community! I beseech you in the fear and love of God and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connections or engagements till you have asked counsel of the Spirit of God in humble prayer before Him; till you know and understand the principles of eternal life and union sufficiently to act wisely and prudently, and in that way that will eventually secure yourself and companion and your children in the great family circle of the celestial organization.

I would now say to parents that their own salvation, as well as that of their children, depends to a certain extent on the bringing up of their

children, and educating them in the truth, that their traditions and early impressions may be correct. No parent who continues to neglect this after they themselves have come to the knowledge of the truth, can be saved in the celestial kingdom. I would earnestly recommend that all sectarian books, tracts, pictures, paintings, etc., which are not according to the truth, be removed from the family circle of the Saints, and that their children be not suffered to read them, at least till the truth has taken hold of their minds sufficiently that they may be able to contrast the one with the other; and to perceive the difference. Sectarian sermons and their manner of worship and their Sunday schools, are also a great damage to children, being well calculated to rivet upon their young and tender minds the most vague, mysterious and erroneous notions and principles which may prevent their ever being open to the conviction of the truth. And even if they should embrace the truth afterwards, and they find their perceptive faculties so blunted and beclouded by early impressions and traditions, that it will continue to retard their progress in the comprehension of the truth, insomuch that many of its plainest and simplest principles will either remain entirely unperceived by them or else be seen through a glass darkly, as it were, and thus lose much of their force and beauty. * * *

In regard to matrimony, I suppose some will tell me that in the resurrection they neither marry nor are given in marriage. That is true, for the best of all reasons—because they do it here; and thus bind on earth that which shall be bound in heaven, and that too by God's own authority; and this being the world of preparation and that the world of enjoyment. Therefore there is no need of doing it in that world. Those who do not understand and attend to the ordinances and authority of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the celestial glory in the world to come; therefore, they must remain as they are, and never enjoy that sweet union and exaltation which is prepared for the Saints of the Most High. Thus are all judged according to the deeds done in the body; and that which they sow they shall also reap. If they choose in this world to follow the wicked lusts and pleasures of the moment by unlawful connections; or if they choose to be united after the manner of this world by being joined with a companion who is not worthy of an eternal covenant and of the "seal of the living God," why then, the consequence is, that they enjoy the things of this world and the pleasures and passions thereof; but death closes the scene and eternity finds them poor wanderers and outcasts from the commonwealth of the celestial family and strangers to the covenant of promise. Their former covenants come to an end with their life, and in that world they can neither marry nor be given in marriage; consequently they must remain unassociated in family capacity, and, therefore, have no kingdom over which to reign, nor any possible means of increasing their own glory. There will be weeping, wailing and gnashing of teeth indeed; for who can endure eternal disappointment? Who can endure

to be forever banished and separated from father, mother, wife, children, and every kindred affection, and from every family tie? For none of our relationships will be recognized by the authorities in this world, unless secured to us here in an everlasting covenant which cannot be broken, and sealed by the constituted authorities of the living God. Well did the Lord promise by the mouth of the Prophet Malachi that He would send Elijah the Prophet before the coming of the great and dreadful day of the Lord; and that he should turn, seal, or bind the hearts of the fathers to the children and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse. And if you will receive it, Elijah the prophet has been sent in these last days to man on the earth, and has conferred the keys of the sealing power that others might go forth in His Spirit, power and Priesthood, and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand. But the keys are on the earth and shall not be taken from it till the sealing is accomplished. Therefore, O ye Saints of the Most High! build the Temple and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you the fullness of mine ordinances pertaining to the Holy Priesthood and preparation, by which the living and the dead may be redeemed and associated in the exalted principles of eternal life and joy. Amen.

The Gospel Of Jesus Christ.

BY ELDER ORSON F. WHITNEY IN MILLENNIAL STAR, 1882.

(Continued From Page 76.)

It is a matter of easy comprehension in the ordinary affairs of life, why obedience to any natural law must of necessity precede the attainment of its legitimate result. The accountant at his desk knows perfectly well that in order to obtain the sum of a column of figures he must first employ one of the fundamental rules of the science of mathematics; the chemist in his laboratory is equally aware that the blending of certain elements, in accordance with established rules of the science with which he is operating, is absolutely essential to the formation of the compound which he desires; the student at school who aspires to honors and efficiency in the course he is pursuing, is fully as well satisfied that faithful application and a certain line of deportment is indispensable to insure him a successful examination, with its subsequent reward or recognition of merit; the alien desiring citizenship, when once informed of the fact, seldom, if ever, hesitates to question the advisability of "taking out his papers," or going through certain forms of law, in order that he may be qualified to exercise the rights and privileges of a member of the commonwealth; and it is self-evident that the traveler, who wishes to arrive with all possible speed and security at his destination, must previously

select and intently pursue the shortest, safest and most feasible route leading in the right direction. These facts are patent to the poorest comprehension.

Why is it, then, that so many, to whom the above illustrations are so simple and self-evident, fail to see the analogy which exists with reference to the great Gospel or science of salvation, and the obedience to its laws, principles and requirements so imperatively essential to admission into an eternal inheritance in the celestial kingdom of God? Why is it that so many millions, notwithstanding the plainest and most pointed declarations of inspired Scripture, the examples and testimonies of the Savior and holy men of old, corroborated by the God-given human reason, profanely and recklessly insist on asserting that compliance with the sacred and everlasting laws and ordinances of salvation is no longer necessary to accomplish the very object of their institution, and vainly imagine or assume to suppose that it is possible to reach the presence of their Maker without putting into practice the immutable principles upon which all celestial promises are predicated, and responding fully and faithfully to the requirements invariably made of those who become possessed of this inestimable privilege? Why is it that the accountant cannot see that eternal life is the sum of all existence, and that all who would obtain it must add together faith and good works, unceasingly, employing all rules, both fundamental and superstrutive, of salvation's endless science, in order to solve the otherwise insoluble problem of this life and acquire the grand total of life everlasting in the world to come? Why is it that the chemist cannot perceive that the all-containing compound of eternal happiness is only to be produced by the careful and judicious mixture of the elements of eternal salvation while man yet lingers in the laboratory of his mortal probation? How can the student in the precious school of earthly experience, who fails to improve his time and learn well the lessons assigned to him in this intermediate department of God's great University, hope to pass a successful examination at His Judgment Seat, to merit or attain possession of the "greatest gift of God," and be blessed with the opportunities of entering upon a higher course of studies in a never ending future of education and experience, if he does not win and present a properly signed and attested certificate of good conduct while here, and of complete and thorough preparation for the ineffable and interminable hereafter? Why does the alien of the world, who professes to seek Citizenship in the Celestial Commonwealth, foolishly doubt the necessity of taking the oath of naturalization, renouncing all foreign allegiance, responsibilities and relationship, and conforming to the plain and positive regulations by means of which alone he can even so much as enter into the Gates of the Golden City, to say nothing of exercising and enjoying the rights, privileges and possessions accorded to its humble, faithful, obedient and law-abiding inhabitants? Or why should the traveler of time, the pilgrim to a promised paradise, as he journeys through this weary wilderness, entertain the expectation

that he can avoid the pitfalls, snares and dangers which beset his pathway at every step, and arrive with safety and all possible expedition to the flowery outskirts of the dark and dreary desert, where the arms of a loving and sympathetic Savior are waiting open and ready to receive him, if he does not pursue the straight, narrow and only practicable route tending in the proper direction?—in the direction of Him who explored the waste, pioneered and opened up the way, brushing and clearing it with His own bleeding hands and feet, of many of its sharpest rocks and cruelest thorns and brambles, planting innumerable guide-posts and danger signals along the line of the perilous probation, thereby making it not only possible, but comparatively easy for all men to follow in His footsteps, to inherit bowers of eternal bliss and gardens of unspeakable glory beyond, but solemnly and repeatedly asseverating, both before and after the close of his brave and remarkable career, that there is none other way under the whole heaven whereby the same pilgrimage can be accomplished and the devoutly wished for consummation attained.

Some will doubtless contend that the cases above mentioned, though capable of parabolical comparison, are not practically analogous in their nature; that the ordinary process employed by the accountant, the chemist, the student, the alien and the traveler, are matters of plain and practical fact, self-evident truths, susceptible of the easiest elucidation, and do not therefore demand, for their acceptance, the exercise of that faith or far-reaching credulity, so indispensably pre-requisite to the investigation of the Gospel, and the acknowledgement of implicit obedience to its principles as the sole alternative to the sacrifice of all hopes of celestial exaltation. In reply to this argument, since to all who would put it forth it would be waste of time and trouble to quote Scripture, we desire to propound two questions. By what means have the so-called, self-evident truths of modern science, art, invention, philosophy, etc.—now, but not always, so easily explained and understood—become the plainly proved and firmly established facts that we find them at the present time? Does not the Gospel of Jesus Christ, the perfect and perpetual plan of salvation, purposely made simple and comprehensible—as great things invariably are—in order that even the wayfaring man, though a fool, might not needfully err therein—does it not exhibit upon its face ample and indubitable evidences of the power and efficacy which it claims, and has been proven by unnumbered millions to possess? To the first question we unhesitatingly assert, without fear of successful contradiction, that every truth now known to mortal man has at some period in its history been more or less the subject of his doubt and conjecture, if not to his open and avowed hostility and unbelief, and that without any exception their adoption, establishment and development on earth have been directly due to the exercise of what some people are pleased to confound with the term credulity, but which we prefer to designate by the more dignified and appropriate title of faith, all-powerful faith, a principle whose necessity as the foundation or main-spring of all action and success, is as self-

evident as any other fact under heaven, and without which, as a necessary consequence, no truth whatever could have been brought forth, proven and perpetuated in the mind and memory of man. The exercise of faith, the humility and willingness to make experiments, the honesty and courage to proclaim results, the fortitude and patience to endure the taunts, the sneers, the threats and even persecutive violence of the ignorant, unprincipled, selfish, skeptical, unthinking and depraved, the latter incited by Satan, the resister and would-be destroyer of right, and the former pushed on and inspired by Almighty God, the great Leader of the vanguard in the eternal march of human progress—these and these alone are the invincible agencies which have converted popular opinion, and transformed the once “crazy notions,” “impossible theories,” “wild speculations” and “manifest absurdities” of “crack-brained” genius and philosophy, into the since time-honored maxims, venerable proverbs, world accepted facts and self-evident propositions, and the many marvelous artistic triumphs and scientific achievements now so popular and prevalent in the world, and of which the world that formerly despised and persecuted their incipency, with its customary conceit and inconsistency, is at present so vain, glorious and proud. Faith and good works, those inseparable Siamese twins of Gospel efficacy, have done all that ever has been or ever will be done, in heaven or on earth, for the benefit and blessing of humanity, while blind, bigoted unbelief and cold-hearted skepticism, though always the loudest to boast of the world’s advancement, especially if it advances in wickedness, have as invariably been the persistent opposers and stumbling blocks in the way of all righteous progress and development. As to the Gospel of Jesus Christ, every principle of which on fair and honest investigation, will be found abundantly capable of demonstrating its own power and saving virtue, we dare and do maintain from ample observation and individual experience, that it requires far more credulity to disbelieve the validity of its claim to being “the power of God unto salvation,” than faith of its acceptance and acknowledgment as the one and only medium through which the souls of men and the planet upon which they dwell, can be saved, sanctified and celestialized forevermore.

Hear it, ye nations and inhabitants of the earth! Hear it and give heed, while yet the Gospel trump is sounding through the streets of your cities, and its ringing echoes are ringing and reverberating from your hills and highways! Hear it and heed it, while the lingering twilight of hope keeps back the fast descending night of despair; while the “swift messengers” of salvation are still going forth, and the acceptance of their warning message will avail. Despise not the humble testimonies of those unlettered oracles of God, for every word they deliver is rife with the fate of men and nations, and simultaneous with their utterance on earth, the busy pens of recording angels are recording them upon the archives of eternal judgment. Remember that from humblest and apparently weakest causes, have oftentimes sprung the highest, wisest and mightiest re-

sults, and if the Gospel is plain and simple in construction, and its advocates and adherents among the poorest and most illiterate of men, that the Almighty has purposely made them so, that the faith of the proud world might be tested, that its population, high and low, rich and poor, learned and unlearned, might be left without excuse for its rejection, and that to God, not man, might redound all honor and glory for the triumph which His omnipotent truth is destined to achieve. Put away all prejudice and narrow pre-conceptions, close your ears against the voice of misrepresentation and calumny, shake off the cloak and coil of cowardice, smother the selfish promptings of worldly interest, and while you sacrifice the paltry things of earth, remember that you are laying up eternal treasures in heaven. "Choose ye this day whom ye will serve!" The line of demarkation is being drawn, the times of separating, sifting and sorting are at hand, and the worshipers of God and Mammon henceforth must cease to mingle and commune. The night of doubt is ended. The day of decision has dawned. Truth and Error have taken the field, their hostile hosts are already in battle array, and the trumpets of both sides are sounding loudly for volunteers, summoning the earth's inhabitants to the Armageddon of Almighty God. On which side will you fight? Which cause are you willing to be found defending to the death? Be wise in choice. Be instant in decision! But above all things be not dazzled and deceived.

"Truth, crushed to earth, will rise again,
The eternal years of God are hers;
But error, wounded, writhes with pain,
And dies amid his worshipers."

The Gospel To Children.

FROM THE GOSPEL PRIMER, BY ELDER WM. A. MORTON.

(Continued From Page 79.)

FAITH IN JESUS CHRIST

Jesus Christ is the Son of God. His mother's name was Mary. She was a most beautiful virgin, a descendant of King David, and lived in the city of Nazareth. One day an angel came to Mary and told her that she had found great favor in the sight of the Lord, insomuch that she had been chosen to be the mother of Jesus, the Savior of the world.

Jesus was born in Bethlehem, a small town about four miles south of Jerusalem. There is a difference of opinion among learned men as to the year of the Messiah's birth; but, according to the best authorities, we believe it was in the year of Rome 753, at a period of the year corresponding to our month of April.

Long before the birth of Christ the prophets prophesied concerning Him—concerning His lowly birth, His humble parentage, and even foretold the names by which He would be known among men. Not only that;

but they also told with equal clearness of His noble life-work, of His cruel death upon the cross, and His resurrection from the grave.

In *Isaiah vii: 14*, we read: "Behold a virgin shall conceive and bear a Son, and shall call His name Immanuel." (The interpretation of the word Immanuel is, God with us.)

The birthplace of Messiah was foretold by Micah, the prophet, more than seven hundred years before the event, in the following prophecy: "But thou Bethlehem Ephrathah (Ef-ra-tah), though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be a Ruler in Israel." (*Micah v: 2.*)

Nephi, while dwelling in the wilderness with his parents, had a most glorious vision given unto him. He records it thus:

"And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white. And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me, Nephi, what beholdest thou? And I said unto him, a virgin, most beautiful and fair above all other virgins. * * * And he said unto me, Behold the virgin whom thou seest, is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time, the angel spake unto me saying, Look! And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me, Behold the Lamb of God, even the Son of the Eternal Father." (*1. Nephi xi: 13-15, 18-21.*)

There are some people, professing to be Christians, who do not believe in the divinity of the Savior: they believe that He was a great and good man, a mighty prophet; but they do not acknowledge Him as the Son of God. We do not see how anyone can believe Jesus to be a prophet, and at the same time deny that He is what He professed to be—the Son of the very Eternal Father.

There is much evidence to prove that Jesus Christ is of a truth the Only Begotten Son of God. In these brief articles, however, we are unable to tell the one hundredth part of what might be said in favor of the divinity of the Savior. A few references must suffice.

THE TESTIMONY OF JOHN.—"In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word was made flesh, and dwelt among us, and we beheld His glory as of the Only Begotten of the Father, full of grace and truth." (*John i: 1, 14.*)

"And John bore record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bear record that this is the Son of God." (*John i: 32-34.*)

THE TESTIMONY OF MATTHEW.—"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. * * * And Jesus when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lightning upon Him: And lo, a voice from heaven, saying, This is my Beloved Son, in whom I am well pleased." (*Matthew iii: 13, 16-17.*)

REVELATION GIVEN TO PETER.—On one occasion Jesus asked His disciples, saying, "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (*Matthew xvi: 15-17.*)

Jesus, probably, had reference to the day when he took with Him Peter, and James, and John, and led them up into an high mountain apart by themselves: "And He was transfigured before them. * * * And there appeared unto them Elias with Moses: and they were talking with Jesus. * * * And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear Him." (*Mark ix: 2, 4, 7.*)

Peter makes mention of that memorable occasion, in his second epistle, and says: "For He (Jesus) received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." (*II Peter i: 17, 18.*)

But the Latter-day Saints have still stronger evidence to prove that Jesus Christ is the Son of God. We have the testimony of men, who in our own day and generation have seen God the Father and His Son Jesus Christ face to face, and have heard the voice of God declare that Jesus is His Only Begotten Son. We refer to the Prophet Joseph Smith. On a bright morning in the spring of 1820 Joseph Smith retired to the woods near his father's house, for the purpose of pouring out his soul to God in prayer. While he was thus engaged, a bright light descended from heaven and fell upon him, in which he says: "I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said (pointing to the other) This is my beloved Son, hear him." (*Pearl of Great Price, page 59.*)

When we remember that this testimony cost the Prophet Joseph Smith his life, our faith in his words should be greatly strengthened.

THE WRITER'S TESTIMONY.—And now, in closing this subject, the writer desires to leave on record his humble testimony: Some years ago I first heard the Gospel of Jesus Christ preached by the Elders of the Church. Their testimony made a great impression upon my mind. I was anxious to know if what they said was true. Finally I decided to pray to God; and believing with all my heart that He would hear and

answer my prayer, I retired one night in the month of April, 1888, to a secret place, a short distance from my home. I knelt in prayer, and asked the Lord to reveal to me if Joseph Smith was a true Prophet and the Church of Jesus Christ of Latter-day Saints His Church.

No sooner had I finished praying, than I heard a voice from heaven, which said unto me, "You did not pray in the name of Jesus Christ; but if you will pray in the name of Jesus Christ, your request shall be granted."

Again I prayed, this time in the name of Messiah, and then the Lord revealed to me that Joseph Smith was indeed His Prophet. He told me the Church of Jesus Christ of Latter-day Saints is the only true Church upon the earth, and said if I desired salvation in the kingdom of God, I would have to obey the Gospel and become a member of the Church.

Mormon Toleration.

COPY OF THE NAUVOO CITY ORDINANCE, PASSED MARCH 1ST, 1841.

PUBLISHED IN MILLENNIAL STAR, 1842.

AN ORDINANCE IN RELATION TO RELIGIOUS SOCIETIES.

SEC. 1. Be it ordained by the City Council of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration and equal privileges in this city; and should any person be guilty of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this city, he shall on conviction thereof before the Mayor or municipal court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of the said Mayor or court.

SEC. 2. It is hereby made the duty of all municipal officers to notice and report to the Mayor any breach or violation of this or any other ordinance of this city that may come within their knowledge, or of which they may be advised. And any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law and order, either with or without process.

SEC. 3. This ordinance to take effect and be in force from and after its passage.

Passed March 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

At the time the above ordinance was passed (March 1st, 1841), John C. Bennett, who, by the way, was baptized in 1840, was an active member in the Church in high standing. It was not until May 25, 1842, that fellowship was withdrawn from him on account of his wicked and corrupt ways, one of which was his conspiracy to kill the Prophet in the sham battle on the 7th of the same month. He was elected mayor of Nauvoo on February 1st, 1841, with William Marks, Samuel H. Smith, Daniel H. Wells and Newel K. Whitney as aldermen, and Joseph Smith, Hyrum Smith, Sidney Rigdon, Charles C. Rich, John F. Barrett, Wilson

Law, Don Carlos Smith, John P. Green and Vinson Knight as councilmen. The city council was organized two days later, and on the date given, the ordinance copied above was passed. The municipal body was composed of the leading spirits in the Church, chief among whom was the Prophet Joseph Smith, and the whole city was practically composed of Latter-day Saints. It was the "Mormon" Mecca. It should be remembered, too, that at this time the Saints had been driven by vicious mobs—whose front ranks were filled with professed Christian devotees—from their homes in Kirtland, Ohio. They had fled to Missouri, purchased other lands, erected new homes and established new cities, only to be again attacked by other bands of intolerant and cruel-hearted men, who confiscated their property, burned their homes and even murdered many of their members who unfortunately fell into their grasp. The Saints laid their grievances before the Federal authorities, but only to be ignored and to be answered with the issuing of the famous diabolical exterminating order from Governor Boggs, which provided that "The Mormons must be exterminated or driven from the state," and also which commanded General Clark, with 1,300 men, to proceed at once to carry the edict into effect. As stated, this was done, and the Saints were forced once more from their homes, their property confiscated, plundered and burned and many of them shot down in cold blood. They took refuge in Illinois, where they built, and under the state, chartered the city of Nauvoo; and it was under such circumstances as these and with this record behind them of barbarous treatment from insufferable and professed Christians that the liberal ordinance herewith presented was passed, and that, too, by the very heads of the Church in whose hands rested all the powers of the city government, and in the very heart of the centralized body of the Saints.

The passage of this act by an empowered Mormon municipal body was not done for effect, as might be supposed, for it simply carried out both the spirit and the letter of one of the cardinal tenets of our faith laid down by the Prophet Joseph Smith and embraced by every member of the Church. It says:

"We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may."

Why cannot the so-called Christian men of the land, and especially the ministers of the different churches, be as liberal and as tolerable, yea as Christ-like towards the Latter-day Saints as the Latter-day Saints are towards them?

Mormonism Cannot Be Killed.

SYNOPSIS OF A DISCOURSE BY APOSTLE CHARLES C. RICH, DELIVERED AT A CONFERENCE AT COPENHAGEN, SEPTEMBER 15, 1861, IN MILLENNIAL STAR.

It is very satisfactory to us to meet with the Saints in this land and everywhere else, and to witness the ever onward progress of this great

latter-day work. For more than thirty succeeding years it has been opposed with unceasing virulence by the proud enemies of the truth it contains, but entirely without effect. In spite of all opposition our progress has not been checked. The principles of "Mormonism" are still alive and move with increasing success all the day long in the midst of the earth. It cannot be killed. This work is not of such a nature that human beings can stretch forth their feeble hands to retard it. It originated from God and is firm as the pillars of heaven. It is Jehovah's decree it shall go forth, and it cannot be counteracted. It is for us to be faithful and diligent in keeping the commandments of God in our whole life. By keeping the commandments of God men will be profited. Every good deed performed will lead them onward towards all the peace, happiness, bliss and greatness that exist. Every evil deed and work of iniquity will lead to all the sorrow, misery, corruption, wretchedness and despair in existence, and sink them downwards, yea, even to the bottomless pit spoken of.

* * * How do I look upon men raising up their voice and influence against this work? They are contending against God, and they will be weak as the dust. They have undertaken a work they are not competent to perform. I pity them.

Short Sermons, Short Prayers, Simple Language.

EXTRACT FROM A SERMON BY APOSTLE GEORGE A. SMITH—COUNSEL HE RECEIVED FROM THE PROPHET JOSEPH SMITH AND HIS FATHER THE PATRIARCH.

When I was first called upon by the Prophet to go and preach the Gospel, I received a little good advice, which I have endeavored to profit by ever since, and that, too, to the best of my ability. In the morning, as I was about to start on my first mission to preach the Gospel, I waited upon Brother Joseph, and asked if he had any advice to give me. "Yes," said he, "George A., preach short sermons, make short prayers, deliver your sermons with a prayerful heart, and you will be blessed, and the truth will prosper in your hands." I was a boy of seventeen at the time, and I called this my college education; I, however, took a second degree; calling upon my father, Joseph Smith, who was Patriarch of the Church, and as I was about starting, he said: "One word of advice, George A., whatever you do, be careful to go in at the little end of the horn; then, if you increase, though it be a very little, you are sure to come out at the big end; but if you go in at the big end, you are certain to come out at the small end." Ever since that time I have applied it, and thought often of the old gentleman's counsel, and I have found it to be very correct. At that time Elder Sidney Rigdon, our great preacher (the perfect comber of all sects), a man that could bring to bear all the big jaw-cracking words of the English language, and who could fill up the interstices with quotations from other languages, and bring all to illustrate the

Gospel of Christ, and to contrast it with the errors of the different sects to which he had formerly belonged; I remember seeing him get up to preach when there were present Professor Seixas and several other learned gentlemen who were on a visit to Kirtland, and President Rigdon wanted to show himself to the best possible advantage. I discovered his error when he first began speaking; I saw that he was in his high-heeled boots, and at the commencement he soared so far above his subject that he could not get down to it; his whole discourse was a constant series of efforts to descend to a style requisite to illustrate the simplicity of the Gospel, the natural result of his commencing on too high a key—the difficulty and trouble was that he had commenced on too grand a scale to carry it through successfully. Now if he had commenced to preach to those learned men the first principles of the Gospel, and then, as the spirit had opened up things to his mind, have gone into the more advanced principles he might have succeeded as he desired, but he got up with the intention of showing his great big self, and began at the big end of the horn. There are several young Elders present, who are going on missions, and the advice that I received may not be uninteresting to them. I have known many young Elders to go out preaching, and the first thing they would do when they began to preach would be to tell what a tremendous smart sermon they were going to preach, and what wonderful results would follow; and I have seen those dashing kind of fellows carry on until they withered, and became depreciated, and went out at the little end of the horn.

Now when we present ourselves to a congregation of people, the first thing should be plainly and simply to communicate to them the first principles that we receive, in the best possible manner. But what is the best way to communicate them to the inhabitants of the earth? Shall we select the greatest jaw-breaking words in the English language, and from other languages, or shall we use reasoning, the most abstruse and mysterious? The best method is to select the best and simplest way in our possession, and you will find that to be the most successful method of proclaiming the Gospel. You may note it when you will, in men that go forth to proclaim the truth, and you discover that the man who has the fewest words communicates his ideas to the people, as a general thing, in the plainest manner. When a man uses ten or fifteen superfluous words to convey one simple idea, his real meaning is lost, he reaches beyond all the rules of grammar and rhetoric, and his idea, which, had it been clothed with simple and appropriate language, might have been good, is lost for want of more suitable words. It is like Massa Gratian's wit—"two grains of wheat hid in three barrels of chaff." It is my advice that our Elders should study brevity in all their discourses and communications to the people, and that they should speak in the plainest and simplest manner; for if they were to do this—speak so that the unlearned can comprehend, then the learned will be sure to understand, unless they have got their ears so twisted that it is vulgar for them to listen to common

conversation; they are like the young gentleman who had just come from college and was desirous of making a considerable show, so when he stopped at a country hotel, he gave the following orders to the hostler: "You will extricate the quadruped from the vehicle, stabulate him, donate him an adequate supply of nutritious aliment, and when the Aurora of man shall illumine the celestial horizon I will award thee a pecuniary compensation." The lad went into the house to the old man, crying: "Landlord, there is a Dutchman out here; I can't understand a word he says; do come and talk to him yourself." (Laughter.) Now, if he had said: "Unharness the horse, water and feed him and I will pay you for it in the morning," he would have been understood by the hostler. But the fact is, the world through their wisdom know not God, and have lost sight of and forgotten the simplicity of our fathers, and the plainness of the Gospel of Jesus Christ, and the reason is, that from the beginning the plan of salvation was too plain and simple to be interesting to the learned, and it has ever since been the design of men of learning to couch the wisdom and knowledge of the world in such high flown language that the poorer classes of mankind could not get anywhere near them, and thereby hide it in the superabundance of nonsense they made use of; they made use of thousands of words to blind the ignorant and illiterate, that they might be kept in the dark, and remain in ignorance all through the learning and cunning of men. These are my sentiments upon that subject in brief, and however much I may break or violate the instructions received from President Joseph Smith to preach short sermons, and make short prayers, I have always endeavored to observe those instructions, though I may have failed on some occasions. Sometimes, perhaps, over-anxiety has led me beyond the mark, but as a general thing I have endeavored to observe them strictly, and have found it to be good to do so, and I have often and do yet frequently think of my first degree.

Memorandum In The Handwriting Of President Lorenzo Snow.

Below is presented a copy of a memorandum written by the late President Lorenzo Snow. It has never before appeared in print.—Ed.

Brigham City, December 3, 1892.

An account of a private interview with President Woodruff, December 2, 1892, at Salt Lake City.

Yesterday morning I went to Salt Lake City, where I arrived about eleven o'clock a. m., and proceeded immediately to President Woodruff's office. There were present: President Woodruff, George Q. Cannon, Joseph F. Smith; and F. M. Lyman came in shortly after. George F. Gibbs was also present.

We spent the time in conversation on various subjects till after three p. m., when I arose to leave, shook hands with the brethren and started towards the door, when President Woodruff called me back, saying that he wished to speak with me in private. We went into the adjoining room

and took seats on one of the sofas. He said, and spoke with much feeling and energy, "I have an important request to make of you which I want you to fulfill. A few months ago while on a visit to St. George I came near dying. I have no lease of my life, and know not how soon I may be called away, and when I go I want you, Brother Snow, not to delay, but organize the First Presidency. Take George Q. Cannon and Joseph F. Smith for your counselors; they are good, wise men of experience."

Of course I was much surprised, and said, "President Woodruff, am I to receive this as a revelation?" I do not call to mind the words of this answer, but they were such as gave me the impression that he wanted me to regard it as such. Without thought or thinking of the impropriety of such questions, I continued: "President Woodruff, is this the place I am to occupy?" He hesitated a moment, then replied, "It is according to the order." I asked him if he had mentioned this matter to his counselors. He said, "No, not to anyone." I told him I wished he would; I understood from his answer that he would do so.

The interview was brief, I think not over five or six minutes. As I arose to return to the President's office he said, "Brother Snow, now do not neglect to organize as I have told you."

LORENZO SNOW.

Preach The First Principles.

REMARKS ADDRESSED TO THE ELDERS PREACHING ABROAD, FROM A SERMON BY
THE PATRIARCH HYRUM SMITH, DELIVERED AT THE APRIL
CONFERENCE HELD AT NAUVOO, 1844.

It is a matter of consequence that the Elders of Israel should know what they were about when they go to preach the Gospel. They should, like Paul, be ready to give a reason for the hope of their calling. When they are sent to preach the Gospel, they should preach the Gospel, and nothing else, if they wish to stand approved themselves. The Elders are sent into the world to preach faith, repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost; and they should let the mysteries alone.

We have every power and principle to teach the people. Say what God says, and say no more. Never deviate one fraction from what God tells you. Give out the simple principles. A man never fails who only says what he knows; if any man says more, and can't give reasons, he falls short. Preach the first principles of the Gospel—preach them over again; you will find that day after day new ideas and additional light concerning them will be revealed to you. You can enlarge upon them so as to comprehend them clearly. You will then be able to make them more plainly understood by those you teach, so that you will meet with scarcely any honest man but will obey them, and none who can oppose. Adduce sufficient reason to prove all these things, and you can convert any honest

man in the world. The knowledge of the Gospel of Jesus Christ is not prevalent in the world, although it is written in the Holy Book they profess to believe in, and your arguments will be so strong and convincing, that people will hear and obey it by thousands. The Savior says that to you is given to know the mysteries of God, but to the world it is not given. You have power; you are authorized to put down every foolish thing you hear. A wise man will put it out of existence as he goes along; for light cleaveth unto light, knowledge unto knowledge, and intelligence unto intelligence.

A Word To Elders.

On another page of this issue is found an extract from a sermon delivered by the Patriarch Hyrum Smith, in which he forcibly deals upon the necessity of Elders preaching the *first principles*. At the time these remarks were made the Patriarch was treating the subject of the Elders preaching abroad—preaching to people who had neither heard nor embraced the Gospel—men and women who were in absolute darkness. The instruction applied to this particular phase of initiative missionary work, but did not lay down the course of work to be followed with those who had already heard, understood and embraced the Truth. The doctrine advanced by the Apostle Paul to the Hebrew Saints, urging them to “go on unto perfection,” is as true now as it was then; and after a man comprehends and obeys the first principles, he is then ready for other principles in the great scale of perfection, and it never was intended that he should never hear anything else pertaining to the requirements of the Gospel outside of Faith, Repentance, Baptism and the Laying on of hands for the gift of the Holy Ghost. True, these principles are the stepping stones, the gateway into the fold, but there are many other principles and doctrines that have been given, that the Saints should be instructed upon.

Letters frequently come to us from Saints saying that they do not hear the Elders preach anything but the first principles. On this subject we wish to say to the brethren: When none but Saints attend your meetings, or when you are holding a sacrament service exclusively with members of the Church, and there is no occasion for you to deal with the fundamental doctrines of the Gospel, exercise your faith to the end that the Holy Spirit may direct your mind upon other Gospel truths suited to the immediate needs of the Saints. Tithing, fasting and prayer, the word of wisdom, and other duties; and other doctrines—not mysteries, let them alone—but other Gospel truths, such as revelation, the resurrection, the Sacrament of the Lord's Supper, etc., all these subjects are things the Saints need, and by right ought to know, and it is your duty as Elders to “feed the flock” that they may “go on to perfection.”

We have a very fine little work from the pen of President J. G. McQuarrie, of the Eastern States Mission, entitled “Talks to Saints,” which deals particularly on the duties of Saints. We commend this book

to you. Read it and become familiar with its contents, and above everything else, try to become careful readers and self-thinkers, thereby creating a store house of useful knowledge from which the Holy Ghost may draw, bringing things past, things you once learned, to your remembrance; because it is difficult, even for the Spirit of God to bring water out of a dry well. Yes, become self-thinkers. Do not be stereotyped in your preaching, but let the Holy Spirit guide you, be as clay in the hands of the Great Potter, that your remarks, at all times, may be in keeping with the occasion. This advice, however, as above stated, does not mean that you delve into mysteries. Leave mysteries alone, especially when you know nothing about them.

John Wesley a Latter-Day Saint

IN REGARD TO THE SPIRITUAL GIFTS AND THE APOSTACY OF THE CHURCH !

Extract from the 94th sermon of John Wesley, on
"The More Excellent Way."

"It does not appear that the extraordinary gifts of the spirit were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian religion, heaped riches, power and honor upon the Christians in general. From this time they almost wholly ceased. Very few instances of this kind were found. The cause of this was not, as has been vulgarly supposed, because there was no more occasion for them, because all the world had become Christians. This is a miserable mistake! Not a twentieth part was then nominally Christians. The real cause was because the love of many waxed cold—the Christians had no more of the Spirit of Christ than the other Heathens! The Son of man when He came to examine His Church could hardly find faith on the earth. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church, because the Christians were turned Heathens again, and had only a dead form left."

A Word To Boys.

(Deseret News.)

It is, unfortunately, not unusual to see boys of tender age indulge in smoking, although there is a statute that makes it a punishable offense to sell, or give, tobacco in any form to minors. Many commence early to use the weed, in the mistaken opinion that it makes them look like men. And most boys do not realize the dangers to which the habit exposes them.

Prof. Charles Mohr, of the Hahneman College, Philadelphia, has recently made a statement concerning the consequences of the excessive use of tobacco, especially in the form of cigarettes. He says it dulls the intellect, impairs nutrition, seriously affects the eyes, causes functional

and organic heart disease, and in other ways contributes to physical and mental degeneracy. Boys who smoke cigarettes much, are prodigious liars and thieves; have been found unmanageable at home and at school, and judges of the juvenile courts have declared that "of the incorrigible and criminal class of boys, not a boy has been found who did not use cigarettes." The professor further declares that the habit of cigarette smoking especially by boys and young men before the age of maturity, has given rise to many cases of chronic tobacco poisoning. This is why legislatures have enacted laws preventing their sale to the youthful.

There is nothing new in this statement. The truths it contains have been reiterated very often. But it is well to call the attention of the youth to them again. Experience teaches emphatically that the tobacco habit, when contracted in early life especially is exceedingly harmful. Boys who desire to learn something in order to become eminent as engineers, or physicians, or lawyers, or bankers, or authors, or office holders, or in any other useful avocation must not become the slaves of a weed that makes them dull, sleepy, forgetful and inclined to drunkenness. They can never succeed in any career unless perfectly free from the bondage of an immoral habit.

Announcement For Next Issue.

Our readers will be given in the next number a sermon delivered by the late President Woodruff on Zion's camp, Mormon battalion, and the pioneers. Brother Woodruff relates many interesting events in which he figured personally, and which are not recorded in the histories of the Church in ordinary circulation. Every Mormon boy and girl will be delighted with the narratives therein given, and the older members of the Church will find the sermon throughout full of things of absorbing interest. We are also holding in readiness "Pioneer Sketches," dealing with early frontier life in Utah in early days; "Plain Talk to Parents," by Orson Pratt; and "Chastity," which we shall run as space will permit in the next two or three issues. Remember, our aim is to make every number a gem, so you may always look for something interesting, something instructive, something extraordinary. Have you read Apostle Hyde's Prayer, and "Celestial Family Organization" in this number? Do not overlook them.

As drowning men catch at straws, so it would seem that the clergy catch at every idle tale, in order to employ it as a weapon to impede the march of truth, which is now traversing this great empire with mighty strides. As well might they attempt to impede the progress of the sun as he travels in the greatness of his strength through the broad expanse of heaven, or to extinguish his rays at noonday, or hurl the planets from their orbits, as to imagine for a moment that their puny efforts will stay the work which the great Creator of the universe hath set His hand to accomplish.—*Parley P. Pratt.*

A Woman and Her Dog.

BY FRANCIS GILBERT INGERSOLL.

I have just been looking at the pictures in a prominent magazine of a dozen or more "women and their dogs," only two of whom (the women) own in public print to being mothers, and only two are unmarried.

There is one woman I know who instructs her maid to let "Lottie" out to meet her when returning home; and will pick her "Lottie" dog up, kiss it on the mouth, and rapturously exclaim: "Did darling come to meet mama!" Faugh! It makes me sick. If I were a man with a wife who wouldn't "mother" anything but a dog, I'd take the first train to Utah or some other country where women are willing to be what God designed them for, and children are considered a heaven-sent blessing. And a man has got down pretty low when he consents to stand "father" to a brute. We all sympathize with her when she sings "the lips that touch liquor shall never touch mine," but I think he is a great deal worse off when he has to share his kisses with my lady's pug. Just imagine the Madonna pictured holding a puppy instead of the baby Christ? "Sacrilege?" Not a bit of it. Every woman is the living exponent of potential motherhood; and every woman in whom is the spirit of maternity is a visible Madonna.

O, yes; I like dogs—faithful, honest, affectionate creatures—in their place; but childhood's place is not a dog's place "The horrid thing!" (that's me), cries Mrs. Fitz-poodle Smythe, "when she knows I gave a thousand dollars last year to the Orphan's Charitable Institution." Bless your soul, children don't want *institutioning*, they want *mothering*. Think of the arms holding a brute against a womanly breast when there are so many, many little baby heads pillowed only on cold charity. Think of a woman turning away from grieving rose-leaf lips to kiss a slimy muzzle. Think of the heart-hungry little ones to whom blows are as many as the caresses you give to your dog. Think of the little human buds, choked by the weeds of poverty and neglect, that might grow fit for heavenly gardens in the very places where you are raising dog-weed. Go to, woman; the savage mother, with her babe strapped to her back, is ages nearer the womanly ideal than you. Unless you can "evolute" a "special dispensation," heaven will be a mighty lonesome place for you with only the little ones there, and Fido and his kind shut out.

November Review.

VIRGINIA.—The Elders are holding mang meetings on their way to conference to be held at Richmond on December 9th. The work has been started in Charlottesville by Elders J. C. Farr and F. M. Ross. They report an encouraging opening. At Haran on the 11th a branch conference was successfully held. Six Elders were present. During the month six persons were baptized.

H. ASHLY RANDS, President.

EAST TENNESSEE.—A meeting held by Elders I. W. Olroyd and W. P. Killian was disturbed by some individuals on the out side who threw rocks and sticks against the school house in which the services were held. No one was injured, but the congregation became frightened and hastened away. Elders laboring in different parts of the conference report that they are treated kindly and that they are able to hold many public meetings.

LYMAN J. BALL, President.

SOUTH CAROLINA.—Elder Preston M. Joyner, a native of this state, returned from his mission in Middle Tennessee, to his home in Columbia. He gave a most excellent report of his labors at a meeting of the Saints and Elders. The work in several counties has been completed and the brethren say much prejudice is being allayed. Snow fell in parts of the state, somewhat hindering the activity of the Elders.

JOHN H. GIBBS, President.

MIDDLE TENNESSEE.—Elder George L. Wilcox has recovered from typhoid fever and has been sent to Nashville with Elder E. E. Huntsman, who is somewhat afflicted with rheumatism. President W. D. Bocker and Elder James

W. Gillman began work in Memphis on the 27th of October. Later these brethren were joined by Elders J. W. Hansen, D. E. Michaelson and J. W. Jackson and wife. The work there is flourishing.

WM. D. BOCKER, President.

FLORIDA.—During the month eleven souls have been added to the Church. Brother G. E. Merriman's daughter was administered to and was instantly healed of fever by the power of the Lord. She had been sick in bed for some time. Several meetings have been held throughout the conference, some of which—those at Orange City—were held by President Callis and wife. Elders Le Roy Pay and J. W. Blazzard at one of their meetings held at Quitman, Ga., overcame the opposing arguments of three men, and made friends of many people who were present.

C. A. CALLIS, President.

MISSISSIPPI.—On the 4th, President Wm. Lester met twelve of the Elders in branch conference at Morriston. Many Saints and friends were also present and several good meetings were held. Some rowdiness was indulged in at one of the night services by some youngsters who tried to break up the meeting with noise. President Lester's hat was taken and cut to pieces, and others had their hats filled with mud and water. Darbun was favored with another conference which resulted in much encouragement to the Saints. Two baptisms were performed.

WILLIAM LESTER, President.

OHIO.—The Elders who walked to conference reported having had many opportunities to preach the Gospel. A full account of the meetings held at Xenia will be given in the next review. Xenia was opened for work on November 1st by Elders James S. Webster, J. D. Stoddard and Raymond Hammond. The mayor and other prominent men have treated the brethren kindly. Mr. Chew, editor of the *Xenia Daily Gazette*, however, refused even to allow a notice of the conference to be placed in his paper, saying, "No, we have no place for the Latter-day Saints." President Broadbent called on Mr. Chew personally, with the result stated. Cold weather has hindered open air meetings materially.

SYLVESTER BROADBENT, President.

NORTH CAROLINA.—Several new fields have been opened up in the western part of the state with promising success. In Wilkes county Elders Angus Pierce and Gwynn Page baptized eight applicants, and Elders W. R. Wightman and Alfred A. Pace performed one baptism. The conference appointed to be held at Princeton was changed to Hamstead because some of the people at Princeton objected to the school house being used by the Latter-day Saints. The matter was taken before the county superintendent for decision and he sustained the objections and refused the use of the building on the ground that he had been informed that the deed to the property prevented the Mormons from using the house. This information was conclusive evidence to him, and without further investigation he refused the use of the house.

J. A. BERRETT, President.

ALABAMA.—Elder John Fox has been suffering some from stomach trouble, and Elder Edgar Nielson has not enjoyed the best of health. The latter has gone to Montgomery where better care can be given him. Elder R. Ray Nixon, the mission auditor, has begun work on the conference books. He arrived in the conference on the 9th. Selma has been canvassed by Elders George W. Chapman and W. H. Wisner. There are many friends and a number of investigators now in this city. Elders Chapman, Wisner and President Paton have resumed the work in Montgomery. At the first street meeting they sold eight books and distributed sixty tracts. Elders David Larsen and John A. Fox, while passing through Chilton county, were invited to preach in a Campbellite church. They made many friends, were given their railroad fare to Montgomery, and asked to return again soon.

JACOB A. PATON, President.

GEORGIA.—This month has witnessed the sale of a great many books and the distribution of a large quantity of tracts. In three days Elders C. Bodily, George E. Pope, Thos. F. Farr and President Brigham Nielson sold fifty-five

books in Columbus. Immediately thereafter the mayor forbade the Elders to do any more work in the city, saying that the people had the right to shoot them down if they entered upon their premises. He also threatened to prefer a charge of trespass against the brethren if they entered another home where the people were opposed to "Mormonism." There were but a few blocks uncavassed, so these were left and the city abandoned. The work in Macon is progressing nicely without interference by intolerant bigots. Four baptisms were performed during the month.

BRIGHAM NIELSON, President.

KENTUCKY.—Elders H. W. Richins and Milando Rich had an interesting experience in Anderson county. The brethren were reviled by a minister of the Christian church which made them more friends than enemies. Soon after this the same man asked the Elders to allow him to speak at one of their meetings. The request was granted and he shamefully abused the courtesy shown him by attempting another slanderous attack upon the "Mormons." The people would not listen, whereupon he called out, "Who are you going to believe, me or the Mormons?" Only one from an audience of about 200 upheld him, and being thus openly declared a falsifier he grew angry and uncerimoniously withdrew. When the hearing in the case of Elders Kassouth Dyal and M. P. Stinson, who were arrested last month by three Methodist ministers, was called on the 3rd, the trial was postponed indefinitely. These brethren will attend conference and Mr. B. Martin, the marshal who has befriended the Elders, will look after their interests during their absence.

JAMES A. CHRISTENSON, President.

MISSION OFFICE.—Considerable rain throughout the south, and in parts some snow, have to a certain extent impeded the work; however, good health has prevailed generally among the Elders and a great deal of effective labor has been accomplished. There are no serious cases of sickness among the brethren, and only three or four are ailing, and these with minor complaints. On the 20th Brother Rich left the office to join Elder George A. Smith of the quorum of the Twelve Apostles and Elder B. H. Roberts of the First Council of Seventy in their tour through the different conferences. The brethren will begin their work at Xenia, Ohio. One month will be required to hold all the conferences, providing the brethren spend but one day at each conference, save only in two or three instances where Sunday intervenes when they might tarry one day longer, and if they are able to make the very best railroad connections possible. The ELDER'S JOURNAL has been made a scrap book of Mormon literature, gathering and reproducing all the choicest writings, sayings and sermons from all the Church publications issued from the days of the Prophet to the present time. This change was made under the endorsement of the general authorities of the Church, who now recommend the JOURNAL to the Saints and the Elders. The size has been increased by one-third and the subscription price raised to one dollar a year. The object of collecting the valuable things now buried in old volumes is, first, to send these articles upon a second mission of usefulness, and second, to enable every Latter-day Saint to obtain a library of Church literature. This is to be done by their preserving each volume of the JOURNAL.

ARRIVALS.—During the month the following brethren arrived from Zion and were assigned as follows: Charles S. Carter, Jr., Vernal, Utah, W. Allen Banks, Sterrett, Idaho, Paul E. Nelsen, Sandy, Utah, Henry M. Hodgson, Teton, Idaho, Parley P. Johnson, Commonville, Utah, John W. George, Logan, Utah, all to Mississippi; Wm L. Burton, Mt. Pleasant, Utah, Forest M. Ross, Vernal, Utah, Samuel Pollock, Tropic, Utah, Joshua A. Brower, Marysvale, Idaho, Samuel W. Bateman, Sandy, Utah, to Virginia; John H. Batty, Toquerville, Utah, M. C. Swapp, Glendale, Utah,, John W. Willis, Henryville, Utah, Kenneth Macfarland, Cedar City, Utah, Joseph H. Yates, Brigham, Utah, to East Tennessee; George Shaw, James A. Weaver, Brigham, Utah, David J. Stewart, Grover, Utah, Wm. R. Knowlton, Lake Point, Utah, George O. Reid, Yost, Utah, to Middle Tennessee; Wm. Decker, Mancos, Colorado, Stephen L. Radford, Preston, Idaho, to Florida; F. Marrion Guymon, Huntington, Utah, Matthew G. Radford, Preston, Idaho, Joseph F. Tracy, Basin, Idaho, to North Carolina; Albert Tracy, Alamo, Idaho, Marion King, Coyoto, Utah, Don Jolly, Union,

Oregon, to Alabama. Another arrival was Sister Sarah Jane Rich Miller, sister to Brother Rich—who was born in Quincy, Ill.—in 1839, her parents moving to Nauvoo a year later, and although but seven years old she drove two yoke of oxen part way across the plains in 1847. Sister Miller, with her parents, shared the trials and hardship of the pioneers, and has had her portion of the rigid experiences incident to frontier life in the far west.

HONORABLY RELEASED.—Elder Preston M. Joyner and E. L. Simpson.

Unanimous For Palestine.

(Deseret News.)

At a convention of American Hebrew Zionists recently held at Tannersville, N. Y., all the delegates present expressed themselves in favor of Palestine as the future gathering place of the people. Lately some of the leaders of that remarkable movement have signified their willingness to modify the original plan and build an independent colony somewhere under British protection. But many prominent Hebrews have rejected that plan as contrary to the spirit of Zionism. This is the view of many American Jews.

It is natural that the Hebrews here should look upon the great latter-day problem in that light. For, if an asylum outside the Land of Promise is looked for, there is not a spot upon the face of the earth more favorable to them than this country. But Zionism means more than the erection of a place of refuge for victims of political oppression. It means the rehabilitation of the nation, on the foundations laid by inspired lawgivers and teachers, and the redemption of the country that in a peculiar sense is sacred. And this means so much to all the world, for it is one of the preliminaries to the time when "the law shall go forth from Zion and the word of God from Jerusalem." We may not fully comprehend all that this implies, but it is evident that it means a new order of things mundane, a solution of all the social and economic problems with which men and women are now struggling in vain. It means the readjustment of the affairs of the human family, in God's own way.

It is absolutely certain that Zionism, in this sense of the term, will from being only an ideal become a reality. The Almighty may, a second time, have to lead the people through various experiences in order to consolidate them and prepare them for their future mission, before He opens to them the portals of the land they covet. For forty years He held them in the wilderness, after the exodus, before He divided for them the waters of Jordan. Possibly something analogous to that sojourn in the Sinaitic peninsula will again take place. But, no matter. When the descendants of Abraham are again prepared to become the lightbearers among nations, they will be given that mission. The Zionist hope is laid upon the surest foundation—the promise of God, which cannot fail, though the heavens and the earth may perish.

Quotations From Our Leaders.

"When the Elders of Israel leave this place and go forth among the wicked, it is not their privilege to mingle with them in any of their worldly exercises; for if they do, the devil will obtain an advantage over them and succeed in drawing them away from the path of their duty. Never suffer yourselves to mingle in any of these recreations that tend to sin and iniquity, while you are away from the body of the Church, where you cannot so fully control yourselves. Let the Elders who are going out from this place carry this instruction with them into the other portions of the earth. Whatever a man does let him do it in the name of the Lord—let him work in the name of the Lord, let all his acts through life be in the name of the Lord; and if he wants light and knowledge let him ask in that name."—Brigham Young.

"Jesus Christ, whom we worship as the Son of God, and the Savior of the world, has body, parts and passions, and He is like the Father; He is the express image of His Father's person and the brightness of His glory, whom we also worship. They are individual personages organized as a pattern after

which men were created; they have tabernacles and are in every way personages and intelligent beings. Therefore, that something, or that nothing, that imaginary being, that idol that is recognized in the creeds of Christendom in general as a god without body, parts or passions, has nothing to do with the God of Abraham, Isaac and Jacob, or with the Son of God that came in the meridian of time, who was crucified, died and rose again from the dead, and ascended on high to lead captivity captive and give gifts to men."—*Parley P. Pratt.*

"The Baptists, Methodists, Presbyterians, and Universalists, although bitterly opposed to each other, can all unite to persecute the poor 'Mormon,' they are all in error together, but they can unite whenever the truth comes along, and use all their combined influences to put it down. They differ on a kind of complimentary principles, but when they speak of the Saints of God there is in the hearts of the whole of them a deep-seated, deadly hatred, and they will do all in their power to put them down."—*Geo. A. Smith.*

"It is true that we are weak, erring creatures, liable at any time to grieve the Spirit of God; but so soon as we discover ourselves in a fault, we should repent of that wrong doing and as far as possible repair or make good the wrong we may have committed. By taking this course we strengthen our character, we advance our own cause, and we fortify ourselves against temptation; and in time we shall have so far overcome as to really astonish ourselves at the progress we have made in self-government and improvement."—*Lorenzo Snow.*

"We believe that God has set His hand in these last days to accomplish His purposes, to gather together His elect from the four winds, even to fulfill the words which He has spoken by all the holy Prophets, to redeem the earth from the power of the curse, and to save the human family from the ruins of the fall, and to place mankind in that position which God designed them to occupy before this world came into existence, or the morning stars sang together for joy."—*John Taylor.*

"'Mormonism' does not coerce, but all the time persuades, teaches, enlightens, instructs and invites, by the beauty, excellence, and virtue of those holy principles which God has revealed to us, gradually drawing the people together, cementing their feelings, and bringing them, by common consent, to act upon the principles of truth and righteousness."—*Erastus Snow.*

"Neither hell, nor the devil, nor any of his angels has power over me, or over you, only as we permit them to have. If we permit the devil to have power over us, and we are seduced by him, and we crouch down under his power, then he will have dominion over us."—*Heber C. Kimball.*

"A good man pays his tithing, pays his devotions to God in all sincerity and faith, pays his just debts so far as he is able, is careful about contracting debts, lives well, yet prudently, and generally has something to bestow for charitable purposes."—*Orson Hyde.*

"One trait I have had in my character from boyhood, and that is, not to believe every story told me to be true."—*Jedediah M. Grant.*

Notice.

The JOURNAL is now one dollar a year and all renewals and subscriptions should be sent in on this basis. We have written each of our subscribers personally, telling them of the change in price and giving the reasons therefor; and we urge every one of them to read carefully the contents of the letter they receive for it is an important communication and should not be laid aside unread or its contents forgotten.

SOUTH CAROLINA Saints who will attend conference at Columbia on the 15th and 16th of December should go to the City Hotel, 1212 Main St., where Elders will meet them.

Facts are God's arguments; we should be careful never to misunderstand or pervert them.—*Tryon Edwards.*

Report of Mission Conferences for Two Weeks Ending November 17, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused En't	Tracts Distrib'd	Books Sold	Books of Mormon Sold	Books Other- wise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S S Organized	Branch Organ'd	Elders Jur. Sub.	Deat News Sub.
J. A. Paton	Alabama...	1290	1169	79	975	22	1295	89	4	9	40	859	5	1	8	1		
L. J. Ball	East Tenn.	980	568	54	372	28	797	59	10	10	34	518	5	1	1			
O. A. Callis	Florida	1020	597	81	961	18	1641	48	10	23	81	922	2	2	2			
Brigham Nielson	Georgia	1855	678	348	480	41	2229	848	5	76	60	1125	2	1	5			
J. A. Christenson	Kentucky	1439	200	215	387	72	1809	65	1	46	80	1046	2	1	3			
W. D. Bocker	Mid. Tenn.	1279	357	157	906	45	1844	125	2	7	47	775	4	4	18			
Wm. Lester	Mississippi	1152	511	21	379	8	685	17	4	19	35	684	9	4	1			
J. A. Berrett	N. Carolina	1047	678	28	238	40	508	8	1	16	31	395	5	5	3			
S. Broadbent	Ohio	1137	1008	328	428	20	2441	119	2	35	43	989	4		1			
J. H. Gibbs	S. Carolina	1870	906	256	815	51	1558	64	3	19	44	1211	1		8			
H. A. Rands	Virginia ...	1573	572	55	998	46	1732	42	2	58	35	760	10	2	9			
Totals		13942	7235	1572	4509	389	10799	968	34	318	528	9294	48	18	48	6		

The Two Seekers.

(Priscilla Leonard, in Youth's Companion.)

Two men went seeking happiness—
 One walked the roadside way
 And looked with all his longing eyes
 Within each garden gay.
 Where'er he saw it growing
 He tried to grasp its flower;
 But always in his clutching hand,
 It died before an hour;
 Till, angry and despairingly,
 In bitterness he cried:
 "Others are given happiness,
 To me it is denied."

The other one looked around him—
 "Since happiness is found
 In other people's gardens,
 Why not within my grounds?"
 He dug and plowed and planted,
 And with a careful toil
 Where it was rough and stony,
 Enriched each inch of soil,
 Until with crowded blossoms
 The little plot o'erran—
 "How simple 'tis," the owner cried,
 "To be a happy man!"

Died.

HENDERSON.—Sister Minnie Allen Henderson, at Fatanna Ala., on Aug. 3. Sister Henderson was a faithful Latter-day Saint.

SENIENERLY.—Sister Mary Jane Seninerly, at Milligan, Tenn., (no date given). Sister Seninerly was a member of the Church in excellent standing.

ELLIS.—Sister Emily R. Ellis of Kentucky (no city given), on October 22nd. Sister Ellis has been a devoted member of the Church since June, 1900.

HARDENBROOK.—Sister Helen Hardenbrook at Peoria, Fla., age 81 years. The deceased had been a faithful Latter-day Saint for nine years.

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"Persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independently, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the great Jehovah shall say the work is done."—
JOSEPH SMITH, THE PROPHET.

Vol. IV.

DECEMBER 15, 1906

No. 6

Christmas.

Once more comes the anniversary of the birth of our self-sacrificing and redeeming Lord and Savior; once more we remember the advent of His beneficent and glorious life into this wicked and unkind world; once again do we recall the scenes surrounding His eventful career from the time the angel of the Lord announced to the shepherds on Judea's plains the birth of the Savior of the world saying, "I bring you tidings of great joy," until the clouds of heaven above the holy Mount enveloped the resurrected Christ, and the sentinels from the celestial sphere consoled the aching hearts of the lonely disciples thus: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And as our minds reflect upon His life's work; His atoning sacrifice; His Gospel of Salvation and the multiplied blessings resultant therefrom to usward, and whose vitalizing principles by obedience thereto, regenerate the heart of man and change his very nature until his body and his soul are compatible with the elements, the influence, and the spirit of the celestial sphere where God and angels dwell; when we remember these things and know too that every mortal soul whose habitation has been, is or will be upon this earth, is privileged to be blessed and redeemed through this eternal plan according to individual merit and worthiness, our hearts should go out in songs of gratitude and thanksgiving to God and to our Redeemer for their unselfish love for us. Therefore let us celebrate the anniversary of the birth of our Savior by symbolizing the kindness

and love of our Father to us, His children, by remembering the poor, the widow and the orphan, and the wives and the families of missionaries, in some thoughtful substantial way, that the hearts of these our brethren and sisters may be made to rejoice and thus the letter and the spirit of the Gospel of Jesus be exemplified by our good deeds to His name's honor and glory. If everyone would do his part to make others comfortable and happy, his joys and pleasures would be augmented an hundred fold.

In keeping, therefore, with the spirit of the day, The Journal sends forth these few Christmas thoughts to its readers, together with its good will, its best wishes, and its choicest blessings.

Zion's Camp—Mormon Battalion—Pioneers.

A DISCOURSE DELIVERED BY THE LATE PRESIDENT WILLFORD WOODRUFF, AT
THE CELEBRATION OF PIONEER DAY, HELD IN THE SALT LAKE
TABERNACLE, JULY 24, 1880.

I arise to make a few remarks concerning three classes of men who are in this vast assemblage today, viz., the remnants of Zion's Camp, the Mormon Battalion and the Pioneers. The history of either one of these bodies of men would fill a large volume, or it would take an hour's speech to give only a limited outline of the travels and labors of either of them. Yet the circumstances and ceremonies of the day will only permit me to devote about five minutes to each class.

First, then, Zion's Camp. In 1833 the Saints of God were driven out of Jackson county, Missouri, by a lawless mob into Clay county. Some were massacred, some whipped with hickory goads, and others were tarred and feathered. Their houses were burned and their property was destroyed, and they were driven, penniless and destitute across the river. The council then in Zion called for volunteers to go to Kirtland, a thousand miles distant, to see the Prophet Joseph for counsel to know what to do. Parley P. Pratt, who with his family, was now destitute of all earthly means of support, and Lyman Wight, with his wife lying beside a log in the woods, with a babe three days old, and without food, raiment or shelter, volunteered to go to visit the Prophet of God. While the driven Saints lay in this pitiable condition, in the night of November 12th and 13th, occurred one of the grandest and most remarkable meteoric displays ever known, consisting of numberless falling or shooting stars all over the visible heavens.

When Elders Pratt and Wight arrived in Kirtland they told their tale of woe to the Prophet Joseph, who asked the Lord what he should do. The Lord told him to go to and gather up the strength of the Lord's House, the young men and middle aged men and go up and redeem Zion. See Doc. & Cov., Sec. 103. It was the will of God that they should gather up five hundred men, but they were not to go with less than one hundred. The Saints of the Lord gathered up two hundred and five men, most of

whom assembled in Kirtland in the spring of 1834. This was the first time I ever saw the face of the Prophet, or any of those members of Zion's Camp. We were organized into companies of tens, with a captain over each, and the Prophet of God led this company of two hundred and five men of Zion's Camp one thousand miles. I have not time to repeat the history of that journey here today, but the counsel and the word of the Lord, through the Prophet of the Lord, and its fulfillment, with our joys and ours sorrows in connection with those scenes and events, are engraven on our hearts as with an iron pen upon a rock, and the history thereof will live through all time and in eternity. We were followed by spies hundreds of miles to find out the object of our mission. We had some boys in the camp. George A. Smith was among the youngest. When they could get him alone they would question him, thinking that he looked green enough for them to get what they wanted out of him. The following questions were frequently put and answered:

"My boy, where are you from?"

"From the east."

"Where are you going?"

"To the west."

"What for?"

"To see where we can get land cheapest and best."

"Who leads the camp?"

"Sometimes one, sometimes another."

"What name?"

"Captain Wallace, Major Bruce, Orson Hyde, James Allred," etc.

This was about the information the spies obtained from any of the camp that were questioned.

As we were drawing near Clay county, Missouri, the inhabitants of Jackson county became very uneasy, and a ferry boat containing twelve men crossed the Missouri river to Liberty, Clay county, called a meeting of the inhabitants in the State House, and made flaming speeches to stir up the people to go out and destroy the Mormon camp. But the inhabitants of Clay county did not feel disposed to do it. Samuel C. Owen and James Campbell were the leaders of that Jackson county party. Campbell swore that the eagles and turkey buzzards should eat his flesh if he did not fix "Jo Smith" and his army, so that their skins would not hold shucks before two days were passed. These twelve men went to the ferry, and undertook to cross the river after dark. When in the middle of the river the boat sank as if it had been made of lead. Seven of the twelve were drowned. Owen floated down stream about four miles and lodged on an island. Finding that he could not reach the shore with his clothing on, he disrobed himself, left the island about daylight, and finally got ashore in a nude state. In trying to find his way he wandered through a lot of high nettles, and when he reached the road he lay down by the side of a log nearly chilled to death, and in great misery also from the sting of the

nettles. After a while he obtained a shawl from a woman who was passing on horseback, to cover his nakedness until he could get to a house. Thus he became convinced that there was neither joy, satisfaction nor money in fighting the Mormons. The skeleton of Campbell was found about three weeks after, on a pile of driftwood, four or five miles down the river, the eagles, buzzards, ravens, crows and wild animals having eaten the flesh from his bones, and his eyes out of their sockets, according to his own impious prediction. So he found the promise true that whatsoever ye mete unto others shall be measured to you. However, a mob was raised in Jackson county, of both cavalry and footmen, which crossed the river into Clay county and came down to meet and destroy them. We had camped on the east side of Fishing river, and they there intended to give us battle. We camped by the side of a Baptist meeting house, under a clear sky with not a cloud to be seen. As soon as we had got our tents pitched two men on horseback passed through our camp, uttering terrible oaths, and swearing that we should catch hell before morning. As they rode out of the camp, there was a small cloud appeared in the Northwest, which began to unroll itself like a scroll, and soon the whole heavens over our heads were lined with a cloud as black as ink. In a short time the lightnings flashed, the thunders rolled, the rain descended in torrents, and sheets of hail fell, some in our own camp about the size of robin's eggs, which soon covered the earth as with a white mantle. We all had to flee into the meeting house for protection. The Prophet Joseph was among the last that came in. The river that we could have crossed almost dry shod when we camped rose twenty feet, so that no enemy could reach us from the west, and the cavalry which were on the east had to flee into a school house, or any shelter they could get, from the large hail stones that fell among them. Their horses were driven by the hail and the storm generally and scattered many miles through the forest, with their saddles and bridles on, and were not found for many days. It was reported that the captain of the cavalry said it was strange that they could not attempt to destroy the Mormons, "but that there must be some d—d hail storm or some other d—— thing come to prevent it." But we were thankful that the Lord fought our battles and delivered us and that our enemies did not attempt to come among us any more. In the morning following (June 22) the revelation recorded in the Doc. & Cov. Section 105, was given at Fishing river. From that date the hearts of the people in Clay county were softened, and we continued our journey into that county, making our final camp on Brother Burgett's farm, where we passed through some afflictions in fulfillment of the word of the Lord through the mouth of Joseph the Prophet, the recollections of which will be fresh in the mind of every member of Zion's Camp. After tarrying a few days and setting in order the Church in Clay county, the Prophet Joseph returned to Kirtland with those members of Zion's Camp who had families, but those of us who had not, tarried in Missouri until we went

abroad to other parts of the nation to preach the Gospel of Christ. The experience we obtained in traveling in Zion's Camp was of more worth than gold, and the history of that camp will be handed down to the last generation of men. With these few words I wish to say to this remnant of Zion's Camp, let us be true to our God, true to our covenants, true to all the principles of the Gospel of Jesus Christ, and true to the Church and Kingdom of God, until we have finished our testimony here in the flesh, before the heavens and the earth, and in the morning of the resurrection we may all meet together as faithful members of Zion's Camp.

A remnant of the Mormon Battalion is with us today. While upon our exodus from Nauvoo to the Rocky Mountains our government called upon us to raise a battalion of five hundred men to go to Mexico to fight the battles of our country. This draft was ten times greater according to the population of the Mormon Camp, than was made upon any other portion of our nation, and that, too, while we were in the wilderness, in an Indian country. Whether our government expected we would comply with the request or not, is not for me to say. But I think I am safe in saying that that plan was laid by certain parties for our destruction, if we did not comply with the request. But President Young said, "Yes, we will raise that Battalion if we have to take that number of our Elders to do it." That Battalion of five hundred men was raised, and nine-tenths of them were Elders of the Church of Jesus Christ of Latter-day Saints. They were organized and they started upon their strange campaign, leaving their wagons and teams, wives and children, and the aged and infirm, upon the plains, exposed to the savages that surrounded them. It took the main strength of our encampment. We had to turn out nearly all our teamsters. I turned out every teamster I had. Among the number was James Ferguson, whom I got in as historian of Company A, under Captain Hunt, and who did more or less writing for the whole Battalion. This Battalion of Mormon Elders received the blessings of the Apostleship, and the members started upon their pilgrimage cheerfully, understanding that they occupied the place of a ram caught in a thicket, and were making a sacrifice for the salvation of Israel. It formed one of the new and strange features of the last dispensation, for it was not before known in history, since the foundation of the world, for five hundred men, Elders of Israel, having the Melchisedec Priesthood, to go forth to fight the battles of a nation, which had driven them out of its midst into the wilderness, to perish by hunger and the wild savages of the plains and the mountains, and that, too, for their religion.

I have not time today to give even a brief synopsis of the history of the Mormon Battalion. Their travels on foot, some two thousand miles, over dry and sandy deserts, hewing their way at times through rocky and wooded canyons, with axes; traveling long distances through the deep sand, sometimes without water or food, scarce of raiment; loaded down with their packs and muskets, their battles with mad wild bulls of the plains,

and the thousands of other perils they passed through—all these things if written would form a history such as was never before known in the history of mankind. If any other company of men on earth, except the Elders of Israel, sustained by the faith and prayers of the Saints and the blessings of God, had attempted to perform what the Mormon Battalion did, their bones would have been bleaching upon the sandy desert, and not one-fifth of them would ever have reached the Pacific shore.

After their organization they were led by Col. Allen to Fort Leavenworth. Then he was taken sick and died. Some time afterward it fell to the lot of Col. Cooke to take charge of the Battalion. Those who marched with him can understand him much better than I can describe him. I think he possessed a better heart than his language would sometimes indicate. He was a strict disciplinarian, and, like Lord Nelson, expected every man to do his duty. But he had a peculiar streak in his composition at times that induced him to see how far the Mormon Battalion would go in obeying his command, and that was inconsistent with reason and good judgment. As an illustration of this, for the edification or amusement of the remnant of the Battalion who are present, I will refer to a few incidents, and if I do not get everything as it transpired, I will get it as near as I can from the report of those who were present.

On one occasion, while the Battalion was crossing the river with a ferry boat, Col. Cooke was sitting on his mule on the bank looking at them. The boat went too low down, into such deep water that the settling poles did not touch bottom. "Try the upper side," said he. They did so, but could not touch bottom. The colonel then took off his hat and said, "Good-by, gentlemen. When you get down to the Gulf of California, give my respects to the folks." He then rode off and left them, not waiting to see whether they would reach shore or go down the river. He soon returned and found that they had got ashore. While sitting there Christopher Layton rode up to the river on a mule to let it drink. Col. Cooke said to him, "Young man, I want you to ride across the river and carry a message for me to Capt. Hunt." It being natural for the men to obey the colonel's orders, he tried to ride into the river, but he had gone but a few steps before his mule was going in all over. So Brother Layton stopped. The colonel halloed out, "Go on, young man! Go on, young man!" Brother Layton, on a moment's reflection, was satisfied that if he attempted it both he and his mule would stand a good chance to be drowned. The colonel himself was satisfied of the same. So Brother Layton turned his mule and rode off, saying as he came out, "Colonel, I'll see you in hades (calling it by another name) before I'll drown myself and mule in that river." The colonel looked at him a moment, and said to the bystanders, "What is that man's name?" "Christopher Layton, sir." "Well, he is a saucy fellow."

On another occasion Colonel Cooke ordered Lot Smith to guard a Mexican corral, and having a company of United States cavalry camped by, he told Lot Smith, if the men came to steal the poles to bayonet them.

The men came and surrounded the corral, and, while Lot was guarding one side they would hitch to a pole on the other and ride off with it. When the colonel saw the poles were gone, he asked Lot why he did not obey orders and bayonet the thieves. Lot replied, "If you expect me to bayonet United States troops for taking a pole on the enemy's ground to make a fire of, you mistake your man." Lot expected to be punished, and he was placed under guard, but nothing further was done about it.

Col. Cooke called upon W. H. Bigler as a provost guard one day to guard his tent. The colonel had a favorite mule, which was fed some grain on a blanket. One of the freight mules came and helped to eat the grain. The colonel drove him off several times, but he would follow him again until the colonel got vexed and said to Bigler. "Is your musket loaded?" "No, sir." "Then load it and give it to me." Brother Bigler is the last man on earth that any one acquainted with him would have supposed would have played any tricks on the colonel. But he took a cartridge out and bit off the ball end, which he dropped on the ground. He then rammed the powder and paper down the gun, capped it and handed it to the colonel. Several of the officers of the Battalion stood looking on. As the mule came back to get the grain and had arrived within a rod of him, the colonel fired the charge into its face; but the only effect that it had on the mule was to cause it to give a snort, wheel around and kick at him, and then run off a few rods, after which it turned to come back again. This created a good deal of amusement with the lookers on. The only remark the colonel made as he handed back the musket to Brother Bigler, was, "Young man, that gun was not properly loaded."

Col. Cooke had rather more sternness than familiarity in him. When he gave an order, if he was not fully understood by the soldiers, they did not like to question him. On one occasion he wanted some wire to fix up his tent. He ordered one of the soldiers to go to a certain man and get some wire, but he did not speak plain and the soldier did not understand what he said. Nevertheless the soldier started to go on the errand, but began to think that he could not tell what to ask for. So he went back to the colonel and asked him what he had told him to get. The colonel said, "Wire, wire, wire, damn you, sir." The soldier went to the man and asked for some wire for Col. Cooke. But the man had not got any wire. "What did you ask for?" inquired the colonel. "I asked for wire, wire, wire, damn you, sir." "That will do, that will do, young man. You may go to your tent."

These instances show a little of the kind of experiment Col. Cooke possessed, but he had a good, generous heart. He entertained great respect for the Mormon Battalion, and he always spoke kindly of them before the government and all men. When he went through Salt Lake City with Colonel A. S. Johnson, in 1858, he uncovered his head in honor of the Mormon Battalion, that five hundred brave men that he had led two

thousand miles over sandy deserts and through rocky canyons, in the midst of thirst, hunger and fatigue, in the service of their country. May God bless Col. Cooke and may He bless the Battalion and their posterity after them. May their sons ever have a right to the Priesthood and honor God and their fathers to the latest generation.

We now come to the Pioneers in honor of whom we have got up this great celebration today. In consequence of sickness, President Young and the main body of the Pioneer Camp, rested east of the Wasatch Mountains, and on the 13th of July, 1847, Orson Pratt was appointed to take some twenty-three wagons and forty-two men, and go in advance to make a road over the mountains. They cut a road through thick groves of quaking aspen and bear swales. Orson Pratt and Erastus Snow entered this valley ahead of their own company on the 21st of July. They had a fine view of the valley and returned to camp in the evening, one and a half miles up Emigration canyon. On the 22nd, Orson Pratt, George A. Smith, and seven others rode into the valley, leaving their camp to follow and work the road. President Young being sick, I was carrying him in a bed made up in my carriage, and we camped with the main body of the company on East Canyon creek. On the 23rd the remainder of Orson Pratt's advance company entered the valley, founded an encampment, and commenced to plow the ground. I crossed the mountains that day with President Young and his part of the company, and camped about six miles from the mouth of Emigration canyon. We found an exceedingly rough road in passing through the stumps of the trees that the advance company had cut. On the 24th I drove my carriage, with President Young lying on a bed in it, into the open valley, the rest of the company following. When we came out of the canyon into full view of the valley, I turned the side of my carriage around, open to the west, and President Young arose from his bed and took a survey of the country. While gazing on the scene before us, we were enwrapped in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be planted in the valleys of these mountains. When the vision had passed he said, "It is enough. This is the right place. Drive on." So I drove to the encampment already formed by those who had come along in advance of us.

When we arrived on the ground, the brethren had commenced ploughing. I had brought a bushel of potatoes with me, and I resolved that I would neither eat nor drink until I had planted them. I got them into the ground by one o'clock, and these, with the potatoes that the other brethren had planted, became the foundation for the future potato crops of Utah. In the evening, in company with Heber C. Kimball, George A. Smith, and E. T. Benson, I rode up City Creek canyon to look for timber. While there we had a thunder shower, and the rain reached nearly over the whole valley. The following day, the 25th, was the first Sabbath that

the Saints of God ever spent in these valleys of the mountains, and Geo. A. Smith preached the first sermon ever delivered here, followed by Heber C. Kimball and Ezra T. Benton in the forenoon, and W. Woodruff, O. Pratt, and W. Richards in the afternoon. President Young, though feeble, closed by giving good advice to the Saints. He desired them not to work, fish, hunt or play on Sunday, but go to meeting and worship God. They must keep the commandments of God, or not dwell with us, and no man should buy or sell land, but all should have what they could cultivate free, and no man should possess that which was not his own. On Monday, the 26th, President Young and the Twelve went up Ensign Peak, and he said there was a proper place to raise an ensign to the nations.* So we named it Ensign Peak. I was the first person that stood on the top of it. We also visited the hot and warm springs. On the 27th, President Young, with fourteen others, eight of them being of the Twelve, crossed the Jordan and went up to Black Rock, which we walked to dry shod, where today our trail is covered by some ten feet of water. President Young was the first of the pioneers that touched the salt water. We returned to the point of the mountain and camped for the night. On the morning of the 28th we returned to our encampment on the site of this city, accompanied by some of the native Utes, the first we had seen. After we had arrived at our encampment, President Young held a council with the Twelve, and took a walk above our encampment. He then stopped, stuck his cane down, and said, "Here will be the temple of our God." This was about the center of the site of the temple we are building upon this block. It was then decided by vote that we lay out the city of Great Salt Lake, with its blocks, lots and streets, much as it stands this day. Upon this interesting occasion, President Young delivered a very interesting address, which I recorded in my journal. We spent thirty-three days in the valley of Great Salt Lake, laid out a city, and built a fort covering ten acres, the east side enclosed with log houses, and the other three sides with adobe walls. On the 26th of August we bid farewell to the few left in the valley, a portion of whom belonged to the Mormon Battalion, and, being sick, were left behind by the Battalion.

When we arrived in this valley we found it a barren desert, and a very desert it was. There was no mark of the white man. We found a few naked Indians, who would eat a pint of roasted crickets for their dinner. But a great change has come over this desert. A generation has passed. Eight of the quorum of Twelve Apostles who were then living, and most of them among the pioneers, are now in the spirit world. Orson Pratt and myself are the only ones living who were among the pioneers

*The ensign raised was a United States flag which the pioneers had carried with them a thousand miles across the plains; and today, on this very peak which bears the name "Ensign," there towers to the clouds a flag pole of steel from which on all proper occasions, Old Glory is swung to the breezes of Zion's vales, in commemoration of the patriotic deed enacted by the Mormon pioneers, on Monday, the third day after their arrival into the valley.

and in the quorum of the Twelve at that time. Erastus Snow was subsequently ordained one of the Twelve Apostles. Truly then we found a barren desert. Today I stand in a tabernacle filled with some twelve thousand of the Latter-day Saints who have followed the pioneers into these valleys of the mountains. When we cast our eyes over these valleys, then a desert, today they are teeming with the industry of one hundred and fifty thousand of the sons and daughters of Zion, who have been gathered by the commandments of God and the proclamation of the Gospel of Christ. We, as pioneers and as the people of God, are fulfilling prophecy and making history. This tabernacle in which we are today, is the very tabernacle that Isaiah saw in vision twenty-six hundred years ago, that should be as a shadow in the daytime from the heat, and a covert from the storm and from the rain. We are also building the temple of our God, on this block, which the prophet saw was to be built in the last days upon the mountain of the Lord's house, and be established on the tops of the mountains for all men to flow unto. Isaiah ii, 2-3. "And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Our whole life, history and travels have been pointed out by the ancient prophets. As the pioneers came into this barren desert and the Saints have followed them to fulfill the prophecies, to make the desert blossom as the rose, to sow our grain beside all small streams and still waters, and use the fir, the pine and the box, to beautify the place of God's sanctuary and to make the place of His feet glorious, and as there is but a remnant of us left as pioneers, or Battalion, or Zion's Camp, let us magnify our calling and build up the Zion and Kingdom of God until it is perfected before the heavens and the earth, and not disappoint those who sent us, nor those who have seen us by vision and revelation, but let us finish and fulfill our destiny to the satisfaction of our heavenly Father, His angels and all good men.

A Pen Picture of Jesus.

Brother Hyrum Kay, of Pocatello, Idaho, kindly sent us the following description of Christ, which he clipped from an English newspaper about eight years ago. The article purports to be an authentic description of our Savior, copied from a manuscript now in the possession of Lord Kelly, which was supposedly copied from an original letter of Publius Lentullus, at Rome. It is as follows:

It being the usual custom of Roman governors to advertise the senate and people of such material things as happened in their provinces in the days of Tiberius Caesar, Publius Lentullus, president of Judea, wrote the following epistle to the senate concerning our Savior: "There appeared in these our days a man of great virtue, named Jesus Christ, who is yet

living among us, and of the Gentiles is accounted for a Prophet of truth, but His own disciples call Him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with very reverend countenance, such as the beholders may both love and fear; His hair of the color of chestnut, full ripe, plain to the ears, whence downward it is more orient and curling, and wavering about His shoulders. In the midst of His head is a seam or partition in His hair, after the manner of the Nazarites; His forehead plain and very delicate; His face without spot or wrinkle, beautified with a lovely red; His nose and mouth so formed as nothing can be reprehended; His beard thickish, in color like his hair, not very long, but forked; His look innocent and mature. In reproving He is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen Him weep. In proportion of body most excellent. His hands and arms most delicate to behold. In speaking, very temperate, moderate and wise. A man for His singular beauty, surpassing the children of men."

Would You Go On a Mission?

Did you read the leaflet sent you under this heading? Many of our faithful Saints have improved the opportunity to do a little missionary work for our missionary paper, and as a result many Journals are now going into new homes. We can not mention all the names of the deserving ones, but in order to show what can be done by just a little effort for God's work, and that others may be encouraged, we note the names of Brothers J. D. Turpin and John W. Short, of Kentucky, the former, who sent in EIGHT, and the latter, who sent in TEN subscriptions. This is genuine missionary work, for it is helping to *publish the Gospel*, and who can measure the good this work will do or the eternal reward that may be earned thereby? Just think, if you send in but one subscription, that means twenty-four Journals filled with eternal truth—a volume of nearly six hundred pages—put into someones hands, and this is no small item of missionary work, for even this apparently insignificant act may lodge some suggestion, inspire some good deed, or convert some soul, that will put an endless chain of generations in line to be comforted, blessed and redeemed by th Gospel of Jesus Christ. It is a mighty work to sow seeds of truth. Have you any of it to your credit? If not, hasten to make a record by helping us to preach the plan of redemption through The Journal.

To know that we possess the gift of the Holy Spirit, that is, the right to claim the aid and assistance of the Spirit of God to direct us in our labors and course in life, is far greater than the wealth and honors of this world.—*Joseph F. Smith.*

THE LORD'S PRAYER

[In November Scrap Book]

A Beautiful Version Made In 1823 and Picked up During the War of the Rebellion

THE following unique composition was picked up by A. P. Green, of Auburn, Indiana, in Corinth, Mississippi, on the morning that the Confederate forces evacuated the town, May 30, 1862. Apparently it had belonged to a soldier. The lines were printed on very heavy satin which bore the date, July 4, 1823.

Thou to the Mercy Seat our souls doth gather,	Our Father
To do our duty unto Thee	who art in heaven,
To whom all praise, all honor should be given,	hallowed be Thy name.
For Thou art the Great God	Thy kingdom come,
Thou, by Thy wisdom, rul'st the world's wide fame;	Thy will be done
Forever, therefore	on earth, as 'tis in heaven.
Let nevermore delays divide us from	Give us this day
Thy glorious grace, but may	our daily bread,
Let Thy commands opposed be by none	and forgive us
But Thy good pleasure and	our trespasses,
And let our promptness to obey be even	as we forgive
The very same	those who trespass against us
Then, for our souls, O Lord, we also pray,	and lead us not
Thou would'st be pleased to	into temptation
The food of life, wherewith our souls are fed,	but deliver
Sufficient raiment and	us from evil,
With every needful thing do Thou relieve us,	for Thine is the kingdom,
And of Thy mercy, pity	the power, and the glory,
All our misdeeds, for Him, whom Thou didst please	forever.
To make an offering for	Amen.
And, forasmuch, O Lord, as we believe	
That Thou wilt pardon us	
Let that love teach, wherewith Thou dost acquaint us,	
To pardon all	
And though, sometimes, Thou findest we have forgot	
This love for Thee, yet help	
Through soul or body want, to desperation,	
Nor let earth's gain drive us	
Let not the soul of any true believer	
Fall in the time of trial	
Yea, save them from the malice of the devil,	
And, both in life and death, keep	
Thus pray we, Lord, for that of Thee, from whom	
This may be had	
This world is of Thy work, its wondrous story	
To Thee belongs	
And all Thy wondrous works have ended never,	
But will remain forever and	
Thus, we poor creatures would confess again,	
And thus would say eternally	

The Gospel To Children.

FROM THE GOSPEL PRIMER, BY ELDER WM. A. MORTON.

(Continued From Page 106.)

THE POWER OF FAITH.

It is the delight of our Heavenly Father when He sees His children exercising faith in Him. Indeed, "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (*Hebrews xi: 6.*)

Faith is the gift of God, and if we would obtain this most precious gift, we must be humble, and do the things which the Lord has commanded us.

Through the exercise of faith in God, men have been able to perform great and marvelous works. Through faith Noah and his house were saved from destruction by a flood, while all the rest of the world were destroyed, because they did not believe in the words which the Lord had spoken. (See *Genesis 7th chap.*)

Take Abraham for example. He was a man full of faith and good works, and because of his faith the Lord loved Abraham. Abraham and his wife had grown quite old, and they had no children. One day the Lord appeared to Abraham and told him that his wife Sarah should bear him a son, and that He would make of Abraham a great and mighty nation, and all the nations of the earth should be blessed in him.

When Sarah, who was inside the tent, heard the Lord say that she should bear Abraham a son, she laughed, for she did not think it possible for her to bear a child in her old age. But the Lord rebuked her for laughing, and asked her if anything were too hard for Him.

But Abraham doubted not; he believed all that the Lord had said, and in due time Isaac was born and the promise of the Lord was fulfilled.

Then the Lord in order to show to the world the faith of His servant commanded Abraham to take his only son Isaac and offer him up as a sacrifice. This was a great trial to Abraham, but he faltered not. He took Isaac to offer him as a sacrifice unto the Lord, believing, as he said, that God would either raise Isaac from the dead or give him another child in his stead. But just as Abraham stretched forth his hand to slay the lad the angel of the Lord called to him out of heaven and said: "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God seeing thou hast not withheld thy son thine only son from me." (*Genesis xxi: 12.*)

Through faith Moses stretched forth his hand over the Red Sea and the waters divided, enabling the children of Israel to pass over on dry ground, while Pharaoh and his army in attempting to follow the Israelites were drowned. (Read *Exodus 14th chap.*)

You have read of the faith of the little shepherd boy, David, who, putting his trust in God, went forth with a simple sling and five small

pebbles to meet the great and heavily-armored giant of the Philistines, Goliath, whom he slew with the first stone.

On another occasion, when David was tending his father's sheep, a lion and a bear made their appearance among the flock. The lion seized and carried off a lamb; but, imploring the help of God, David pursued the beasts, took the lamb out of the lion's mouth, and slew both the lion and the bear. (See *Samuel xvii.*)

Consider the faith of the young man Daniel, who, before he would bow down and worship idols, suffered himself to be cast into a den of lions. But the Lord remembered Daniel, because of his faith, and sent an angel to shut the mouths of the lions, so that they could not harm the prophet. (See *Daniel 6th chap.*)

The apostles of the Savior were men of great faith. We are told that the people had such faith in the Apostle Peter that they brought out their sick folk and placed them in the streets, so that even the shadow of Peter as he passed by might heal them.

In the Acts of the Apostles we read that "as Peter passed throughout all quarters, he came down also to the Saints which dwelt at Lydia. And there he found a certain man named AENEAS, which had been kept in his bed eight years, and was sick of the palsy. And Peter said unto him, AENEAS, Jesus Christ maketh thee whole; arise and make thy bed.' And he arose immediately." (*Acts ix: 32-34.*)

On another occasion, when Peter and John were going up to the temple to attend prayers, they saw at the gate a man who had been lame from his birth. "Peter said unto him, 'In the name of Jesus Christ of Nazareth rise up and walk.' And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." (*Acts iii: 6-8.*)

Consider the faith of the centurion in the days of Jesus. The centurion's servant was sick and ready to die, and when the centurion heard of Jesus he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant. When Jesus was come near the house the centurion sent friends to Him, saying unto Him, "Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee; but say in a word and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this and he doeth it. When Jesus heard these things, He marveled at him, and turned him about and said unto the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick." (*Luke vii: 7-10.*)

And through the exercise of faith, men in our own day have accom-

plished great and mighty works. Through faith Joseph Smith saw and conversed with God and angels; through faith men have had the heavens opened unto them, and have seen and heard things which cannot be written. Indeed, all the gifts and blessings which have ever been enjoyed by any people are enjoyed by the Latter-day Saints, and this because of their faith: The sick are healed, the lame are made to walk, the blind receive their sight, the deaf hear, the dead are raised to life, and the poor have the Gospel preached unto them. And so long as we continue faithful, so long will these gifts remain with us.

True Beauty.

Elder David O. McKay of the Quorum of the Twelve Apostles.

(In Young Woman's Journal.)

A young lady, the other day, was deploring the frequency of the changes in styles, when a young man to whom she spoke said,

"Well, why do you women permit it? You don't have to adopt every suggestion of the fashion plate."

"If it were not for you men," she replied, "we wouldn't."

"For us men! How is that?"

"Yes, for you men; for after all, to make an honest confession, one of the reasons for all this style in dress and complexion is to bring forth the admiration of you selfish "lords of creation."

The conversation was carried on in a jocular vein and continued for some time. The thought that his opinion influenced the girl to make herself beautiful seemed to tickle the young man's conceit; and he unconsciously tipped his hat backward, seemingly to make room for the expansion. The girl was the young man's superior, and called forth his admiration, not merely by her outward beauty, but by a quality a thousand times more powerful and admirable.

The reason given for some of the girl's efforts towards outward adornment reminds me of Poe's lines,—

"Fair tresses man's imperial race ensnare,
And Beauty draws us with a single hair."

Yes, men are attracted by beauty, and thousands are ensnared by it. There are thousands of men who look for nothing else, and who desire nothing else but to have their sense pleased or their passions gratified. These, outward adornments will satisfy; and only outward adornment will retain. When beauty fades, the passion seeks for gratification elsewhere. "Beauty is only skin deep," and when outward adornment is all a girl possesses, the admiration she calls forth is even more shallow than her beauty.

"Beauty in vain her pretty eyes may roll
Charms strike the sight, but merit wins the soul."

It is not my purpose to discourage efforts to enhance physical beauty. When given by birth, it should be nurtured in childhood, cherished in girlhood, and protected in womanhood. When not inherited it should be developed and sought after in every legitimate and healthful manner.

But there is a beauty every girl has,—a gift from God, as pure as the sunlight, and as sacred as life. It is a beauty that all men love, a virtue that wins all men's souls. That beauty is *chastity*. Chastity without skin beauty may enkindle the soul; skin beauty without chastity can kindle only the eye.

Chastity enshrined in the mould of true womanhood will hold true love eternally.

In the last paragraph, I have said that chastity is a beauty that all men love. Well, I will not change it, for he who does not is not a man, "he should be sent back to nature's mint and re-issued as a counterfit on humanity's baser metal." Such a one is not worth a pure maiden's scorn, not to say smile.

But even vile men admire virtuous strength in woman. I am reminded of Rebecca, the Jewess's power over Bois Gilbert in *Ivanhoe*. In the dizzy tower she is confined a prisoner. Her captor enters and by his wily acts tries to induce her to give her life to him. O, how her true womanhood rebels! How she loaths him! With what defiant scorn she answers his demand for her to submit to her fate!

"'Submit to my fate!' said Rebecca,—'and sacred heaven! to what fate?'" She threw open a window, and in an instant stood on the edge of the parapet, with hundreds of feet between her and the ground. "'Remain where thou art, proud Templar, or at thy choice advance—one foot nearer, and I plunge myself from the precipice; my body shall be crushed out of the very form of humanity upon the stones of that courtyard, ere it becomes the victim of thy brutality.'"

Her tempter was a licentious man, proud and merciless, but Rebecca's bravery and virtue touched his smouldering manhood and kindled within him a flame of honor and admiration. Rebecca's beauty attracted him, her honor conquered him. Her beauty appealed to his passion; her chastity and honor to his soul.

Girls, the flower by the roadside, that catches the dust of every traveler is not the one to be admired, and is seldom if ever plucked; but the one blooming away up on the hillside, protected by a perpendicular cliff is the flower with the virgin perfume, the one the boy will almost risk his life to possess.

Mere outside adornment may please the sense of many superficial admirers; the adornment of the soul and the chastity of true womanhood will awaken in the soul of true manhood enduring love, that eternal principle which some day will redeem the world.

Fellows who have no tongues are often all eyes and ears.—Haliburton.

Mental Unchastity.

(By J. H. Kellogg, M. D., in The Character Builder.)

We take the liberty to preface the Doctor's article with the following quotations, both of which were spoken by the Lord at different times, and which form a part of the very foundation of the Gospel of Jesus Christ as taught by Him while in the flesh and as He has restored it to the earth today.—*Editors.*

"If any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear. Wherefore I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death."—*The Lord through the Prophet Joseph Smith, Doc. & Cov., Sec. 63-16.*

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man."—*Jesus unto His disciples. Mark 7-21-23.*

It is vain for a man to suppose himself chaste who allows his imagination to run riot amid scenes of amorous associations. The man whose lips delight in tales of licentiousness, whose eyes feast upon obscene pictures, who is ever ready to pervert the meaning of a harmless word or act into uncleanness, who finds delight in reading vivid portrayals of acts of lewdness—such a one is not a virtuous man.

Man may not see these mental adulteries, he may not perceive these filthy imaginings; but One sees and notes them. They leave their hideous scars upon the soul. They soil and mar the mind; and as the record of each day of life is photographed upon the being, they each appear in bold relief in all their innate hideousness. Foul thoughts once allowed to enter the mind, stick like the leprosy. They corrode, contaminate, and infect like the pestilence; naught but Almighty power can deliver from the bondage of concupiscence a soul once infected by this foul blight, this moral contagion.

It is a widespread and deadly error that only outer acts are harmful; that only physical transgression of the laws of chastity will produce disease. We have seen all the effects of beastly abuse result from mental sin alone.

Dr. Graham has well said: "Those lascivious day-dreams and amorous reveries, in which young people—and especially the idle and voluptuous, and the sedentary and the nervous—are exceedingly apt to indulge, are often the sources of general debility, effeminacy, disordered functions, premature disease and even premature death, within the actual exercise of the genital organs; indeed, this unchastity of thought—this adultery of the mind—is the beginning of immeasurable evil to the human family."

"Filthy dreamers," before they are aware, become filthy in action. The thoughts mold the brain. Rapidly down the current of sensuality is swept the individual who yields his imagination to the contemplation of lascivious themes. Before he knows his danger, he finds himself deep in

the mire of concupiscence. He may preserve a fair exterior; but deception cannot cleanse the slime from his putrid soul. How many a church member carries under a garb of piety a soul filled with abominations, no human scrutiny can tell. How many pulpits are filled by "whited sepulchres" only the judgment will disclose.

Death of Elder George A. Lyman.

Elder George Albert Lyman, son of President Francis M. Lyman and Clara C. Callister Lyman, one of the brightest and one of the most energetic missionaries that ever labored in the Southern-States mission, died at the Latter-day Saints hospital at Salt Lake City, Nov. 22, leaving a wife and three little children, besides a host of relatives and friends to lament his sad and untimely death. Elder Lyman filled a three years' mission in the Southern States, beginning in 1897. He occupied the position of counselor to President Ben E. Rich, and in this capacity he visited every conference in the mission. His labors were performed faithfully and well. He left the field with a commendable record to his credit and with an honorable release. Although it is hard for his loved ones and friends to part with him, yet they find much consolation in the fact that he lived and died a valiant servant for the Master. God bless and comfort the hearts of those bereft, and especially his dear wife, upon whom the blow will naturally fall with the greatest weight.

Mission Conferences.

Elder George A. Smith, of the quorum of the Twelve, and Elder B. H. Roberts, of the first Council of Seventy, together with Brother Rich, are still busily occupied touring the Mission. They have already met with several conferences, and from the reports to hand the Elders are having the time of their lives. The brethren will be through about the last of the month, and in the next issue of *The Journal* a report of their labors more in detail will be given. It should be said here, however, that the press, generally speaking, has been very courteous and fair in nearly every city visited. Numbers of splendid interviews have been published in many leading papers without the usual untruthful coloring by prejudiced newspaper men. So that all in all, this tour of the Mission will be productive of immeasurable good to the work of the Lord, both to the Elders individually and to the Cause generally. The Elders in their respective fields in the conferences already held, have taken on new life, as it were, and have returned to their labors more determined than ever to keep the commandments of the Lord and to do all that lies in their power to advance God's mighty work; and by the time all have been visited, every missionary in the field should, and no doubt will, more keenly sense the great responsibility of his calling, and will put forth a double effort to magnify the same.

Announcement For Next Issue.

The January 1st issue will contain as special features, extracts from letters written by Elder Joseph Standing, who was martyred in Georgia in 1879. These letters were written by Brother Standing a few months before his death to Brother and Sister B. J. Faucett, of Cassandra, Ga., who have preserved them and have now kindly placed them in our hands for use in The Journal. "Plain Talk to Parents," by Orson Pratt, and "Chastity," as before mentioned, will also appear. We shall also reproduce an article which appeared in the Improvement Era several years ago, from Prof. N. L. Nelson of the Brigham Young University, dealing with the passage of scripture found in Luke seventeenth chapter and twentieth and twenty-first verses. It reads as follows: "And when He was demanded of the Pharisees, when the Kingdom of God should come, He answered them and said, 'The Kingdom of God cometh not from observation; neither shall they say, Lo here! or lo there! for, behold, the Kingdom of God is within you.'"

Prof. Nelson is so well known and his ability so widely recognized that the mere mention of an article under his name is sufficient to recommend it to the public as a gem of Mormon literature.

The Elders' Journal notes with great pleasure that the Society Island Mission, situated in the Pacific Ocean, has recently completed a nice two-story dwelling in which the headquarters will henceforth be located. President Edward S. Hall, of the mission, says the house was built by the Elders, and that it is by far the finest on the island. Brother Hall also says they have started a printing press and will hereafter print their own tracts in the native language. Within a short time, too, they will be issuing a monthly paper. The brethren are certainly moving things in Tahiti, and it does our hearts good to hear of their progress. God bless their faithful efforts with continued success, and may they feel that their brethren in the South rejoice with them in their worthy achievements.

An Interesting Interview.

DURING THE VISIT OF ELDERS GEORGE ALBERT SMITH OF THE QUORUM OF THE TWELVE AND B. H. ROBERTS OF THE FIRST COUNCIL OF SEVENTY, AT THE EAST TENNESSEE CONFERENCE HELD AT CHATTANOOGA, TENNESSEE, THE FOLLOWING INTERVIEW APPEARED IN THE CHATTANOOGA TIMES UNDER DATE OF DECEMBER 5, 1896:

A Times reporter secured a most interesting interview yesterday with two very interesting men in the persons of George Albert Smith, one of the twelve apostles of the Mormon Church, and Brigham H. Roberts, of the First Council of Seventy, the former congressman from Utah, who was denied a seat in the lower house in 1899. Mr. Roberts talked frankly on polygamy, the Smoot case and other topics. The opinions and expressions of these two very bright men given below will be found interesting reading.

The announcement of Senator Burrows of Michigan, chairman of the senate committee on privileges and elections, that he will call up the report against

Senator Smoot of Utah, denying him his right to his seat in the senate, on Monday next, as announced in The Times dispatches of yesterday, makes it certain that matters relating to "Mormonism" will become intensely interesting to the reading public. The senate for some days, and perhaps weeks, will be deluged with floods of oratory, setting forth on the one side the shortcomings of the Mormon community; and, on the other their virtues. This prospective senatorial consideration of things pertaining to Mormonism gives additional interest to the movements of those engaged in that work, and emphasizes the interest in the gathering of thirty-five elders in the city of Chattanooga yesterday, to take counsel with each other in respect of the work conducted by them in what they call the East Tennessee conference. This number of Mormon elders met yesterday at 711 Fairview avenue. They are all young men from Utah and the principal object of their meeting in Chattanooga was to make reports and take counsel with prominent churchmen from Utah in relation to the work in Tennessee. The prominent churchmen referred to are Elder George Albert Smith, one of the twelve apostles, and Brigham H. Roberts, of the First Council of Seventy, and former congressman from Utah, who was denied a seat in that body in 1899, on account of his status in relation to the marriage customs that formerly obtained in his church. The meetings were held in the morning and evening, and many questions of immediate interest were considered.

The Times reporter, meeting Messrs. Smith and Roberts, asked if there was anything of special interest to the south in their visit, to which Mr. Roberts answered:

"There is nothing of sensational interest, if that is what you mean, but there is something of special and of abiding interest to the south in our work here. What that is I can best tell you by correcting a false impression that I find in the south. It has been generally understood that we come into the southern states to 'drum up' emigration for our settlements in Utah and elsewhere in the west—an impression that is altogether erroneous. You may say to your readers that it is and will be the policy of the church to have converts to our faith.

STAY IN THE SOUTH,

help build up the country, and help improve individual and community life. To understand this matter you must know that it is part of our faith that the two countries—North and South America—are to us a promised land. It has been thought that our interests were centered exclusively, first, in Missouri, then in Illinois, and finally in the inter-mountain region of the west; but that is not true. We regard the whole of America as the legitimate sphere of our colonization activities. The reason for our gathering together in the respective localities just mentioned is because of the relentless spirit of persecution which in the past has followed us and driven us together for self-protection, and the effectual development of our church organization."

"Well, your people no longer suffer from persecution in the south?" observed The Times reporter.

"No," replied Mr. Smith, taking part in the conversation at this point. "The public sentiment of the country no longer expresses itself against us in the form of persecution, and doubtless that fact will lead to what is supposed to be a change in the policy of the church, but which in reality is not. There is no reason why we should not establish what we call 'stakes' and 'wards' in Zion, in Tennessee and Georgia, or anywhere else in the land, as well as in the states of Utah, Oregon, Idaho, Colorado, or Canada and Mexico, where we have such organizations. Our people in the south will be urged, as indeed they have been in the past, to remain in their homes where the Gospel found them, and by their conduct exemplify in their lives the moral and spiritual truths of their religion. And as that religion stands for a more rigid law of righteousness than is anywhere else taught in the religions of men, the people of the south may have no doubt as to the presence of our converts and church institutions making for the betterment of moral and spiritual conditions."

"But is it true, Mr. Smith, that your church enforces a more rigid law of righteousness than other churches?"

"Yes," he replied, "for the reason that our moral duties are to us com-

mandments from God. In addition to the usual moral law, common to nearly all religions, we teach our people

MORE RIGID RULES OF TEMPERANCE

than other faiths, teaching them abstinence from intoxicants and tobacco, and also that industry is a commandment from God; it is part of our law that the idler shall not be held in fellowship by the church."

"We think, too," observed Mr. Roberts, "that our ideas will be helpful where they are made to obtain in respect of the race question of the south. It is a commandment of God with us that there should be no amalgamation between the white race and the black; and that each race should be taught to preserve itself from such amalgamation. The heaviest church disabilities would result with us from the violation of such views, and I take it that race amalgamation touches a fundamental point in the solution of your race problem. All who would encourage the notion of social equality, or sexual relations, between these races would be no friend of the south, nor to either race in any part of America.

"I notice, too, that the press of the south is agitating somewhat the question of turning the tide of immigration from European nations to the south; especially the more hardy races of Europe, the Scandinavians, Germans and English. In this connection I would suggest to your people a plan once adopted by the Mormon Church for the immigration of its converts to these shores. We had, in the early days of our experience in Utah, what was known as the Perpetual Immigration fund. This was a fund established by the donations of people who could afford it, and used in paying the transportation to our settlements of the worthy poor among our members in Europe. Those helped by this fund entered into a written obligation to return the amount loaned to them, together with a low rate of interest, as soon as they could earn the means after their arrival at their destination. As fast as this money was returned to the fund it was again used for helping worthy poor; and thus there was a sort of endless chain of helpfulness established. The fund was kept in tact by the money being returned by those who had been helped from it, and constantly increased by the generosity of those who donated of their substance to it. By this means thousands of our people were brought from the old world to the new, where, under the direction of wise leadership and the advantage of living where mutual helpfulness is the keynote of community life, they bettered their own circumstances and formed a desirable element in the growing commonwealth. I don't know if such a system could be established under the present national immigration laws, but if it could the good people of the south would find it a means of bringing a desirable industrial element into their country, and that without pauperizing those whom they thus helped.

THE FASTING SYSTEM.

"Another way by which the institutions of our church would be helpful to the south, and for that matter to the whole world, if adopted by it, would be the adoption of our 'fasting system.' Last Sunday was what we call our monthly fast day—the first Sunday in every month. On that day the whole membership is taught to abstain from eating, at least the morning and midday meal, and are required to consecrate to the poor what would otherwise be consumed by their families. This consecration is given to the poor under the direction of church officers appointed to look after its distribution. Two things are accomplished by this simple arrangement. First by the act of self-denial in abstaining from food the entire membership of the church is brought into sympathetic relations with all those who, but for these provisions, would frequently feel the pangs of hunger; and second, the arrangement makes ample provision for the poor in the church. Think what it would mean for Chattanooga, the adoption of this system, or the City of New York—nay, for the whole country, or the world! The cries of the hungry and the destitute would be absolutely silenced under this scheme. I noticed in the issue of *The Times* this morning the account of the famine among the peasants in Russia, with the prospects that millions would suffer for food, and that it would require something like \$75,000,000 to relieve the wants of those who are suffering and will suffer, through the partial failure of crops in some of the Russian provinces. Suppose that the

people of the Russian empire, classed as a Christian nation, would adopt this simple requirement of the Mormon Church, and from month to month the Christian people of that land would abstain from food for one day, and consecrate the amount thus saved for the benefit of the poor, she would have on hand a fund sufficient to meet the emergency that now confronts her, as well as meet the continuous need of the poor among them, for now, as of old, among them, as among all people, 'the poor we always have with us.'"

MR. ROBERTS ON POLYGAMY.

"What of the inevitable question that must be asked, Mr. Roberts, when people think and talk of Mormonism—what about polygamy?"

"I might well be excused from saying anything on that subject, since with us it is a thing of the past. In 1890 the head of the church solemnly and authoritatively, in his capacity as the head of the church, and by the manifesto he issued to the church, announced his own intention to obey the law of the land in respect of marriages, and counseled his people to do the same, which counsel was afterward formally adopted as 'a rule and law of the church,' since which time it has been contrary to church regulation for a man to marry more than one wife. Six years later, in 1896, Utah was admitted into the union as a state. By express constitutional provision, and in response to the demand of the people of the United States, as voiced by the national congress in the enabling act, it was expressly declared that 'polygamous or plural marriages are forever prohibited.' That constitution was voted for and accepted by the people of Utah, since which time, of course, by the law of the state, and by the decree of the church, polygamous marriages are prohibited, and if there have been any violations of either the state law or church rule, they are like violations of the law in any other states; they do not receive the sanction either of the church or of the law of the land. Of course this does not reach those relations which were formed previous to the action of the church and state in this matter. Those who were involved in that system in the past are left to determine what their moral duty is in respect of the relations they have formed and that come to them out of the long ago past; and it would be unfrank on my part to say that there are not men in Utah who believe it their moral duty to fulfill the obligations of those marriage relations."

THE SMOOT CASE.

"Oh, the Smoot case! So far as that is concerned," said Mr. Roberts, "that is before the high court of the senate of the United States and doubtless we shall be held in suspense but a little while longer in regard to it. But I might express the views of our people respecting it, viz.: That if constitutional principles be adhered to, if the principle that the respective states are the proper judges of the mental and moral qualifications of their representatives in the senate and the house of the national congress, and not those respective houses made the judges of who shall represent the states and the people, by a process of elimination, then there can be no question but what Mr. Smoot will retain his seat. It is conceded that his personal life and character are beyond reproach—that he is violating no law of his country, national or state. It is clear from the record that he is associated with no special body of men in his church, or that he is a member of a church at all that encourages lawlessness or justifies the practice of polygamy; and under these conditions, if justice prevails, Mr. Smoot will retain his seat. You will understand that I say these things from no political sympathy with Mr. Smoot, who is a republican, while I am a democrat, and as you would say here in the South, 'dyed in the wool.' I shall be highly pleased if Senator Smoot is succeeded by a good, strong democrat at the expiration of his term of office, but his case, for the moment, rises above mere party politics and stands within the realm of constitutional law. It involves the question of the rights of an individual who has violated no law; it involves the constitutional and sovereign rights of a state in the American union to choose her representatives to the national congress."

From Mr. Rich, president of the Southern States mission, it was learned that there are about twelve hundred members in the church in the state of Tennessee; and in the ten southern states over which his presidency extends, there are more than 10,600 members.

The Right Sort of Grit.

(Nashville American.)

A neatly dressed country boy with a frank, manly countenance, but with the impress of farm life upon him, walked into the office of the Augusta Chronicle, and said: "Do you happen to know where I can get a job? 'Most any kind of work will do, so it's honorable, and I ain't particular about the pay to start on; provided there's a chance to rise. My name's _____, from Burke County. I see where Augusta is growing. I've come to Augusta to locate and grow up with her."

According to the Chronicle: "Further conversation developed that the young man had just arrived; that he had been engaged in farming all his life, but wanted to strike out in the world for himself, and had determined to come to Augusta and cast his lot. He had just enough to last him for a few days, but he didn't seem to be particularly worried about the future."

The boy added: "'I don't know nothing much 'cept farming,' he went on to say, 'but I'm strong and willing and honest, and I haven't got no bad habits, so I thought I might stand about as good a chance as some of the others I've seen come up here from old Burke and make a success. I believe I can learn anything they put me at if I'm given a chance.'"

Several suggestions were made as to where he might find employment, and he immediately went forth to see what he could find. The Chronicle says: "Within an hour he was back. 'I got turned down in two places, and the other man was out,' he explained. 'But I guess I'll be able to find a job somewhere, don't you?' he asked, still confident. In the meantime the Chronicle had located a job for him. The pay was only a dollar a day, and it was rough work. The young man was offered the place more to try his mettle than anything else. 'I'll take it,' he promptly replied. 'Guess I can make myself worth more before long, don't you? Anyhow, it's better than walking around looking for work, ain't it?' And he was off to begin his new duties. 'I read where a young fellow like me started in with a big concern at 50 cents a day, and is now the general manager,' he remarked in parting."

This boy has the right spirit. He is not afraid of work, and he is ambitious. If he has capacity he will succeed. He begins with a good capital—youth, health, energy, industry, and a determination to win. It will not be surprising if in a few years he is the head of some large enterprise or industry, and the employer of men of his own age who now scorn to do the work he is doing and who hold themselves the superior of this country boy. Most of the men of affairs, the leaders in industrial, commercial and professional life in the cities, came from the country, where they learned the virtue and the value of labor, frugality and thrift. Among the Presidents of railroads and banks, and colleges and universities, the commanders of our great battleships, the Generals of the army, the great lawyers and doctors and surgeons and preachers and merchants and manufacturers and millionaires and authors and thinkers and scientists, a large per cent. began life on the farm or in the country, and the foundation of their characters was laid in the simple life which is close to nature.

Subscriptions From Northwestern States Mission.

We are just in receipt of seven subscriptions from the Northwestern States Mission. This is an excellent representation to begin with, and we feel that by the time all the other brethren there are made acquainted with the merits of The Journal, they, too, will be on our list. The Elders' Journal is a missionary paper, and no missionary can afford to be without it.

Whatever we may have to grapple with in this life, whatever losses, financial or otherwise, the Lord will sustain us if we will but remain faithful and true to Him.—*Francis M. Lyman.*

Report of Mission Conferences for Two Weeks Ending December 8, 1906.

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused En't	Tracts Distrib'd	Books Sold	Books of Mormon Sold	Books Other-wise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jur. Sub.	Des't News Sub.
J. A. Paton	Alabama.....	1345	178	103	350	8	1696	98	6	7	75	979	4	1	...	...	4	...
L. J. Ball	East Tenn.	1567	1168	19	331	17	604	22	...	9	31	487	4	1	...	...	...	...
O. A. Callis	Florida	1113	1846	31	256	3	1783	54	3	11	82	858	8	2	...	...	4	1
Brigham Nielson ..	Georgia	1769	1299	171	309	175	1847	248	5	17	28	704	...	...	...	...	...	...
J. A. Christensen ..	Kentucky	1779	800	111	274	69	880	51	2	58	41	890	...	...	...	...	...	1
Wm. D. Bocker	Mid. Tenn.	1621	1228	95	337	56	952	41	1	7	26	457	...	...	...	...	1	...
Wm. Lester	Mississippi	1435	975	47	446	37	1406	73	4	32	61	778	4	11	...	...	2	2
J. A. Berrett	N. Carolina	1208	625	24	289	23	602	20	6	17	45	349	4	1	...	...	1	...
S. Broadbent	Ohio	1004	994	355	357	47	1859	113	6	35	23	963	...	...	...	...	...	...
J. H. Gibbs	S. Carolina	1649	237	134	816	28	1314	73	6	25	58	1045	12	2	...	...	2	2
H. A. Rands	Virginia	1845	1134	38	412	49	1984	68	2	34	35	838	1	7	...	...	1	3
Totals		16335	10544	1128	4177	512	14326	856	41	252	505	8278	37	25	...	...	15	9

Madonna Mary.(By Josephine Turk Baker in her *Correct English*.)

Didst look upon thy child as he lay sleeping,
 And sigh, "Too fair art thou for this world's keeping,
 Too pure to be by sin beguiled;"
 Not knowing of the wondrous life before him,
 Spotless, holy, undefiled?
 Or, did there leap into thy heart but this one feeling,
 The rarest joy, while thou wert kneeling,
 Because a child was born to thee?
 Ah! surely thou didst feel what all we mothers feel,—
 When the first-born child is placed within our arms,—
 Ecstatic, rapturous bliss.
 And thou didst press the soft, sweet face against thine own,
 And didst print upon the velvet, dewy lips,
 Love's holiest, sweetest kiss.
 Ah! then did thine eyes grow dim with falling tears,
 Ah! then did thy heart beat fast with portent fears.
 Then did the hush of silence make dumb thy lips,
 And in thine inmost soul thou cried,
 "O God, Most High! O Father of Us All!
 Make me fit guardian of thy sacred trust."

Died.

KUMP.—Daniel, infant son of Brother and Sister T. J. Kump, of White Springs, Fla., died Nov. 10.

HALE.—Sister Mary S. Hale, at McNeil, Ala., on Oct. 4. Sister Hale was born in 1847 and was a faithful member of the Church.

ANDERSON.—John M. Anderson, of Duck River, Tenn., on Nov. 23. Mr. Anderson's home has been opened to the Elders for years. He was a man of good habits and stirring character.

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"As for perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God knoweth all these things, whether it be good or bad, but nevertheless, deep water is what I went to swim in. It all has become a second nature to me, and I feel like Paul, to glory in tribulation, for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it."—JOSEPH SMITH, THE PROPHET.

Vol. IV.

JANUARY 1, 1907

No. 7

The Prophet's Anniversary.

*"It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: JOSEPH SMITH, THE MORMON PROPHET. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. * * * The most vital questions Americans are asking each other today have to do with this man and what he has left us. * * * Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. 'I am going like a lamb to the slaughter,' he is reported to have said, 'But I am as calm as a summer's morning. I have a conscience void of offense and shall die innocent.'"*—JOSIAH QUINCY IN HIS "FIGURES OF THE PAST," MAY 15, 1844.

On December 23d it was just one hundred and one years since the Prophet Joseph Smith was born, and in justice to his sacred memory we cannot permit the anniversary of his birth to pass without a tribute of commemoration to the heroic life, the untarnished virtues, and the self-sacrificing mission of that noble man, through whose obedience to God's commands and his faithfulness to his trust has brought hope, joy and salvation, both spiritual and temporal, to hundreds of thousands of men, women and children. To our Father, through the mediation of His only Begotten Son in the flesh, primarily belongs the credit and the honor for all the blessings we enjoy, and we praise His holy name in deepest gratitude for His abundant goodness unto us, but how many of them would the Latter-day Saints enjoy today had it not been for the faithfulness of the Prophet Joseph Smith in carrying out the will of the Almighty? What would have been the condition of the thousands upon thousands who have been found by the Gospel and gathered out from all parts of the earth, from the byways, the mines, the factories, the islands of the sea, and the congested cities of the earth, where the opportunities in life to most of them were circumscribed within the limited sphere of a hand-to-mouth existence, and the educational possibilities within the reach of the majority reduced to the three R's—"Reading, Riting and Rithmetic?" And what would have been the conditions of their children and their posterity? How many among us today would have been situated upon comfortable farms and within our own homes, and that, too, in the choicest land in the world—America? How many of us would be surrounded with accessible institutions of education such as the Mutuals, the Primaries, the Religion Classes, the Sunday Schools, the perfected public schools, academies and universities which are now sprinkled over the whole land wherever Mormonism, so-called, has been established? How many of us would be skilled in the trades, the arts, the sciences and the professions of the day? How many of us would have the hope of eternal life and understand the perfect laws of God whereby it is obtained? How many of these comforts, these opportunities and privileges, these accomplishments; in a word, these unlimited blessings, would you and we enjoy today had it not been for the faithfully performed mission of the Prophet Joseph Smith? What a stupendous work has been accomplished through his instrumentality! and what an immeasurable benefit has it been to that part of the human family which has laid hold of the blessings offered? His active service in the work, though limited to but about fifteen years, when he gave his life a sacrifice for the Truth, has made his name known throughout the entire civilized world; and as the angel told him, it is known for good and evil. Those whose prejudices, fed on popular denunciations and accusations which have their origin in the untruthful breasts of wicked and depraved men, have kept them under the clouds of ignorance and misunderstanding regarding him and his mission, hold his name in disrepute; while those who have heeded not the libelous and slanderous cries of his

enemies, but have probed to the root of the truth in the matter, and consequently understand him as he was and his mission as it actually is, hold his name in honor, whether they have obeyed the Gospel or not; but those who revere his memory most, hold it sacred before men, and thank God for his noble life and his faithful work, are those who have heard and obeyed the Gospel of Jesus Christ as it was restored to the earth through him, and during their whole lives have lived righteously before the Lord, true and steadfast to every covenant they have made with Him.

In reviewing the results of his labors effected by the aid of God's power manifested in him, as we see them today in the perfected Church of Christ, its influence upon the world, the achievements of those who have embraced the truth, and the favorable conditions of the Saints generally, certainly the literal fulfillment of the prediction of the prophet of old that in the last days God would establish a marvelous work and a wonder, forces itself clearly upon our minds. And in view of all that has been accomplished through the Prophet Joseph Smith, and the far-reaching effects of his labors, even his bitterest enemies and those who most vigorously combat the system God established through him, are forced to a realization of the truth of Josiah Quincy's contention that of all Americans in the nineteenth century, none among them have exerted so great an influence upon "the destinies of their countrymen" as has "Joseph Smith, the Mormon Prophet!" and today more than ever before, should the world appreciate the value of Mr. Quincy's declaration concerning him, that "such a rare human being is not to be disposed of by pelting his memory with unsavory epithets." His life was devoted to the cause of humanity according as God directed him; and although the world will not acknowledge it, nevertheless there are nearly a half million earnest, sincere and honest hearted men and women who know he was a prophet of the most High God and that that which he declared to the world under the spirit of the Almighty is the Gospel of Jesus Christ, with its gifts, its blessings, and its powers restored for the salvation and exaltation of man. Thank God for the noble life and the faithful labors of His humble and obedient servant Joseph Smith!

Plain Talk To Parents.

PARAGRAPHS TAKEN FROM THE WRITINGS OF APOSTLE ORSON PRATT,
in *The Seer*, 1853.

Let that man who intends to become a husband, seek first the kingdom of God and its righteousness, and learn to govern himself, according to the law of God; for he that cannot govern himself cannot govern others. Let him dedicate his property, his talents, his time, and even his life to the service of God, holding all things at His disposal, to do with the same, according as He shall direct through the counsel that He has ordained. In selecting a companion, let him look not wholly at the beauty

of the countenance, or the splendor of the apparel, or the great fortune, or the artful smiles, or the affected modesty of females; for all these, without the genuine virtues, are like the dew-drops which glitter for a moment in the sun and dazzle the eye, but soon vanish away. But let him look for a kind, amiable disposition; for unaffected modesty; for industrious habits; for sterling virtue; for honesty, integrity, and truthfulness; for cleanliness in person, in apparel, in cooking, and in every kind of domestic labor; for cheerfulness, patience, and stability of character; and above all, for genuine religion to control and govern her every thought and deed.

You should remember that harsh expressions against your wife, used in the hearing of others, will more deeply wound her feelings than if she alone heard them. Reproofs that are timely and otherwise good, may lose their good effect by being administered in the wrong spirit; indeed, they will most probably increase the evils which they are intended to remedy. Do not find fault with every trifling error that you may see, for this will discourage your family, and they will begin to think that it is impossible to please you; and, after a while, they will become indifferent as to whether they please you or not. How unhappy and extremely wretched is that family where nothing pleases—where scolding has become almost as natural as breathing.

Let each mother commence with her children when young, not only to teach and instruct them, but to chasten and bring them into the most perfect subjection; for then is the time that they are the most easily conquered, and their tender minds are the most susceptible of influences and government. Many mothers from carelessness, neglect their children, and only attempt to govern them at long intervals, when they most generally find their efforts of no lasting benefit; for the children having been accustomed to having their own way, do not easily yield; and if peradventure they do yield, it is only for the time being, until the mother relaxes again into carelessness, when they return again to their accustomed habits; and thus by habit they become more and more confirmed in disobedience, waxing worse and worse, until the mother becomes discouraged and relinquishes all discipline, and complains that she cannot make her children mind. The fault is not so much in the children, as in the carelessness and neglect of the mother when the children were young. It is she that must answer, in a great degree, for the evil habits and disobedience of the children. She is more directly responsible than the father; for it cannot be expected that the father can always find time, apart from the laborious duties required of him, to correct and manage his little children who are at home with their mother. * * * Some mothers, though not careless, and though they feel the greatest anxiety for the welfare of their children, yet, through a mistaken notion of love for them, forbear to punish them when they need punishment; or if they undertake to conquer them, their tenderness and pity are so great that they prevail over the

judgment, and the children are left unconquered, and become more determined to resist all future efforts of their mothers, until, at length, they conclude that their children have a more stubborn disposition than others, and that it is impossible to subject them to obedience. In this case, as in that of neglect, the fault is the mother's. The stubbornness of the children, for the most part, is the effect of the mother's indulgence, arising from her mistaken idea of love. By that which she calls love, she ruins her children. Children between one and two years of age are capable of being made to understand many things; then is the time to begin with them. How often we see children of that age manifest much anger. Frequently by crying through anger, they that are otherwise healthy, injure themselves. It is far better in such instances, for a mother to correct her child in a gentle manner, though with decision and firmness, until she conquers it, and causes it to cease crying, than to suffer that habit to increase. When the child by gentle punishment has learned this one lesson from its mother, it is much more easily conquered and brought into subjection in other things, until finally, by a little perseverance on the part of the mother, it learns to be obedient to her voice in all things; and obedience becomes confirmed into a permanent habit. Such a child trained by a negligent or over-indulgent mother, might have become confirmed in habits of stubbornness and disobedience. It is not so much in the original constitution of children as in their training, that causes such wide differences in their disposition. It cannot be denied that there is a difference in the constitution of children even from their birth; but this difference is mostly owing to the proper or improper conduct of parents, as before stated; therefore, even for this difference, parents are more or less responsible. If parents, through their own evil conduct, entail hereditary dispositions upon their children, which are calculated to ruin them, unless properly curtailed and overcome, they should realize, that for that evil they must render an account. If parents have been guilty in entailing upon their offspring unhappy dispositions, let them repent, by using all diligence to save them from the evil consequences which will naturally result by giving way to those dispositions. The greater the derangement, the greater must be the remedy; and the more skillful and thorough should be its application, until that which is sown in evil is overcome and completely subdued. In this way parents may save themselves and their children, but otherwise there is condemnation. Therefore we repeat again, let mothers begin to discipline their children when young.

Do not correct children in anger. An angry parent is not as well prepared to judge of the amount of punishment which should be inflicted upon a child, as one that is more cool and exercised with reflection, reason and judgment. Let your children see that you punish them, not to gratify an angry disposition, but to reform them for their good, and it will have a salutary influence. They will not look upon you as a tyrant, swayed to and fro by turbulent and furious passions; but they will regard

you as one that seeks their welfare, and that you only chasten them because you love them, and wish them to do well. Be deliberate and calm in your counsels and reproofs, but at the same time, use earnestness and decision. Let your children know that your words must be respected and obeyed.

Never deceive your children by threatenings or promises. Be careful not to threaten them with a punishment which you have no intention of inflicting, for this will cause them to lose confidence in your word; besides, it will cause them to contract the habit of lying. When they perceive that their parents do not fulfill their threatenings or promises, they will consider that there is no harm in forfeiting their word. Think not that your precepts concerning truthfulness will have much weight upon the minds of your children, when they are contradicted by your examples. Be careful to fulfill your word in all things in righteousness and your children will not only learn to be truthful from your example, but they will fear to disobey your word, knowing that you never fail to punish or reward according to your threatenings and promises. Let your laws, penalties and rewards be founded upon the principles of justice and mercy, and adapted to the capacities of your children; for this is the way that our heavenly Father governs His children, giving to some a Celestial, to others a Terrestrial, and to others still a Telestial law, with penalties and promises annexed according to the conditions, circumstances and capacities of the individuals to be governed. Seek for wisdom, and pattern after the heavenly order of government.

Do not be so stern and rigid in your family government as to render yourself an object of fear and dread. There are parents who only render themselves conspicuous in the attribute of justice, while mercy and love are scarcely known in their families. Justice should be tempered with mercy, and love should be the great moving principle, interweaving itself in all your family administrations. When justice alone sits upon the throne, your children approach you with dread, or peradventure hide themselves from your presence and long for your absence that they may be relieved from their fear. At the sound of your approaching footsteps they flee as from an enemy, and tremble at your voice, and shrink from the gaze of your countenance, as though they expected some terrible punishment to be inflicted upon them. Be familiar with your children that they may delight themselves in your society, and look upon you as a kind and tender parent whom they delight to obey. Obedience inspired by love, and obedience inspired by fear, are entirely different in their nature. The former will be permanent and enduring, while the latter only waits to have the object of fear removed, and it vanishes like a dream. Govern children as parents, and not as tyrants; for they will be parents in their turn and will be very likely to adopt that form of government in which they have been educated. If you have been tyrants, they may be influenced to pattern after your example. If you are fretful and continually scold-

ing, they will be very apt to be scolds too. If you are loving, kind and merciful, these benign influences will be very certain to infuse themselves into their order of family government; and thus good and evil influences frequently extend themselves down for many generations and ages. How great, then, are responsibilities of parents to their children! And how fearful the consequences of bad examples! Let love, therefore, predominate and control you, and your children will be sure to discover it, and will love you in return.

Let each mother teach her children to honor and love their father, and to respect his teachings and counsels. How frequently it is the case when fathers undertake to correct their children, mothers will interfere in the presence of the children. This has a very evil tendency in many respects. First, it destroys the oneness of feeling which should exist between husband and wife; secondly, it weakens the confidence of the children in the father, and emboldens them to disobedience; thirdly, it creates strife and discord; and lastly, it is rebelling against the order of family government established by divine wisdom. If the mother supposes the father too severe, let her not mention this in the presence of the children, but she can express her feelings to him while alone by themselves, and thus the children will not see any division between them. For husbands and wives to be disagreed, and to contend, and quarrel, is a great evil; and to do these things in the presence of their children is a still greater evil. Therefore, if husband and wife will quarrel and destroy their own happiness, let them have pity upon their children, and not destroy them by their pernicious examples.

He Being Dead, Yet Speaketh.

EXTRACTS FROM LETTERS WRITTEN BY ELDER JOSEPH STANDING A SHORT TIME BEFORE HIS MARTYRDOM.

Elder Joseph Standing, prior to his death, often made his home with Brother B. J. Faucett and his wife Victoria, at Cassandra, Walker county, Ga. Brother and Sister Faucett are still living at the same old place, having been faithful members of the Church from before the martyrdom, having been baptized in November, 1877, by President John Morgan, who was then presiding over the mission. They received many letters from Elder Standing, three of which they have carefully preserved all these twenty-eight years, and which, through the kindness of our worthy Saints before mentioned, we now have in our possession. The body of all three communications contains matter of a personal character; however, there are a few appropriate sentiments of merit in each letter which show the nobility of character, the purity of soul, the integrity of heart, and the strength of testimony possessed by our martyred missionary companion. These extracts we have selected and herewith present them for the perusal of our readers, considering them worthy of preservation in *The Journal*. We have eliminated the salutation of each letter, inasmuch as the names of the addressees are given above, but we have quoted the dates and place of writing because Varnell Station was the depot where, a little to the west of which, the tragedy occurred. Recently we visited this place. We dipped water from the spring from which Elder Standing drank his last while in the hands of the mob, and stood upon the very spot where his lifeless body lay pierced by several bullets fired by members of the treacherous gang. There is a man now living a few

rods from the scene of the murder, who saw the body immediately after the fatal shot was fired, and from him we secured the above details. The extracts are copied below just as they were written by Elder Standing over his own signature.—EDITORS.

Varnell Station, Whitfield County, Ga., Jan. 15th, 1878.

"On New Year's day I baptized three women, ordained one Elder, and organized a branch of six members, Brother Henry Huffaker presiding.

"I don't know now when I will be able to pay you a visit. Am pleased



ELDER JOSEPH STANDING

MURDERED SUNDAY, JULY 21, 1879, NEAR VARNELL STATION, GA.

to know that all are holding on to the rod of iron that leads to the tree of life in the presence of God.

"As I become more familiar with the habits of the people, and the many evils into which they have fallen, I see how necessary it is for the Saints to humble themselves and seek for that spirit which can alone comfort and cheer. How strenuous should be the effort to gather out from this babel of confusion and discord, misery and strife, to a place where we can more fully learn the ways of the Lord and walk in His paths."

"Varnell Station, Whitfield County, Ga., Oct. 22, 1878.

"When the Lord sees that His children are humble and prayerful, desirous of doing good, He will bless them, will fill their minds with wisdom and knowledge, and will unloose their tongues. It is too often the case that the hearers do not try to exercise faith in behalf of the speak-

ers, asking God to fill his mouth with words of wisdom. When such is the case, it is not to be expected that instruction can be imparted. There is no better way of learning the Gospel than in trying to teach it."

He closes this letter with the invocation:

"May the Lord bless you as a branch, that the spirit of peace and union may be in your midst—that you may feel to rejoice in your tribulations, and be enabled to praise God in your sorrows. The Lord is God, all-powerful, and He will succor His people."

"Varnell Station, Whitfield County, Ga., Dec. 1st, 1878.

"I am writing this at Brother Huffaker's. It is now p. m. I have an appointment for 3 o'clock, but it is raining so hard that I guess there will be no meeting. There are several persons who are 'on the fence,' undecided which side to take, but some will take the side of right.

"Oh! if the Gospel path of salvation were but strewn with roses! Oh! that we could be wafted through the pearly gates of heaven on a popular breeze! Forever and forever would our voices be raised in praise to Thy holy name. But inasmuch as it is written that he who lives Godly in Christ Jesus must suffer persecution, how few there are who have the courage to stem the tide of a popular current. Each day that I live I feel that I have more cause to rejoice in the work of the Lord."

This letter closes with the wish: "If I could I would like to spend Christmas with you, and if I can conveniently do so I will."

The Gospel To Children.

FROM THE GOSPEL PRIMER, BY ELDER WM. A. MORTON.

(Continued From Page 135.)

REPENTANCE.

Repentance is the second principle of the Gospel of Christ. It is a principle of great importance—as, indeed, are all the principles and ordinances of the Gospel. Let us try and find out the true meaning of the word repentance. What better authority can we find on the subject than the prophets of God, and the apostles of the Lord Jesus Christ?

The Apostle Paul defines repentance as "a Godly sorrow for sin, not to be repented of." (*II. Cor. vii: 10.*) By this is meant, that we should manifest to God, with a broken heart and a contrite spirit, that we are sorry for having broken His laws and commandments, and ask for His assistance to enable us to overcome the temptations which the evil one puts in our way, from time to time.

But we should not sit down and mourn and weep, and torture our bodies, as the hypocrites do, and soon after return and commit the same offences.

Repentance is the gift of God, and as soon as we show to our Heavenly Father that we are sorry for having committed sin, then will He give unto us a portion of His Holy Spirit, which will soften our hearts and lead us unto true repentance.

It is very pleasing to God when He sees one of His children turn from his sins, and follow after righteousness.

This is beautifully illustrated in a parable by the Savior. Addressing the publicans and sinners who came to hear Him speak upon one occasion, He said:

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

"And when he hath found it, he layeth it on his shoulders, rejoicing.

"And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (*Luke xv: 4-7.*)

Following He told them the parable of the prodigal son, who having received from his father the portion of the goods that belonged to him, took his journey into a far country, and there wasted all his means in riotous living. "And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his field to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger? I will arise and go to my father. * * * And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand and shoes on his feet, and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found." (*Luke xv: 13-24.*)

In these parables are clearly set forth the love and the mercy of God. It is not the will of our Heavenly Father that any of His children should die in their sins, but rather that they should turn from their wickedness and live. We are told that in the days of Noah the inhabitants of the earth had become so wicked, that the anger of God was kindled against them, and when He could no longer look down upon their sins and abominations, He decreed that He would send a flood of water upon the earth, to destroy the wicked and the ungodly from the face thereof. But the Lord is not hasty in executing His judgments: He is slow to anger, and full of mercy, therefore He called upon His servant Noah, and his sons, and commanded them to go forth among the people and cry repentance unto them.

For a hundred and twenty years Noah and his family preached re-

pentance unto the people of their generation, and warned them of the terrible deluge which God had said He would send upon them, if they did not repent. But the people mocked Noah and hardened their hearts. At the end of one hundred and twenty years not a single soul had hearkened unto the preaching of Noah, and then the Lord told Noah and his family to enter the ark; and on that same day the windows of heaven were opened, the fountains of the great deep were broken up and the judgments of God were poured out without measure upon a wicked and ungodly people, until the earth was cleansed of all its abominations, and none remained save the eight righteous souls who had obeyed the voice of God and kept His laws. Now if the people had repented of their sins at the preaching of Noah, the Lord would not have destroyed them. When the people of Nineveh had sinned and corrupted themselves before the Lord, the Prophet Jonah was sent to preach repentance unto them. "Now Nineveh was a great city, of three days' journey. And Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sack cloth from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sack cloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said he would do unto them; and He did it not." (*Jonah iii: 4-10.*)

Before the destruction of the great city of Jerusalem many prophets, among them the Prophet Lehi, were sent to prophesy unto the people "that they must repent, or the great city of Jerusalem must be destroyed." (*See I. Nephi I: 4.*) But the people were very wicked; they stoned and cast out the prophets, when the judgments of God came upon them, their city was destroyed and many perished.

The Lord has promised great blessings unto His children if they will repent of their sins and walk uprightly before Him. The Prophet Alma says:

"Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing: unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance. (*Alma xxvi:*

22.) Now, if our neighbor should happen to do us wrong, and he should come afterward and say he was sorry for having trespassed against us, we are commanded of God to forgive him. When Peter asked Jesus if his brother should trespass against him seven times ought he to forgive him seven times, Jesus answered and said, "Not only seven times, but seventy times seven."

Again the Lord says:

"Yea, as often as my people repent will I forgive them their trespasses against me.

"And ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses, when he says that he repents, the same hath brought himself under condemnation." (*Mosiah xxvi: 30, 33.*)

In the days in which we live God has spoken from the heavens, and ordained prophets and apostles, and other faithful servants, and sent them forth to cry unto the people, "Repent for the kingdom of heaven is at hand." The day of the Lord is nigh, even at our doors, therefore let us cease from all our evil ways, let us speak the truth, be upright and honest in all our dealings with each other, and if we do these things great shall be our reward in heaven.

The Ordinary Woman.

BY ELIZABETH MERIWETHER GILMER IN JANUARY *Cosmopolitan*,

PREFACED BY THE EDITOR'S NOTE.

No writer, it is ventured, of any period, ever presented so sympathetic and human a pen-picture of what we often unthinkingly term the "ordinary woman" as has Mrs. Gilmer in the remarkable article here printed. Read it through and you will be ready to thank us for opening your eyes to the profound merits of the noblest type of femininity in all the world—the "ordinary woman."—Editor's Note.

I wish that I had the distributing of some of Andrew Carnegie's medals for heroes. I would give one to just the Ordinary Woman. It is true that she never manned a life-boat in a stormy sea, or plunged into a river to save a drowning person. It is true that she never stopped a runaway horse, or dashed into a burning building, or gave any other spectacular exhibition of courage.

She has only stood at her post thirty, or forty, or fifty years, fighting sickness and poverty and loneliness and disappointment so quietly, with such a Spartan fortitude, that the world has never even noticed her achievements; and yet, in the presence of the Ordinary Woman, the battle-scarred veteran, with his breast covered with medals signifying valor, may well stand uncovered, for one braver than he is passing by.

There is nothing high and heroic in her appearance. She is just a

commonplace woman, plainly dressed, with a tired face and work-worn hands—the kind of woman that you meet a hundred times a day upon the street without ever giving her a second glance, still less saluting her as a heroine. Nevertheless, as much as the bravest soldier, she is entitled to the cross of the Legion of Honor for distinguished gallantry on the Battlefield of Life.

Years and years ago, when she was fresh and young and gay and light-hearted, she was married. Her head, as is the case with most girls, was full of dreams. Her husband was to be a Prince Charming, always tender and considerate and loving, shielding her from every care and worry. Life itself was to be a fairy tale.

One by one the dreams fell away. The husband was a good man, but he grew indifferent to her before long. He ceased to notice when she put on a fresh ribbon. He never paid her the little compliments for which a woman's soul hungers. He never gave her a kiss or a caress, and their married life sank into a deadly monotony that had no romance to brighten it, no joy or love to lighten it.

Day after day she sewed and cooked and cleaned and mended to make a comfortable home for a man who did not even give her the poor pay of a few words of appreciation. At his worst he was cross and querulous. At his best he was silent, and would gobble his food like a hungry animal and subside into his paper, leaving her to spend a dull and monotonous evening after a dull and monotonous day.

The husband was not one of the fortunate few who have the gift of making money. He worked hard, but opportunity does not smile on every man, and the wolf was never very far away from their door.

Women know the worst of poverty. It is the wife, who has the spending of the insufficient family income, who learns all the bitter ways of scrimping and paring and saving. The husband must present a decent appearance, for policy's sake, when he goes to business; certain things are necessities for the children; and so the heaviest of all the deprivations fall upon the woman who stays at home and strives to make one dollar do the work of five.

This is the way of the Ordinary Woman; and what sacrifices she makes, what tastes she crucifies, what longings for pretty things and dainty things she smothers, not even her own family guess. They think it is an eccentricity that makes her choose the neck of the chicken and the hard end of the loaf and to stay at home from any little outing. Ah, if they only knew!

For each of her children she trod the Gethsemane of woman, only to go through that slavery of motherhood which the woman endures who is too poor to hire competent nurses. For years and years she never knew what it was to have a single night's unbroken sleep. The small hours of the morning found her walking the colic, or nursing the croup, or covering restless little sleepers, or putting water to thirsty little lips.

There was no rest for her, day or night. There was always a child in her arms or clinging to her skirts. Oftener than not she was sick and nerve-worn and weary almost to death, but she never failed to rally to the call of "Mother!" as a good soldier always rallies to his battle-cry.

Nobody called her brave, and yet, when one of the children came down with malignant diphtheria, she braved death a hundred times, in bending over the little sufferer, without one thought of danger. And when the little one was laid away under the sod, she who had loved most was the first to gather herself together and take up the burden of life for the others.

The supreme moment of the Ordinary Woman's life, however, came when she educated her children above herself and lifted them out of her sphere. She did this with deliberation. She knew that in sending her bright boy and talented girl off to college she was opening up to them paths in which she could not follow; she knew that the time would come when they would look upon her with pitying tolerance or contempt, or perhaps—God help her!—be ashamed of her.

But she did not falter in her self-sacrifice. She worked a little harder, she denied herself a little more, to give them the advantages that she never had. In this she was only like millions of other Ordinary Women who are toiling over cooking-stoves, slaving at sewing-machines, pinching and economizing to educate and cultivate their children—digging with their own hands the chasm that will separate them almost as much as death.

Wherefore I say the Ordinary Woman is the real heroine of life.

Gospel Studies.

I.

AN INWARD KINGDOM OF GOD NECESSARY TO SALVATION.

(By Professor N. L. Nelson, in the Improvement Era, 1897.)

There is in the Sunday School of the Brigham Young Academy, a missionary class, composed of about one hundred earnest young men, over whom it is my privilege and honor to preside. Each year a large number of these students are called on missions, and I invite them to write me for help whenever in their ministry they get into theological difficulties. Accordingly a bright young Elder now laboring in Atlanta, Georgia, presents me a passage of scripture which he has found difficult to explain satisfactorily. I have been trying for a month or two to find time for reply; but the more I study it, the more I see that it is too big a theme for a letter; and as it will no doubt be found of general interest to preachers and teachers of the Gospel, I beg space in the Era for my answer.

The passage is found in Luke, seventeenth chapter, twentieth and twenty-first verses, and reads as follows:

"And when he was demanded of the Pharisees, when the kingdom of God

should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

The difficulty presented by the passage is this: our Elders preach an outward kingdom (or Church) of God; a kingdom perfect in organization as the wisdom of heaven can make it; with Apostles, Prophets, Pastors, Teachers, Deacons, helps, governments, and so forth, making what is called by Paul the body of Christ; and by many passages of scripture they maintain that salvation is not to be found outside this organization.

Now, Christ's words to the Pharisees, as quoted above, seem to contradict this attitude. Not only does he deny that the kingdom "cometh with observation," and that the kingdom is something of which one could say, "Lo here it is," or "Lo there it is," but he expressly affirms the contrary; viz., that the "kingdom of God is within you."

It may be observed as a preliminary that to those who might wish merely to stop the mouths of cavilers, it would perhaps be sufficient to point out that the marginal reading of the word "observation" is "outward show," and of the words "within you," is "among you;" whence the passage would signify: "You need not expect the kingdom of God to come, for it is already among you;" which would therefore present no conflict with passages maintaining the need of an outward kingdom. Such a reply might often be the better way of meeting the objection, especially when the objectors are shallow, bigoted, and word-bound. Evasions of this kind are justifiable when the object is to avoid "casting pearls before swine."

"But for purposes of real spiritual enlightenment, the other meaning should be maintained; viz., that "the kingdom of God cometh not with observation— * * * it is within you." I take this ground for two reasons: 1. Because it is the meaning which forms the warp and woof of modern spiritual thought; and consequently if we expect to make any headway in correcting and elevating thought, we must recognize in it what is consistent and worthy of attention; and 2. Because the passage expresses a most profound truth; a truth which it is quite as essential to keep in view in these "last days" as it was during the "meridian of time."

Before taking up the real meaning of these words, let us consider why it was necessary for Christ to emphasize to the Jews the absolute necessity of an inward or spiritual kingdom.

There are two ways of influencing mankind; an external and an internal. The first proceeds on the assumption that "might makes right," and moves men to do or to be, through fear. All the unrighteous and unstable kingdoms of the earth have been founded on this principle; and it has ever been, and ever will be, the cause of their unstableness and the occasion of their disintegration. In the realm of faith we may count the Catholic and Mohammedan religions as having attained their growth on this principle; and therefore, knowing the nature of the seed, we may

as confidently predict the death of the plant. The tendency to act on the principle that "might makes right" is always present in the degree that the Spirit of God is absent; and this is true of individuals as well as of nations and peoples.

The idea had reached its greatest force and widest application in the world to which Christ was born. Even God's chosen people had not escaped its influence. The Jews could see only one way to set up the kingdom of God. It must come, when it did come, "with observation;" presenting a showy front, and accompanied with all the regalia of pomp and power; a kingdom that should trample all other kingdoms in the dust, and elevate these holy, "whited sepulchres" to thrones and dominions over the rest of mankind.

Howsoever regarded within the little circle of man's horizon, victories gained by external forces are from their very inception always miserable defeats, from God's point of view; for nothing counts as an advance with God save that which brings us nearer to his perfection. Eternal life cannot be forced into man from without; it must spring up from within. Each man's heart is the center of the universe. It is the only place where salvation can begin for him. Internal forces are such as stir up the soil and plant the seed of truth in this center.

Internal influences proceed by reversing the Roman maxim, just as they reverse the Roman method. "Right makes might," and nothing else than right can do it; at least, the might which counts for eternity. This was the truth which our Savior pointed out so sharply to the Pharisees. It is a truth which needs to be pointed out with equal force and brevity to any organization in our day, whether it be political party, social guild, church or state, which depends upon mere external machinery for the betterment of mankind.

Whatever lasting reforms come to this earth, come primarily through that blind door, the human heart, and represent the silent impress upon humanity of the infinite spirit of order and harmony. The noisy demonstrations which immediately precede or accompany such reforms, are merely the crest-play of the tidal wave; let us never mistake them either for its cause or the true index of its momentum.

God rules not as man rules. A nation or a people wakes up after a night's sleep, and discovers that it has made a change of front. Let us not be among those who ascribe such a miracle to the head-lines of newspapers or the mouthings of orators. Let us rather recognize that God's dominion is that mysterious "kingdom within you;" that mysterious center whence light breaks which does not come from the sun.

As to the real meaning of the expression "the kingdom of God within you," it must be plain at a glance that the words are used figuratively. Technically, we have here the figure of rhetoric called metonymy, and specifically, it is the kind in which the effect is named instead of the cause. The kingdom of God is plainly an organization having a king, officers, sub-

jects, etc.; and as such could not literally be within anyone; but being an organization, it may be regarded as the visible effect of some unseen spiritual force. This force, whatever it be, is of a nature to dwell in the soul. It is the principle of the kingdom, not the kingdom, which Christ declares is within us. A little reflection will show that no man can be in the kingdom of God unless the principle of this kingdom be first in him. The kingdom is not therefore a matter of outward show; it steals into men's hearts unseen, unheard, but not unfelt.

The passage fully paraphrased might read as follows: "The kingdom of God cometh not by external conquest. It is not like an army of which you might say, 'Lo here,' or 'Lo there;' on the contrary, the principle of cohesion which makes the kingdom of God possible, must be born (*i. e.* engendered) in each subject. There can be no kingdom of God *without* you, until there is a kingdom of God *within* you."

What then—precisely—does it mean to have the kingdom of God within one? In other words, what is the divine principle of cohesion above referred to? No writer has been able to tell exactly what it is. The change involved in the human soul is so ethereal or transcendental that it defies the finest human vocabulary. Christ felt the impossibility of conveying the idea in words, when he said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but whence it cometh, and whither it goeth, no man knoweth. So is everyone that is born of the spirit."

And if Christ must resort to comparison to explain the meaning of the "kingdom within you," can we expect better from his disciples? "Being born again" and "being born of the spirit," were favorite ways of naming this change. Paul speaks of it as "putting off the old and putting on the new," as "having Christ formed within you," and as "passing from death unto life;" all of which are graphic similes. We in our day, grown less poetical, speak of the change simply as "a testimony of the gospel."

The most comprehensive word to convey the meaning is perhaps faith, using the word in the sense of kindling the heavenly hope within us. Far or near as these symbols may be from the thing symbolized, no one who has felt the "change of heart," as our sectarian friends put it, can ever be mistaken about it; and those who have not felt it, cannot be made to realize adequately what it is, even were all the metaphors in the language called into requisition.

Be this as it may, it is plain that there can be no kingdom of God "without," until there is first a kingdom of God "within." The question between us and our sectarian friends is: "Granted that the kingdom be formed within, what will happen? Will the man or woman in whom this change takes place, seek to form or unite with a kingdom of God that is without, or will he remain a silent unit, self-centered and self-sufficient?" That is, to use the phraseology of our friends, will he count it enough to "give his heart to Jesus and rest idly secure in the arms of the blessed

Redeemer?" Or will he immediately seek to unite with others who have experienced the same change, and endeavor to establish an outward kingdom?

This question brings me fairly to the theme of my next article which will seek to demonstrate the proposition: An outward kingdom of God necessary to salvation."

To The Missionaries From the Mountains.

BY APOSTLE ORSON PRATT, IN *Millennial Star*, 1866.

Missionaries from Zion, you have been called of God; you have been set apart to the work of the ministry, by the spirit of prophecy, and by the laying on of hands; you have been sent forth as swift messengers to the nations; you have been intrusted with glad tidings of great joy to those who sit in darkness; you have been authorized to minister in holy ordinances, to baptize humble penitent souls for the remission of their sins, to lay your hands upon their heads, and, by divine authority, confer upon them the Holy Ghost; to lay your hands upon the sick who have faith, and to rebuke their diseases in the name of Jesus Christ. To you is committed one of the most important messages ever revealed to man: you are required to publish "the acceptable year of the Lord, and the day of vengeance of our God;" to prepare the way of the Lord for His second coming; to gather out the righteous, and proclaim the hour of God's judgment upon the nations of the wicked. To you it is given to know the signs of the times, and to prophesy by the power of the Holy Ghost, as in days of old; to you is given the testimony of Jesus, and power to bear record of the mighty works of God, and of His wonderful doings in the latter-days; to speak of the rising glory of Zion, and of the universal dominion of the great latter-day kingdom of our God. By your testimony, and the testimony of those who hold the everlasting Priesthood in connection with you, this generation is to be judged.

What manner of persons ought you, therefore, to be? You should be, in reality, the sons of God, pure as the angels of His presence, chaste in your conversation, in your acts, in your thoughts; upright, honest, and full of integrity; temperate, patient, slow to anger; prayerful, faithful, hopeful; sober-minded and yet cheerful; zealous, courageous, but not over-bearing; humble, meek, and yet dignified; wise and impartial in your counsels; always ready to instruct, build up and strengthen the Church. Be diligent in all your labors; point out to the poor the best possible method to economize their scanty means. Instruct the Saints to dispense with their hearty, costly, Sunday dinners; to dispense with beer, ale, strong drinks, tobacco, and all unnecessary luxuries. Set the example before them yourselves, remembering that example is far more powerful than precept. Be clean and tidy in your appearance; for so are the holy angels whose garments are "clean and white." Teach the Saints neat-

ness in their habitations, cleanliness of their wearing apparel, of their persons, of their children, of their dishes, and household furniture; water is free; soap is cheap; let these cleansing elements be freely used, as often as time and circumstances will permit. Remember that no unclean person can abide in the presence of God. All the mansions, palaces and cities of heaven are pure and clean; all the inhabitants who dwell in them are clean; the children of Zion must be clean; the Saints should immediately begin to learn the lesson of external cleanness, as well as internal. You are appointed to be their teachers; set them the example. Put away youthful follies, boyishness, vulgar jests; cultivate manliness, gentility, refinement of manners; qualify yourselves to minister in high places as well as in low; to visit the mansions of the rich and wealthy; to stand before rulers, nobles and kings; for your message is to all, without respect of persons.

He that is now lifted up and exalted in his own estimation, will, if he repents not, be brought down and abased, and in the great judgment, you will be swift witnesses against him, and he will stand with shame and trembling before you. He who rejects you, rejects Him who sent you, and it will be more tolerable for the heathen, in that day, than for that man. Be not discouraged, when you are reviled and hated, and scoffed at, and mobbed, and stoned, and afflicted with all manner of persecutions; for thus did the Lord of glory suffer, and thus did men persecute the Apostles and Prophets of old. Are you better than they? If they endured all these things patiently, follow their example; for you are called with the same calling, and if you would partake of the same glory with them, bear all things without murmuring; revile not against those who revile you; be not angry because your enemies are angry, neither seek revenge; for the day of the wicked is short and the hour of vengeance is come; and He who sits upon the throne will avenge you of all your enemies, and reward you for all your sufferings.

Study the word of God; make yourselves thoroughly acquainted with the first principles of the Gospel; search diligently both ancient and modern revelation; read carefully that wonderful volume—the sacred and holy Book of Mormon; for it is the only book now in the world, translated by divine inspiration, through the Urim and Thummim. Avail yourselves, therefore, of the rich and heavenly light contained therein; you can read without fear of meeting with inaccuracies of translation. You can read without stumbling upon contradictions, such as uninspired scribes and translators have introduced into the Jewish Bible. Read, therefore, the pure, unsullied word of God, as it blazed forth by the supernatural illuminations of the Urim; read the heavenly teachings of Him who descended from heaven, and taught His chosen people, Israel in Ancient America; read the wonderful prophecies in that book, relating to the great events of our day; and when you read, be thankful that the long silence of ages has been broken, that our earth has once more been favored with a voice

from heaven—that the day-star of millennial glory has arisen—that celestial light once more sheds its benign rays upon a fallen world.

O Elders of Israel! how great is your calling! how important the message which you bear! never were men intrusted with missions whose results were of greater magnitude than those which will surely follow your testimony! Arise, then, with all the vigor of youth, with all the power of your Priesthood, with all the energy of your souls, with all the might and wisdom of the Spirit, and thrust in your sharp sickles, and reap while the day lasts; for the sun of this world is nearly set, the great Saturday evening of creation, with frightful rapidity, is closing in upon us.

The Law Of Tithing.

BY W. B. PRESTON, PRESIDING BISHOP OF THE CHURCH, IN
THE IMPROVEMENT ERA, 1899.

(The following question, answered by Bishop Preston, was received at the Era Office, with a request that it be answered through our pages. Thinking that the Presiding Bishop of the Church would be the most satisfactory person to answer such a question, it was referred to him, and he wrote the brief article following.—Editor.)

I beg to acknowledge receipt of the following query respecting the interpretation of the law of tithing:

"Mr. A.— contends that it is the law of tithing to pay one-tenth of all his earnings as an honest tithe to the Lord. Mr. B.— says not so: I must first pay my debts and take out my expenses of living, and then pay one-tenth of what is left; which he claims is the real increase. One of our home missionaries also takes this view. Which is right, Mr. A.— or Mr. B.—? I understand that the law reads we should pay one-tenth of our interest annually; but does the word "interest" mean increase as Mr. A.— contends, or as Mr. B.— construes the term?"

The law to Israel was that the people should pay one-tenth of the products of the land, the fruit of the trees, of the herds and flocks, and in fact, one-tenth of all that they produced.

In the revelation given to the Prophet Joseph Smith, the Lord required all the surplus property of the Saints, as a beginning of their tithing, and after that, "Those who had been tithed shall pay one-tenth of their *interest* annually."

During the days of Nauvoo, and while the temple was being built, and in the early history of Utah, the Saints were required to pay one-tenth of all they produced, one-tenth of all that was accumulated by their industry, and laboring men usually worked one-tenth of their time on the temple, which was credited to them as their tithing.

We have been endowed with different gifts, and various degrees of ability, by which we may surround ourselves with the necessities and comforts of life. God, our Father, through our elder Brother, Jesus

Christ, has permitted us to enjoy the fruits of the earth, and tempered the elements for our good. All the mental and physical powers which we possess are His gifts to us. It might be said, as a capital stock, for which He requires one-tenth of all we produce or earn, whether it be on the farm, in the office, or any other occupation. The other nine-tenths is for our personal use.

The Lord has said in the revelation to the Prophet Joseph Smith, that "If my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion into you." The Lord further says through His Prophet Malachi, "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now, herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." There is no law given through which we can receive so many of the blessings of heaven and earth, as through obedience to the law of tithes and offerings.

A.— is correct. One-tenth of all his earnings is an honest tithe to the Lord. B.— is in error and cannot be sustained by the spirit and tenor of the revelation recorded in Section 119 in the Book of Doctrine and Covenants.

Pioneer Sketches—Utah in 1850

BY ELDER JAMES H. MARTINEAU, IN *The Contributor*, 1890.

It is very difficult for young men born in Utah, and still more so for those who have immigrated from other countries, to understand how Utah, with its fair valleys, which now bloom as a garden, could ever have been so barren and desolate as they have heard the old pioneers describe it. Now, look where they may, they see beautiful homes, lovely fields and orchards, majestic shade trees and waving meadows. "Is it possible," say they, "this beautiful scene could ever have been the dreary waste we have heard our fathers describe?" It is even so, and the writer, in whose memory those scenes are still fresh, will endeavor to illustrate by a few reminiscences.

It was on the 22nd of July, 1850, that on my way to the California gold fields I first entered the valley of Great Salt Lake, but it seems as if 'twere yesterday. As our little company of a half dozen wagons, emerged from the mouth of Parley's Canyon, a vast expanse of gray desert met the eye, unlivened only by a growth of stunted sunflowers upon the slopes or "benches" at the foot of the mountains. Gray, gray, everywhere; nothing but the bluish gray of sage-brush and greasewood covered the whole face of the land. Not an acre of meadow or green grass to be seen anywhere; the only green visible, being a thin line of willows along the Jordan, or the small streams flowing into the valley from the mountains. We

saw squaws among the sunflowers with baskets and paddle in hand, beating the sunflower seeds into their baskets; the seed ground between two flat stones into a coarse meal, forming material for their only kind of bread. The Indians cultivated no land, but subsisted upon game, fish, sunflower seeds and roots; and when grasshoppers and crickets were plentiful, they gathered them by the bushel and baked them for future use in pits, which they dug in the ground and heated by fires made in them. Sometimes the poor natives had not even this to eat, and to preserve life, had to subsist upon the inner bark of cedar and juniper, and seed bearing grasses. Although the scene upon entering the valley of the Great Salt Lake was desolate in the extreme, away in the distance was a sight that gladdened the eye and caused tears of joy to flow from more than one of our party. For months had we toiled slowly onward, living upon bacon and flour—flour and bacon—month after month. "And now," we thought as we saw the distant houses, "now we may get something good to eat—some milk, butter, green vegetables!" What luxuries! Who can appreciate such things until long deprivation has made them precious?

We drove through the scattered town of small one-story adobe or log dwellings, but saw nowhere a sign displayed to indicate store, grocery or other place of business. I afterward found there were a few small second hand stores in town; one on Emigration street, as Fourth South was then called; one east of President Young's block; and one or two in other places, but none on Main street, which at that time was lined on both sides by a simple pole fence. No shade trees or orchards were to be seen; if any fruit trees had been planted they were too small to be casually noticed. Some tall native cottonwoods stood along the south branch of City Creek, which ran southerly through the lot formerly owned by General Wells. The other branch of the creek ran westward, through the Temple Block, and thence found its way to the Jordan.

The Old Fort on the present Sixth Ward, or Pioneer Square, was still inhabited by families who had not yet been able to build upon their own lots. Everybody was busy—no loafers standing about—every man engaged in the mighty work of building a new state in the midst of the desert. And every man was a farmer. Food is the most important requisite of life; people may and do live without clothing or comforts, but food they must have or soon they die. So every man's great desire seemed to secure food for himself and family—a desire sharpened by the sufferings of the infant colony during the two previous years of partial famine.

One thing struck a stranger as very odd—the sight of money disdained and refused in making a trade. For instance, I buy some butter or vegetables, and offer money for it—"Can't you let me have some sugar, sir, or some dried apples, instead of money?" I answer that we have a little of such articles left—hardly enough to last us to California, and again offer the cash. "Oh, do let us have a little dried fruit; it is so long since I had any!" And so we found there are things more desirable than

money. This was a common experience during the summer of 1850—money refused, and better pay—food—demanded. It may be different in Utah today.

Other things—strange things—were noticed by our party. Not an oath was heard from any of the Mormon settlers; and if a Gentile uttered one, he did so carefully, as we understood a man was liable to a fine for swearing. Not a drunken man could be seen—for there were no drinking hells allowed until Gentile Christianity forced them upon the people. And there were no houses of ill fame until the same corrupt but overpowering force introduced and sustained them. "Why," said they, "you must be like other people—you must have all these things." They judged Mormons by themselves.

No one thought to fasten a door at night—there were no thieves; and a woman might pass through the streets alone at any hour of the night with perfect safety. Is it so today? If not, is it "Mormonism" or its opposite that has wrought such a woeful change? There is no doubt as to the answer.

A few settlers lived in Davis county, and some where Ogden now stands; also at Provo and its surroundings in Utah county. The country about Bountiful—now so rich and productive—then lay an open waste, covered only by a short, stunted growth of sage and greasewood, and to all human appearances seemed utterly worthless. As the writer rode over it in those days he would not have taken a mile square of it as a gift. What was it good for? It would produce nothing—not even grass—without water, and there was no water for it. "Yes," says the reader, "but there is water for it now; why not then?" I will tell you. When the Latter-day Saints settled Utah they blessed the land by authority of the Holy Priesthood, that it should be fertile; and they blessed the waters, that they should increase. The Almighty heard, approved and verified their words. That is the reason in a nutshell; that explains the great change that has taken place since Utah was first settled; a change well known to all the old pioneers. I heard President Kimball, one day, when, in the spirit of prophecy, say: "As the need for water increases among the people, so shall the waters increase from this time forth. Write it down if you like, for it is true." I heard his words and recorded them, and now testify to their truth, as shown by almost forty years' experience since the words were spoken. The waters in Utah have increased. Small rivulets, dry in summer, have become steady streams, and much larger, and large streams have grown larger. Springs have broken out where they never existed before, as the writer knows by personal observation.

In the spring of 1851 I went to where Payson now stands, selected a farm and proposed to settle. At that time—March 10th—not a house had been erected, but some were being built of logs, by seven families lately arrived. Making known to them my intention, I was answered: "Oh, yes, you may have all the land you want, but no water. We claim

all the water, and there is not enough for us." And so I went down to Iron county. Water at Payson was scarce; the whole stream would have run in a ditch two feet wide or less. How many people live in and around Payson now? Hundreds, if not thousands, and all have water. So it has been all through Utah. I remember on one occasion while traveling in southern Utah, in company with Apostles George A. Smith and Amasa Lyman, we stopped for lunch one day at a small spring which oozed from a bank, ran a few yards and disappeared in the sand—the only water for miles around. And this is how we got water to drink: One sat beside the spring with spoon and tin cup, dipping a spoonful at a time until the cup was full. Years afterwards, I passed that place again, and found to my astonishment, five families living there, all supplied from the same spring, with water enough for gardens and fruit trees. Many similar examples might be noted, had we space.

For years after Utah was settled the country was considered the very worst. President Young used to say it was a good country for the Saints to live in, "for," said he, "no one else would or could inhabit it." For years it required constant persuasion from the Presidency and Twelve to keep people from wandering away to more favored lands, and nothing but the wonderful faith of the people retained them. In spite of all, many did go away, each year, feeling as if their hardships were more than they could bear. But the great majority remained, sustained by faith without parallel in the history of any people.

More than a thousand miles from the Missouri river; surrounded on all sides by powerful, unconquered tribes of blood-thirsty savages; poor, plundered of their all by ruthless Christian foes in Missouri and Illinois; hated and despised by all the world; what but suffering and death could they expect in their isolated desert home? Their clothing would soon wear out, their ammunition needed for self-defense would soon be expended, and all this would require a year's journey to replace. But they could at least raise bread. "No," says Col. Bridger and other long residents there, "you can't raise anything here. Frost every month in the year." He said he would give one thousand dollars for the first bushel of corn they could raise, and felt secure in his offer.

But the Saints did conquer the desert, by the blessing of Him who rules all things; and their achievements in founding a prosperous commonwealth as they did, in the face of almost insurmountable difficulties, will yet be pointed to as some of the most remarkable upon record. The silly babble indulged in by some of the enemies of the Mormons—that Utah was desirable in the beginning—fertile, abounding in water and verdant meadows—can only bring a smile to the pioneer who remembers things as they were then.

Today Utah is a garden; but it has become so by the blessing of the Almighty upon the untiring, Herculean toils of the Latter-day Saints, who had faith in God and trusted their leaders. Their faith, so stead-

fast and sublime, is called by the world fanaticism; but the Saints know in whom they trust, and have no fears as to the future of Zion. The fires of persecution and the blows of their enemies have the same effect upon them as the flame of the forge, the anvil and the blacksmith's sledge, upon the heated steel, solidifying and shaping and tempering it more perfectly. And if some cannot endure the ordeal, but fly off like the sparks under the hammer, it is only an evidence that the remainder, purified from dross, is more coherent and stronger than ever.

In Good Standing.

BY "UNCLE GEORGE" IN *The Juvenile Instructor*.

When a member of the Church of Jesus Christ of Latter-day Saints wishes to go to the Temple and receive his endowments it is necessary to have a recommendation from the Bishop of the ward where he resides, certifying that he is a member of the Church in his ward in good standing and full fellowship and as such is recommended for the blessings of the House of the Lord. It is also understood he must hold the Melchisedek Priesthood, having been ordained an Elder, after magnifying the Aaronic Priesthood. The ordinances in the House of the Lord are sacred. They are only for the Saints of God, members of His Church who are in good standing and full fellowship, righteous men and women who love the truth and keep the commandments. These sacred endowments are for believers who manifest their faith by their works and their integrity to the everlasting Gospel. They are not for unbelievers or for those who profess to be members of the Church of Christ, but who manifest by their spirit of fault finding, lack of works and indifference to their duties that they only profess.

It is impossible for any one to be a member of the Church of Christ in good standing and full fellowship and not manifest it by his or her spirit and works. For the spirit of Christ and the spirit of the world are so opposite that there is no mistaking the one for the other. To be in good standing and full fellowship is to love God, our Creator, with all our heart, might, mind and strength and our neighbor as ourself, to love righteousness and hate iniquity. It is to trust in the Lord and do good and acknowledge His hand in all things. We must have faith, hope and charity and love our fellow-beings, be prayerful and in all things give thanks; attend to our duties, uphold and sustain the servants of God in their grave responsibilities by our faith and prayers, for they need it, and be valiant for the testimony of Jesus, which testimony all faithful Saints enjoy who have the fellowship of the Holy Ghost. To be in good standing and full fellowship is to be honest, upright and full of love, to be natural, free from duplicity and deceit, to be useful in our day and generation by magnifying the Aaronic and Melchisedek Priesthoods, as we have opportunity, being willing and obedient and keeping the com-

mandments according to the covenant we made with the Lord at the waters of baptism, when we promised to serve Him and keep His commandments.

It is the only way in which we can demonstrate we love God when we keep His commandments and do His will. The only way we can be members of the Church of Jesus Christ in good standing and full fellowship is by keeping His commandments and being in harmony with all the principles of the everlasting Gospel, and it is the only way by which we can *know* this Gospel is true. To obtain this knowledge we have to do the will of the Father to know of the doctrine. The conditions of the Gospel are simple and easy to be understood, if we want to know; or there would not be so dreadful a penalty for rejecting them, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We must love righteousness and have the law of God in our hearts. Then we need not fear the reproach of men or be afraid of their revilings.

We could not be in good standing as an unbeliever, a fault finder, a backbiter, or a false witness that speaketh lies, or one that soweth discord among brethren, or one that robs the Lord in tithes and offerings.

We are told that "a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief," are an abomination unto the Lord (Proverbs, vi. 16 to 19). We could hardly expect to meet such persons pretending to have any standing in the Church of Christ unless they were overcome by the power of Satan and deny the truth after having received it.

It is something greatly to be desired to be a member of the Church of Jesus Christ in good standing and full fellowship, and to walk in the light. It is our only safety. For then we are prepared to fulfill any position that the Lord may call us to fulfill in any dispensation of His providence. Because we are the Lord's own. We sustain Him and His cause and are looking for His coming and the establishment of His kingdom. It is good to be a Saint in very deed.

Announcement For Next Issue.

Special features for the issue of January 15th, will be a reproduction of the account of the first telegram sent over the first telegraph line into Utah. The message is from President Brigham Young and contains his famous declaration, "*Utah has not seceded, but is firm for the Constitution and the laws of our once happy country.*" "The Blessing and Baptizing of Children," an excellent article which will also appear, will be found very interesting and instructive. Another, under the caption, "Fault Finding," will please every reader, especially those who are fault-finders, who naturally will get the greatest amount of good from it.

No man ever bought fortune by the sale of his friends.

Review of Missions From November 20th to December 20th.

EAST TENNESSEE.—The work in Knoxville has been closed for the winter on account of the cold winter weather. During the summer months many families have been visited and many books and tracts distributed. The Elders met in conference at Chattanooga on the 4th, Brother Rich and Elders George A. Smith of the quorum of the Twelve, and B. H. Roberts of the first Seven Presidents, being present. No public meetings were held owing to the limited time of the brethren from Zion. The instructions and admonitions given to the Elders were excellent, and made the brethren feel deeply encouraged and materially strengthened in their work. Nearly all the Elders walked to conference, some of them more than a hundred miles, but they took their time and did much good on the way, by holding meetings and tracting.

LYMAN J. BALL, President.

KENTUCKY.—On November 27, conference was held at Louisville, two priesthood and one public meeting being held by the visiting brethren, Brothers Smith and Roberts, together with Brother Rich. While going to their field of labor Elders D. E. Boam and W. B. Richins could not get entertainment one night, and they kept warm chasing each other around a straw stack. A Rev. Johnson near Owingsville has conducted several meetings at which he has "exposed" Mormonism.

JAMES A. CHRISTENSON, President.

OHIO.—November 24th and 25th conference convened at Xenia, Brothers Smith, Roberts and Rich being present. Six meetings were held, three public, and three for the Elders, at which the matters of conference and missionary interests were taken up. The Xenia opera house was used for the public services, the aforesaid brethren occupying the time. On December 8th, a branch conference was held at Byington; six Elders were present, included among whom was the conference president. Although the rain fell heavily, the four meetings held were well attended.

SYLVESTER BROADBENT, President.

MIDDLE TENNESSEE.—Elders George A. Smith, B. H. Roberts and Ben E. Rich conducted conference at Nashville on the 29th. Two counsel meetings and one public meeting were held, with 27 Elders present. Elders O. P. Callister and Wm. N. Patten were called to administer to the three-year-old son Elias, of Brother and Sister T. R. Lane of Wilson county. The little fellow had suffered several days with throat trouble and a stiff neck, which made it impossible for him to move his head. Immediately after the administration the muscles in his neck began to assume their normal condition and in just a short time he was perfectly well. Elder Wm. N. Patten was called to succeed Elder W. D. Bocker as president of the conference. Elder Bocker was honorably released. The work in Memphis is progressing favorably. On the night of December 10th the watch and chain of Elder A. O. Jackson was stolen and the trousers of Elder James W. Gillman ransacked while they were asleep. They had left their door unlocked. Sister Sally Briggs of Salt Lake City, who is in Nashville visiting her father, had the Elders to administer to her little boy, who was suffering with fever. The fever left his body in less than an hour afterwards, and the next day he was playing about the house. Elders Wm. N. Patten and Hugh Roberts officiated.

WM. N. PATTEN, President.

ALABAMA.—Elders J. W. Ackroyd and Leonard Lynn held services in a school house, several persons being present. No one would entertain the brethren, so they spent the night in the building. This was in a neighborhood of Reorganites. Elders F. E. Pace and D. C. Alleman report that they visited Mrs. L. B. Davis of Star, Fla., who has been critically ill for some time. She had great faith in the Gospel and asked the Elders to administer to her. They did so and from the very moment the prayer was ended she began to improve and in a few days was practically recovered.

JACOB A. PATON, President.

GEORGIA.—Rainfall and cold weather have somewhat retarded the work. The Elders are all free from sickness, and were able to walk to conference, which was held on the 1st and 2nd at Atlanta. President Rich and the brethren from Zion, Elders Smith and Roberts, and Elder C. E. Dinwoodey of the Mission Office being present. Two priesthood and two public meetings were held. Elder A. A. Wilde and John A. Lowe were ordered out of Senoia county by a mob

committee. The mob organized, but the Elders evaded them. Three baptisms were performed.

BRIGHAM NIELSON, President.

SOUTH CAROLINA.—Rock Hill has been canvassed by Elders Richard Norwood and H. I. Mills. On November 23rd, President Gibbs obtained permission from the mayor of New Brooklyn to canvass the city. Elders A. M. Hammon and W. R. Lewis will labor there. The work in Charleston is progressing favorably. Elders Norwood and Mills painted the church at Rock Hill, adding materially to the appearance of the building. On the 12th a meeting was held with the Saints and friends. On the 15th, 16th and 17th the Elders assembled in conference at Columbia, with Elders Smith, Roberts and Rich in attendance. Priesthood and public meetings were held.

JOHN H. GIBBS, President.

FLORIDA.—Seven baptisms were performed during the month. The school board of Clay county passed an order prohibiting the "Mormon Elders" from preaching in the school houses in the county. The reason given by the chairman to President Callis was, "Because you are Mormons." Private houses have been offered to the Elders by a number of non-members of the Church. Conference was held at Jacksonville on the 18th. Elders George Albert Smith, B. H. Roberts and Ben E. Rich being present. Three priesthood meetings and one public service were held. The Church was tastefully decorated with roses, in honor of the visiting brethren. The local Saints have recently carpeted the church and fitted the building with electric lights and beautiful stand furniture. The newspapers gave the brethren favorable recognition and published truthful interviews.

C. A. CALLIS, President.

NORTH CAROLINA.—While going to conference by boat on the Cape Fear river, Elders W. R. Wightman and A. L. Pace made themselves acquainted and were asked to preach. The captain's consent was granted and a most interesting meeting held. The brethren made many friends and distributed considerable literature. Conference was held at Hampstead on the 11th and 12th by the brethren from Zion, together with the Mission President. Three priesthood and three public services were held. Elders Peter G. Whitehead and W. R. Wightman were sustained as counselors to the conference president.

JOHN A. BERRETT, President.

MISSISSIPPI.—At Roxie on the 18th of November a branch conference was held, ten Elders, including President Lester, being in attendance. Elder Ray Nixon arrived at Meridian on November 29th to go over the conference records. Sixteen baptisms were performed during the month. The Elders have spent most of the time traveling to conference, tracting and preaching on the way. The conference convened at Meridian on the 21st. The brethren visiting the Mission and the president of the Mission were in attendance.

WILLIAM LESTER, President.

VIRGINIA.—The Elders walked to conference held at Richmond on the 9th, tracting and preaching en route. There were thirty-two Elders present, all of whom were greatly edified and encouraged by the brethren from Zion, Elders Smith and Roberts and the Mission president, Brother Rich. One public meeting well attended was held besides the counsel meetings. Elder H. Ashley Rands was honorably released from presiding over the conference to return home, and Elder E. F. Marshall was called to succeed him.

E. F. MARSHALL, President.

MISSION OFFICE.—The series of conferences held throughout the Mission by Elders George A. Smith of the quorum of the Twelve, Elder B. H. Roberts of the first seven presidents of Seventies, and Elder Ben E. Rich, president of the Mission, have been attended with a most excellent spirit. Every conference has been held, beginning at Xenia, Ohio, and ending at Meridian, Mississippi, and from every field comes the report that the Elders have been more than gratified with the visit of the three brethren mentioned. The ground of missionary work, qualification, conduct, duties and responsibilities of Elders, has been most thoroughly canvassed; and surely if the brethren will remember but a small degree of the important and valuable things they received at conference, their labors will be productive of multiplied good and will be performed with increased joy and satisfaction. The trips from state to state throughout the entire Mission, have been made in safety and without accident. It might be said here

in passing, that the Mission embraces ten states, measuring from Ohio on the great lakes to the Gulf of Mexico, and from the Atlantic to the Mississippi, an area of nearly a half a million square miles, with a population scattered over it, estimated in 1900, of 19,538,485. The press generally has been favorable, many times devoting considerable space to interviews, which were published verbatim as they were given. This was especially true in Chattanooga, where the two daily papers—the *Times* and the *News*—contained nearly two columns of absolutely reliable matter on pertinent questions relating to our views and our work in general. The *Times* interview was reproduced in the last issue of *The Journal*. Between the dates of November 30th and December 6th the brethren from Zion spent two or three days at the Mission headquarters, including the time occupied in conference with the East Tennessee Elders. The different departments of work were explained, and the details of each division briefly reviewed. They seemed quite surprised at the sight they beheld on *Journal* day, when, as a result of the day's work, eleven large mail bags were filled and taken to the postoffice. Few people have any idea whatever of the great amount of work done every day at the headquarters, unless they have been there and beheld with their own eyes. The brethren left for Richmond, Va., on the 6th. Elder Charles R. Drumiler and wife visited the Office on their way home. They have been out a year, spending most of the time in Jacksonville, Fla., where they performed a faithful work. It should be said of Sister Drumiler especially, that in Florida she was a kind, considerate and tender mother to the many sick Elders who came to the headquarters to rest; furthermore, her diligent work in the Mutual and the Sunday School and among the Saints generally is truly commendable, and has been and will continue to be productive of good fruit in the countless years to come. The health of the Elders in general has been good. No serious cases of sickness having been reported. A few of the brethren, however, have suffered from slight causes and in a few cases, as hereafter appears, those afflicted have been honorably released. *The Journal* continues to grow rapidly, and never before has its future looked so promising as now. Indorsements of its merits have been received from the First Presidency, and from nearly all the Apostles; and several other leading men, including a number of mission presidents, have given letters of recommendation and approval.

ARRIVALS AND APPOINTMENTS.—The following brethren are additions to the Mission force and have been assigned as follows: Henry O. Kent, Lewiston, Utah, James L. Dabell, Grant, Idaho, both to Virginia; Walter Burke, Taylor, Idaho, to North Carolina; James L. Anderson, Oak City, Utah, Alfred L. Broderick, Emery, Utah, Ralph P. Cardon, Preston, Idaho, David Wm. Stowell, Lorenzo, Idaho, Job F. Hall, Hatch, Utah, and Ray Oler, Shelly, Idaho, all to Mississippi; Joel W. Hiatt, Salem, Utah, Henry A. Gardner, Spanish Fork, Utah, Alma Nielson, Cleveland, Idaho, Benj. H. Waldron, Gwyneford, Idaho, Bert L. Pope, Bassalt, Idaho, and Nathan Henry Stevens, Jr., Victor, Idaho, all to Alabama; Joseph L. Ford, Kanab, Utah, to South Carolina; John S. Hill, Sterling, Canada, to East Tennessee; David Sessions, Menan, Idaho, to Kentucky; Charles L. Foote, Emery, Utah, and Robert B. White, Beaver, Utah, to Florida.

HONORABLY RELEASED.—Elders Joseph A. Young, Kentucky; David A. Gillies, South Carolina; William D. Bocker, Middle Tennessee; Charles N. Barker and George Berry, East Tennessee; Joseph D. Stoddard and Austin G. Burton, Ohio; Daniel E. Bishop, George A. Webb, Hyrum Ashley Rands, Thomas T. Memdenhall, Thomas A. Story and Charles R. Drumiler and his wife, Sister Olga Mary Drumiler, Virginia; Arthur W. Anderson and Clarence E. Allred, North Carolina; James A. Knight and Hyrum W. Crockett, Georgia. Elders Clarence E. Allred and Hyrum W. Crockett were honorably released on account of ill health.

TRANSFERS.—Elder J. W. Hansen, from Kentucky to Ohio, and Elder W. Aird Macdonald from Georgia to Mission office.

From Other Fields.

CALIFORNIA.—Elder Thomas Cottam of the California Mission reports the convention of the Oakland conference held November 28th, at which were pres-

ent Elder George F. Richards of the quorum of the Twelve and the mission president, Elder Joseph E. Robinson. The Elders all enjoyed the spirit of the occasion and the good instruction given. Elder Cottam praises *The Journal* and promises to champion its cause wherever he goes. He sent in one subscription as evidence of good faith.

BRITISH INDIA.—Elder Robert W. Currie says the branch there is three years old. It was organized by Elder John H. Cooper of Salt Lake City. The membership now numbers fifteen souls. The Hindoos, he says, worship idols of wood and stone. Elder Cooper, too, speaks highly of *The Journal* and sends his subscription with the assurance that he will always be a "regular subscriber."

HOLLAND.—From Rotterdam, Elder LeGrande Richards, Jr., sends subscriptions from ten more Elders laboring in that mission. Elder Richards says "Thus far all the Elders are well pleased with *The Journal*."

DEATH OF A LADY MISSIONARY, SISTER JULIA BERG.

DENMARK.—President J. M. Christenson of the Scandinavian Mission, with headquarters at Copenhagen, under date of November 28th, orders *The Journal* to go to his home address and that of one of the Elders, and adds:

"*The Journal* is a regular arrival at our office here, and its contents are read with much pleasure. I think its value is especially increased now that you are publishing the sermons of some of our brethren, preached when the work was not as firmly established as it is now.

"Am pleased to be able to report everything moving along nicely in this mission. Our reports show that the Elders are doing much better work than last year, and consequently all feel better. There is some little sickness among the Elders, and last week one of our lady missionaries, Sister Julia A. Berg of Tilden, Idaho, passed to the great beyond."

Senate as a Court.

(The New York Independent.)

The following is taken from the New York Independent, and coming as it does from an outside source, it will be found very profitable both to the Elders and Saints in defending themselves against those engaged in the crusade against Senator Smoot:

"The Senate, like the House of Representatives, is primarily and chiefly a legislative body. But it has certain judicial duties. For example, in the case of the impeachment of the President or of a Federal judge, it acts as a court, in its judicial capacity. Of that there can be no doubt. Equally is its function judicial in its decision of the qualification of its own members; and the same is true for the House of Representatives. It is because people are confused in this matter that petitions have been sent, acres of them, to the Senate against the admission of Mr. Smoot.

"For or against the enactment of a law petitions are in place; but they are utterly wrong and out of place when they are addressed to the Senate as a court. The Senate has no right to act on preference or bias, but simply on the existing law and Constitution in judging of the admission of its own members; for the question is purely one of qualification. The Constitution reads:

"'Each House shall be the judge of the elections, returns and qualifications of its own members.'"

"The Senate, then, must 'judge;' it acts as judge. It may judge of three things—the elections, the returns, and the qualifications. These are all defined in the Constitution, which declares that the Senator 'must be chosen by the legislature' of his State, or temporarily appointed by the Executive, which means 'elections' and 'returns;' that a senator must have 'attained to the age of thirty years,' been 'nine years a citizen of the United States,' and shall be 'an inhabitant of that State for which he shall be chosen,' which means the 'qualifications;' there are none others. But the Senate has another judicial function. It may 'punish its members for disorderly behavior, and, with the concurrence of two-thirds, expel a member.' To do this in any other way or spirit than judicially would be an outrage.

"It is a confusion of thought to suppose that because the Senate is chiefly legislative, therefore its judicial action may be affected by petitions. Senator Hoar was right when he said of certain petitions against Mr. Smoot in 1903:

"It is as much out of place to address such petitions to this high court which is to determine those cases as it would be to petition the Supreme court of the United States to take up some case which was before it or decide it in a particular way."

"There is in the present case no parallel, such as has been asserted, with the petitions against slavery presented by John Quincy Adams. Those were addressed to the law-making power, urging enactment of laws, a very different case from the present.

"Accordingly we join in no petitions to the Senate that it reject Mr. Smoot. All we are allowed to do is to express our personal opinion that we see no constitutionally valid ground for rejecting him. He has been validly elected, validly returned, and he possesses the valid qualifications under the Constitution. He is the kind of man the people of Utah, a State in the Union, want. He is not 'disorderly,' for there is no pretense that he has broken any law such as a Senator from Kansas was guilty of, an offense which compelled him to resign so as to avoid expulsion. We have no liking for Mormonism or the Mormon Church, but we would not have Utah refused its chosen representative on the demand of men and women elsewhere, so long as Mr. Smoot possesses the constitutional qualifications.

"The report against Mr. Smoot was adopted in committee by one majority, and the better lawyers with the minority. The majority would exclude him on no personal ground, but because he is one of the twelve Apostles who rule the Mormon Church, who have condoned polygamous relations, "and have brought about in said State a union of Church and State contrary to the Constitution of the State of Utah, and contrary to the Constitution of the United States.' Now there is nothing in the Constitution forbidding the union of Church and State in any State, and the only provision is this, that "no religious test shall ever be required as a qualification to any office or public trust under the United States.' But that does not forbid the election of a Mormon as Senator, any more than a Presbyterian or a Catholic. Indeed, the complaints made against Mormon hierarchy are precisely those that are frequently made against the Catholic, and used to be made in Connecticut against the 'standing order.' We do not like to champion the Mormon Church, which we despise and detest as a monstrous delusion, but even Mormons have their political and constitutional rights."

Zola's Generous Widow.

A recent cable dispatch from Paris to one of America's greatest papers, says:

Not only surprise but admiration has been aroused by Mme. Emile Zola's request, published in the Official Journal, that her husband's two illegitimate children bear his name and not that of their mother. Mme. Zola is childless. With her free consent her husband dwelt with the children's mother here and in London, for his intensest desire was to leave progeny. Mme. Zola, who has always taken the greatest interest in the children, has them with her and will fully provide for their future. She is looking forward to the day, she says, when Denise Emile Zola and Jacques Emile Zola will be present, as his legitimized children, at the solemn sepulture of their father's dust in the Pantheon. Mme. Denise, seventeen years old, is an ardent student of art and philosophy and has already gained many distinctions in her studies. Jacques is only a school boy, but closely observing him, Mme. Zola is delighted to find his mind tends toward science. "I feared Jacques would show preference for literature," she told a friend. "Think what a fate would be his as a writer, to be eternally under the shadow of his father's great name! But as an engineer he can make fame for himself and no one can quote to him the proverb about the sons of men of genius." Mme. Zola is collecting her husband's letters from his early youth and the first volume of them is about to be published.

*Report of Mission Conferences for Two Weeks Ending November 24 and
December 15, 1906.*

PRESIDENT	CONFERENCE	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused En't	Tracts Distrib'd	Books Sold	Books of Mormon Sold	Books Other-wise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branch Organ'd	Elders' Jur. Sub.	Des't News Sub.
J. A. Paton	Alabama.....	1421	1189	66	361	30	1816	98	1	13	51	817	4	1	.....	.....	1	1
L. J. Ball	East Tenn.....	1225	196	83	329	68	897	87	.....	8	28	512	1	.....	.....	.....	.....	.....
C. A. Callis	Florida	1291	566	37	382	18	1732	35	3	17	71	780	7	4	.....	.....	.....	1
Brigham Nielson	Georgia	1808	560	219	388	96	2053	338	4	39	65	894	1	5	.....	.....	.....	.....
J. A. Christensen	Kentucky.....	1462	237	167	311	103	1254	64	6	42	43	928	4	.....	.....	.....	.....	.....
Wm. N. Patten	Mid. Tenn.....	1495	629	119	298	46	1190	80	6	12	28	650	1	2	.....	.....	.....	.....
Wm. Lester	Mississippi.....	1389	162	69	428	51	1241	47	7	36	51	752	3	4	.....	.....	.....	.....
J. A. Berrett	N. Carolina.....	1009	909	5	323	15	366	5	.....	10	26	213	8	8	.....	.....	.....	.....
S. Broadbent	Ohio	1194	1066	209	411	23	1969	106	3	40	34	989	.....	.....	.....	.....	.....	.....
J. H. Gibbs	S. Carolina.....	1891	787	164	928	54	1430	100	.....	26	53	1081	5	.....	.....	.....	.....	.....
E. F. Marshall	Virginia	1675	1188	00	311	23	1702	34	5	46	37	733	3	.....	.....	.....	.....	.....
Totals.....	.....	15810	7899	1208	4470	532	15699	944	35	289	472	8329	32	19	.....	.....	26	10

Smile Away That Frown.

By J. Darl Henderson, in Chicago Record-Herald.

When things seem upside down for you,
And failures take the lead;
When fate upsets what'er you do,
And you cannot succeed;
Don't hang your head and look forlorn,
And wear the sack-cloth gown;
For greater burdens have been borne;
So smile away that frown.

If fortune seems to pass your door
And leave you quite neglected;
Remember that the honest poor
Will always be respected.
Hope on, put shoulder to the wheel—
A good man ne'er goes down—
No matter how distressed you feel,
Just smile away that frown.

Why be cast down if not endowed
With what the world calls wealth?
For you have much if you're allowed
That bounteous blessing health.
The wealth and palaces of earth
Ne'er placed a lasting crown;
Bid sadness go, but welcome mirth—
And smile away that frown.

Died.

PORTER.—Sister Elizabeth Potter on November 5th at Empire, Ga. Sister Potter was a faithful Latter-day Saint.

GREER.—Sister Mary C. Greer, of North Carolina, died November 2. Sister Greer was seventy-eight years old and a Latter-day Saint in spirit and deed.

McMULLEN.—D. E. McMullen, at Day, Fla., on Nov. 15.

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Seek to know God in your closets, call upon Him in the fields. Follow the direction of the Book of Mormon, and pray over and for your families, your cattle, your flocks, your herds, your corn and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God, and then you will be more able to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.—JOSEPH SMITH, The Prophet, June 15, 1842.

Vol. IV.

JANUARY 15, 1907

No. 8

The Completion of the Telegraph.

(From the Deseret News, October 23, 1861.)

"Utah has not seceded, but is firm for the Constitution and the laws of our once happy country."

On Thursday afternoon the "operator" connected with the eastern portion of the telegraph line, informed the visitors who had gathered around his table to witness the first operations in communicating with the Eastern States, that the "line was built," but for some reason there was no "through" message either sent or received till the following day.

The first use of the electric messenger being courteously extended to President Young, he forwarded the following congratulations to the president of the Company:

GREAT SALT LAKE CITY, U. T., Oct. 18, 1861.

Hon. J. H. Wade, president of the Pacific Telegraph Company, Cleveland, Ohio.

Sir: Permit me to congratulate you upon the completion of the overland telegraph line west to this city; to commend the energy displayed by yourself and associates in the rapid and successful prosecution of a work so beneficial, and to express the wish that its use may ever tend to promote the true interests of the dwellers on both the Atlantic and Pacific slopes of our continent.

Utah has not seceded, but is firm for the Constitution and laws of

our once happy country, and is warmly interested in such useful enterprises as the one so far completed.

BRIGHAM YOUNG.

On Sunday morning the following very becoming reply was received:

CLEVELAND, Oct. 19, 1861.

Hon. Brigham Young, President, Great Salt Lake City.

Sir: I have the honor to acknowledge the receipt of your message of last evening, which was in every way gratifying, not only in the announcement of the completion of the Pacific Telegraph to your enterprising and prosperous city, but that yours, the first message to pass over the line, should express so unmistakably the patriotism and Union-loving sentiments of yourself and people.

I join with you in the hope that this enterprise may tend to promote the welfare and happiness of all concerned, and that the annihilation of time in our means of communication may also tend to annihilate prejudice, cultivate brotherly love, facilitate commerce, and strengthen the bonds of our once, and again to be, happy Union.

With just consideration for your high position, and due respect for you personally, I am your obedient servant,

J. H. WADE,

President Pacific Telegraph Company.

Secretary and Acting Governor Fuller made early use of the wire to salute President Lincoln, of which the following are copies of the congratulations and the acknowledgments:

GREAT SALT LAKE CITY, Oct. 18, 1861.

To the President of the United States.

Utah, whose citizens strenuously resist all imputations of disloyalty, congratulate the President upon the completion of an enterprise which spans a continent, unites two oceans, and connects with nerve of iron the remote extremities of the body politic with the great governmental heart. May the whole system speedily thrill with the quickened pulsations of that heart, as the parricide hand is palsied, treason is punished, and the entire sisterhood of states joins hands in glad reunion around the national fireside.

FRANK FULLER,

Acting-Governor of Utah Territory.

WASHINGTON, D. C., Oct. 20, 1861.

Hon. Frank Fuller, Acting-Governor of Utah.

Sir: The completion of the telegraph to Great Salt Lake City is auspicious of the stability and union of the republic. The Government reciprocates your congratulations.

ABRAHAM LINCOLN.

Gospel Studies.

BY PROF. N. L. NELSON, IN THE IMPROVEMENT ERA, 1899.

(Continued from page 162)

An Outward Kingdom of God Necessary to Salvation.

Before proceeding to discuss the above proposition, let us by way of review try to realize more fully the meaning of its correlative, as discussed in the last number of the *Era*, viz: "An Inward Kingdom of God Necessary to Salvation."

Suppose it should suit the purpose of the Jesuit propaganda to select

one of its emissaries and give him the mission to sift the heights and depths of "Mormonism." Under the rule of the order, "All things for Christ," nothing would hinder his conscience from receiving baptism at the hands of our Elders. He would perhaps come and live among us, pay his tithes and offerings, attend punctiliously to his Church duties and obligations, perhaps go on a mission, if such a step would tend to open to him the doors of the temple—in short, to live in outward seeming the life of a Latter-day Saint for as long a period of time as might be necessary to accomplish his mission or demonstrate the futility of it.

Whether his lamb's covering would be pulled off or not is a question that may be left to await a real case. For the purpose of this illustration, we may suppose that he so inaugurates himself that every honor and privilege of the Church are heaped upon him. He is *in* the Kingdom of God, but is he *of* it? No more than a wolf in the fold is a sheep, however carefully concealed in wool. The Kingdom of God is not within him; hence it cannot be without him; that is, his outward acts will not help to save him.

Whether or not this case has taken place, or will take place, it is evident to all of us that occasionally men unite themselves with the body of Christ for merely ulterior reasons. Though in the Church, they are not of the Church. There is, in fact, no way for a man to become part of the Kingdom of God save by having the Kingdom formed within him.

If this thought be true in totality, it must likewise be true in part. Though all members may be equally in the Kingdom they are not all equally of the Kingdom, nor is any one of the Kingdom equally day after day. Whatever part of the Kingdom is truly formed within us will be truly expressed without us. And if there be expressed outwardly some good that has not its correlative conception or conviction within, no credit toward salvation will accrue therefrom; for, as observed in my last paper, salvation begins to take place in the very center of the being, not in his external life, and consequently acts not springing out of this center, cannot influence it for good, but may, when they are hypocritical, often influence it for bad. The Ananiases and Sapphiras of the Church, though they do not always fall dead, do not on that account escape judgment.

From the foregoing it will be seen that having the "Kingdom of God within you," being "born again," passing "from death unto life," and receiving a "testimony of the Gospel" are all expressions signifying the same thing, viz: the quickening of faith within us. The examples I have adduced showing the futility of mere outward acts—acts unconnected with the heart—are only illustrations of the law that works without faith are dead; which (so far as the salvation of the doer is concerned) is quite as true a law as its converse; faith without works is dead.

Now this very converse expresses in terser form the theme of the present paper; for granting that the inward Kingdom stands for faith, what is the outward Kingdom but an expression of that faith in works? Let us then proceed to trace the steps whereby the outward Kingdom results from the inward.

The moment any being receives the change which is figuratively called "the Kingdom of God within you," that moment he discovers himself out of joint with mankind. To put it in scriptural terms, he is no longer of the world, for the Lord has chosen him out of the world. His life plans have been upset, his ideas of right and wrong changed, his ideals re-adjusted. He sees through new eyes—he is born again.

It is not wonderful that the world begins to hate him, for does he not immediately manifest his hate for the world?—for the wrongs and shams that make up the warp, if not also the woof, of the world's doings? It counts for little or nothing if, by way of compensation, he manifests a love ten-fold increased for the beings that consent to these doings; that he, recently one of them, should now turn round and despise what they hold dear—this is not to be tolerated nor lightly forgiven.

Thus is the man isolated, buffeted, ostracized. It could hardly be otherwise; for he is imbued with a harmony, be it little or much, which is discord to the world. But he feels and knows that it is the true harmony, the eternal harmony of the universe, which has attuned his soul. He cannot consent, even if he had the power, to give up his sweet music of the spheres for the fragmentary melodies of the world. Whatever betide, he must suffer the worst that men can do and get balm for his wound from above. Though in the world he has ceased to be of the world. Nor can he again be joined to the world as long as the Kingdom of God is within him.

This isolation then must serve as a criterion of the true convert. If after conversion he remain wedded to the idols of his previous life, if religion merely completes the pleasures of existence, and otherwise smooths the way for his worldliness, we may well doubt whether it was the Kingdom of God which was planted in his bosom. In this day of imitations we should not be surprised to find even shoddy conversions. He certainly deserves least to be counted in the fold of Christ who rests content in the conviction that the Kingdom of God is within him and that therefore he need take no further thought of salvation; for true converts cannot be at rest in the midst of worldly environments. As Paul puts it, these count themselves "strangers and pilgrims on the earth. For they that say such things, declare that they seek a country * * * a better country, that is, an heavenly."

It is out of this very restlessness, this feeling on the part of the convert that he is a pilgrim, this longing for the society of beings with ideals and aspirations similar to his own, that the outward Kingdom of God grows. The law is as natural as that of gravitation. Who has not witnessed its operation, and perhaps been thrilled by personal experience of it? Here at random is the voice of such a one—a young lady alone on the Isle of Wight, the only one of her family who has accepted the Gospel:

"When I read in the *Star* today, I felt to thank our Heavenly Father from the depths of my heart that ever I had the privilege of meeting a Latter-day Saint Elder, and of being numbered as one of the people so

despised. I have *such* a strong testimony of the truth of the Gospel, and I am glad to say that the longer I am away from our people the more intense is my desire to be among them again, and to be in some way useful in helping 'o spread the Gospel in its fullness."*

Here is a girl who writes a heart-to-heart letter to her missionary friend, with no other motive than to relieve the longing for love and companionship. Her words are the voice of her soul—no artifice, no thought of the spiritual significance of what she is saying. Least of all did she dream that she was giving expression to the divine law of which I have been speaking. Yet note how perfect is the expression. She first declares that she has a strong testimony of the truth of the Gospel; in other words, the Kingdom of God is strongly formed within her. Then she speaks of her intense desire, first, to unite with the Latter-day Saints; second, to help spread the Gospel in its fullness; which last two ideas embody both in its essence and purpose, the outward Kingdom of God. Note that her testimony of the Kingdom of God within her, and her desire, which points to the Kingdom of God without her, are related as cause and effect. It is by no means an unusual case. Every convert in the world, every missionary out of Zion, feels the same intense longing; feels it with an intensity proportionate to the fullness of the Kingdom-of-God idea within him.

Let us now, before proceeding to the next division, sum up in brief the points made in this progress from the inward to the outward Kingdom. First, receiving of the Kingdom within (that is, a testimony of the Gospel) puts a man at cross angles with his previous bearings, the extent of his isolation depending upon the fullness of the new ideal that has taken possession of him. Second, as he now hates what the world loves, the world naturally turns round and hates him, adding persecution by way of interest. Third, cut loose from every tie of kinship and freindship, he becomes in spirit a "pilgrim seeking a better country, that is, an heavenly"; in other words, an outward Kingdom that shall not jar with his inward Kingdom.

It is really heaven that he is seeking; but heaven, it must be remembered, is a relative term. It means a place where the laws of God are obeyed. The nearest approach to heaven on this earth is the Church or Kingdom of God. He will never be "at home" or comfortable until he reaches that degree of heaven, or the outward Kingdom, which the ideal, or inward Kingdom, fits him for; that is, he will never be at ease in a system of order or harmony, either much above or much below the order and harmony that is within him. Now, as there could never be salvation where there is unrest, I think that I have proved that an outward Kingdom of God, being necessary to happiness, must be necessary to salvation.

But there is another side to this question. Suppose there were on earth no outward Kingdom with which to unite, what would become of

*From a letter by Miss Jennie Brimhall in the January (1899) Number of *The Young Woman's Journal*.

those in whom the Kingdom had been planted by the Spirit? Granting that they would remain true to their "first love," there would be no spiritual life for them save that of hermits, and this, too, even though they lived in the heart of the most populous city on earth. I have often wondered if this spiritual isolation did not, at a time when the Kingdom of God was taken from the earth, first induce that migration of holy men to deserts and lonely places, which at length became the reproach of human intelligence. Who shall say? It would not be the first instance of things opposite in character yet alike in outward seeming.

But returning to the first question, if there were no outward Kingdom with which converts might unite, would men retain their heaven bestowed ideals, that is, keep themselves apart from the world; or, granting that some would keep alive within them the glimpse given them of the Kingdom of God, would they without an outward Kingdom advance beyond the first glimpse and get a higher ideal? This question brings us fairly to the next division of my theme, viz: an outward Kingdom is necessary to keep alive and make progressive the inward Kingdom; and therefore, of course, necessary to salvation.

Consider for a moment what would have happened to Cornelius and his family, if, after having had the Kingdom of God formed within them, they had refused to obey Peter's command to unite themselves with the outward Kingdom. Yet such things occur in the experience of every Elder. I am convinced that for every person that accepted the Gospel under my administration there were a hundred in whose bosoms the Spirit had planted the Kingdom of God; but their testimonies were transitory, lasting only long enough for them to make them the act of the will, which, to say the least, postpones indefinitely their day of grace. Many of those whose testimonies are worked into the reality of facts, fall—more's the pity—back into the ways of the world; but all who receive of the Spirit, yet do nothing, fall away. The image of the Kingdom which the Spirit impressed upon their hearts may be likened to that image which the sun prints upon the "proof" paper of the photographer. If "developed" by further work, it remains "fixed" for all time; but if left as first impressed, it gradually fades into a black, indistinguishable surface, comparable to nothing so much as the mental and spiritual confusion out of which mobocracy grows. A Kingdom in the heart is not possible for very long, without the corresponding outward Kingdom of noble thoughts wrought out in deeds. Faith, when not immediately followed by works, lives only an ephemeral life.

The outward Kingdom of God is necessary to salvation, (1) for the rest and happiness of him in whom the inward Kingdom had been formed; (2) for the fixing of that inward Kingdom; (3) for the progressive growth and enlargement of that inner Kingdom; and (4) for the extension of that Kingdom to others. The first two ideas have been already discussed; we proceed therefore to the third.

Man is not fitted to advance by isolation. A hermit life can help no

one. For he who has the inner force to profit by a life of contemplation has already enough power of introspection and needs to be developed in the lines of action, while he has not enough inner force to keep his mind active in a hermit's cell, though he might profit by a few years of silent thinking, cannot be trusted to develop this power by himself. Isolation to him would mean mental atrophy.

Man therefore needs society—needs it first to knock off the rough corners and polish his exterior self. The smooth, round stone on the beach was once a rugged fragment broken from some shelving cliff on the mountain. Its angles would never have disappeared had it not dropped into the stream and been jostled and tossed a million times on its way toward its destination. Granting that the bed of the river and the water may stand for nature's share in the fashioning of man, the ten thousand similar stones going down the stream together must stand for the influence of society upon him.

But there is something besides—viz: the development of the inner life of man—which my illustration fails to show; unless, indeed, some agency could be supposed acting upon the unorganized particles of the stone, so adjusting them that instead of the dull gray and brown and red of river rock, we should have pure crystal and sparkling diamond. Even this agency, however, though it comes direct from God, is largely dependent upon the efforts of man with his fellow-man. No one will deny that if this crude conglomeration of conflicting sins and weaknesses which we denominate our inner life, is to be attuned and harmonized, it must be done by the Spirit of God; but who shall labor with the inner so that he will consent to admit this regenerating power? Who shall go to him when darkness and doubt have almost shut his heart against heaven? Man's upward growth is "from faith to faith." The Spirit is ever ready to put into his heart a more perfect Kingdom of God—when he shall have realized in deed the one first given him. But who shall urge him on to renewed efforts, when he has come almost to a standstill? On every side man needs the correcting, the supporting, the inspiring arm of society. What society? Not the guilds and combinations among mankind that pass under this name; though these are better for the upholding of the race than the isolation of the hermit. I refer to an ideal society—heaven's ideal for earth—the Church or Kingdom of God. In theory this society is fitted perfectly to give men joy in this life, and prepare them for joy in eternity; prepare them by correcting evil tendencies, eradicating sins, strengthening weaknesses and keeping the mind in that state of humility whereby the Spirit can enter and adjust the inner life to the harmony of the universe. Practically it fails to do these things—at least in part; but it is not because of defect in the organization of society; failure comes when it does come, not from faulty laws, but from faulty execution.

Paul recognized regeneration as the supreme function of the Church, which he said was for the "perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the

unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." And that man can never attain this fullness outside of the Church, is abundantly proved not only by the foregoing discussion, but by the whole tenor of New Testament Scripture. That the Kingdom is in imperfect hands counts nothing against its divine functions; it is the best—the only society fitted to nurture and develop to glorious realization the Kingdom of God as planted in the human heart.

What then shall be said of those who, persuaded that the Kingdom of God is an inner Kingdom, which at some camp-meeting or revival was planted in them, deny the efficacy of an outward Kingdom and refuse to unite with it? Only this, that of all cunning and fatal delusions invented by the evil one, they are in the meshes of the worst—worse because it seems to promise them the greatest security.

The Gospel to Children.

FROM THE GOSPEL PRIMER, BY ELDER WILLIAM A. MORTON.

(Continued from page 156.)

WATER BAPTISM.

Water Baptism is another sacred ordinance of the Gospel. It was instituted by the Lord, at the beginning of the world, through obedience to which mankind would receive the remission of sins, and be prepared for that higher baptism—the baptism of the Holy Ghost.

We profess to believe in God, and in His Son Jesus Christ, and the only way in which we can show that we do believe in God and Christ, is by keeping their commandments. We must show forth our faith by our works; for the Apostle Paul tells us that "faith without works is dead."

Now, one of the commandments of the Savior is, that children of the Latter-day Saints, when they arrive at the age of eight years shall be baptized by immersion for the remission of sins, and be confirmed by the laying on of hands. Here is the commandment given by the Lord to the Prophet Joseph Smith:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray and to walk uprightly before the Lord." (*Doctrine and Covenants lxxiii: 25-28.*)

Since the days of the Savior the ordinance of baptism has been changed and greatly corrupted. These changes were made by wicked and uninspired men, and not by the command or sanction of God. Christ and His

apostles taught but one mode of baptism, and that was by immersion, or by burying the whole of the body in water, and coming forth again out of the water—typical of death and the resurrection. The apostles and early Christian Saints were buried in the waters of baptism. Paul, in writing to the Romans, said:

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

“Therefore we are buried with Him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.” (*Rom. vi. 3-4.*)

Jesus, when He received baptism at the hands of John, went down into the water, and “when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove and lighting upon Him.” (*Matt. iii:16.*)

The people of Judæa and Jerusalem were baptized of John in the river Jordan. (See Mark 1st chap). Now, why did the people in those days go to the rivers to be baptized? Because they knew that in order to have that holy ordinance properly performed they would have to be immersed in water. We read in the 3rd chapter of John, and 23rd verse, that John went to “Ænon, near to Salem, because there was much water there.” Now, any child can readily understand that if sprinkling a few drops of water upon the head of the candidate—as is now the custom in many churches—could have answered the same purpose as baptism by immersion, there would have been no necessity for John to go to Ænon in order to get much water.

Among the Nephites the ordinance of baptism was administered by immersion. On this wise Alma, having authority from God, baptized the people in the waters of Mormon. One of the first to receive this ordinance under the hands of Alma was a disciple by the name of Helam.

“And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying, O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.

“And when he had said these words, the Spirit of the Lord was upon him, and he said, Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve Him until you are dead, as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may He grant unto you eternal life, through the redemption of Christ, whom He has prepared from the foundation of the world.

“And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit. And again Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water.” (*Mosiah xlviii: 13-15.*)

Some years later there arose disputations and contentions among the Nephites concerning the mode of baptism. When the Lord Jesus appeared unto them, after His resurrection, He called the people together, and re-proved those who had introduced the contentions concerning His doctrine. And He called His servant Nephi, and others, "and he gave them power to baptize. And He said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins, through your words, and desireth to be baptized in my name on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now, behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water." (*III Nephi xi:22-26.*)

We think we have quoted sufficient from the Scriptures to prove that the proper mode of baptism, and the only mode acknowledged by Christ, is by immersing the body in water.

We will now dwell for a short time upon the object of baptism.

We have already shown that baptism was commanded by Jesus Christ, and how can we expect to receive the blessings of God unless we keep His commandments? Some people, who call themselves Christians, tell us that baptism cannot add one jot or tittle to our salvation; that we can be saved without baptism, just as well as with it. My dear young friends, that is not true. Jesus told Nicodemus that "Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God." (*John iii:5.*)

He commanded His disciples: "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." (*Mark xvi:16.*)

The apostles carried out these instructions to the very letter. When the people on the day of Pentecost cried out to Peter and to the rest of the apostles, saying, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. * * * Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." (*Acts ii:38-41.*)

There is yet remaining much evidence which might be quoted to show that baptism is essential to salvation. We will close with the words of Jesus Christ, spoken in these the last days. Hear His voice:

"And whoso believeth not in me, and is not baptized, shall be damned. * * * And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the Kingdom of God. Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock, and the gates of hell shall

not prevail against them. Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's Kingdom, where my Father and I am." (*Doc. and Cov. lxxxiv:74.*)

(To be continued.)

Fault Finding.

BY WILLIAM W. TAYLOR.

(From the Salt Lake Contributor, 1882.)

Fault finding may be said to be the lazy man's evidence of wisdom, as it requires no reflection nor study, nor effort to find fault. That in which there is no fault is perfect, hence the impossibility of anything mortal escaping the reach of the fault finder. The fault finder is like the vulture who soars over God's beautiful footstool, seeing nothing of the beauty and harmony that prevails there. In vain to him do the sweet scented zephyrs rise from the earth. He is deaf to the warbling of the songsters of the forest. He is not looking for order, peace or joy, but only scents afar off the loathsome carcass and hastens to feed his soul upon carrion. The practice of fault finding is especially reprehensible among persons professing to be Latter-day Saints, with all the means that the Lord has provided of reconciliation of wrong existing among them; and how miserable it makes one feel to be in company with such beings! A remark is made about a brother so and so, who perhaps has been recently appointed to some position among the people, and the company are saying they think the appointment a good one, but here the society scavenger breaks in, with, "Yes, but he is not without his faults," and his eyes dilate with pleasure as he recounts, to as many as will listen to him, all the evil he has heard of the brother in question. Does he ever think of his many good qualities and integrity of his heart and the motives of his life? No, he only knows the dark spots, nothing else has any charm for him, so he lives and gloats, like the vulture on carrion, and even flatters himself that it is his keenness of vision that enables him to behold the errors of his fellows, and, still more surprising, that it is superior goodness that causes him to be shocked at their imperfect conduct. But how vain are his pretensions! What but a rebuke to this feeling could inspire the parable of the mote and the beam? And has it not been the experience of the Saints of the latter-days that those, who have been the most corrupt, have been the ones who have complained first and loudest against our people?

It may be true that among us there is a good deal of fault found, from lack of thought, but if we will examine ourselves closely we will find in many cases that it is jealousy or envy, and if we will review the life of the person we are discussing who may have been appointed to some position of trust, we will learn that it would be difficult to find a more suitable one; and if we could, and the appointment is made, what will we gain by under-

mining his influence? We should hear both sides before deciding, and we will find it a good rule to make as much allowance for others' imperfections as we make for our own. If we judge by our first impulse in regard to our brethren and sisters, how can we blame the world for scoffing the idea of the Lord choosing an illiterate boy like Joseph Smith to lead this important dispensation? Yes, but we say: "The Lord chose men whom He can use." Then if He has to use them why not give Him a chance to try them?

God has wisely provided officers "to see that there is no iniquity in the Church, or back-biting or evil speaking, but that every man does his duty," etc. "Common Judges in Israel" are appointed to deal with those who do wrong and repent not, and fault finding does not help these officers a particle in the discharge of their duties, whether it be of them as members or officers of the Church.

How much more manly it is, then, to tell our brother of his faults when we are alone together, and endeavor to show him the better way, and to encourage him to hope that he may yet overcome and that there is still efficacy in the Gospel way! It is astonishing what influence one has over his brother when approaching him in a proper spirit. In most cases a reconciliation follows and both are led to purer lives; but when this is not the result there is still no excuse for fault finding, for difficulties and differences are not to pass unnoticed. In correcting evils in others, how much better it is to hold up the standard of right and endeavor to influence him to pattern after it, than to be continually harping on the evil, comparing them with it. As a case in point I give the following experience of a friend of mine as related by himself:

'I have a little girl at home and when she has been fretful I have foolishly permitted myself to become angry with her, and having taunted her with being as bad as N—, who is noted for being unmanageable. Her eyes would flash with a sullen 'don't-care' look that set me to thinking what right I had to prejudice my child's mind against her companions, and to cause her to look upon another child as an example of evil? I concluded that I would pursue a different course, and when she was naughty again I asked her why she could not be a good little girl like F—, and began to declare some of F—'s good qualities. Her attention was at once arrested and she seemed to try to overcome herself, and in a few evenings after, came to me and said, 'Papa, don't you think I have been as good a little girl as F—?' What could I say! What could anybody say but take the little darling up in his arms, while his eyes filled with tears, and bless her for the victory we both gained."

Death of Bishop Thomas X. Smith.

Bishop Thomas X. Smith is dead. He was one of the oldest bishops in the Church, having presided over the Fourth Ward in Logan, Utah, for forty-six years, a record which alone speaks volumes to his goodness and faithfulness as a servant of the Lord. Bishop Smith was born in England 78 years ago. He joined the Church in 1849, and in 1854 emigrated to

Utah. In 1881 he filled a mission to his native land, and was honored with the calling to preside over the Manchester conference. At that time the writer was but a boy upon his first mission, laboring under the direction of the deceased; and now, as he looks back upon this incident of his life's experience, and recalls the kindly face and the fatherly counsel of his conference president, and remembers, too, the many encouraging and comforting words received from his lips, his heart swells with feelings of tenderest emotions and deepest reverence for the memory of his departed friend and brother. Peace and rest to his sacred ashes, until that blessed day when the bodies of noble spirits, such as his, shall again come forth to their crowns of celestial glory in the Kingdom of our God.

True Words Well Said.

(From the Hearthstone.)

A father, taking his daughter aside, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face, lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up tomorrow morning and get breakfast, and when your mother comes and begins to express her surprise, go right up to her, and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides you owe her a kiss or two.

"Away back when you were a little girl, she kissed you when no one else was tempted by your fever tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in those first skirmishes with this rough old world. And then the midnight kiss with which she routed so many bad dreams as she leaned over your restless pillow, have all been on interest these long years. Of course she is not so pretty as you are, but if you had done your share of the work during the past ten years the contrast would not have been so marked. Her face has more wrinkles than yours, far more; and yet if you were sick that face would appear more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort, and every one of these wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many unnecessary things for you, will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."

Announcement for Next Issue.

Our February edition will surely be a "red letter" number, and every subscriber can look forward to a "feast of fat things" in this issue. It really gives us feelings of intense pleasure to be able to announce to our readers that the articles booked for February first are of the very choicest gems we have yet published, and productions, we feel sure, as will compel our patrons to exclaim, "the JOURNAL certainly is the most interesting and instructive publication that has ever come to our home."

Among other things, will appear an address from the Prophet Joseph Smith, on "Elias, Elijah and Messiah," delivered on March 10, 1844. A most valuable article by Bishop Edward Hunter, on "Wickedness and Apostasy Among the Saints," will be a special feature of interest to every one, and especially to those who were personal acquaintances and friends of the deceased pillar in the Church. "Joseph the Prophet" is the title of another reproduction, from the gifted pen of Elder B. H. Roberts, whose writings are everywhere recognized by the Saints as "pearls of great price." Besides these, we shall submit "Missionary Examples," by Orson Pratt; nothing better than this for Elders has ever been written; "Golden Hints for Latter-day Saints," and "The Way of the Reformers," by William George Jordan.

We desire to say here that we sincerely appreciate the kind words of the multitude of the JOURNAL'S enthusiastic readers whose kind and encouraging letters flood our desk every day; and we can only add that their wide-awake interest serves but to spur us on to give them in each issue, the very best and brightest gems to be found in all the dust-covered volumes ever printed in the history of the Church. We are interested in this "*Scrap Book of Modern Literature*," and it is our ambition to make it just as valuable from the standpoints of interest and usefulness as the most careful research and the closest application to work will make it. We have stacks of old files, and volumes of abandoned publications, as well as all the current papers and magazines now published in the Church at hand, so that we are prepared to give our readers a happy surprise in each issue of the JOURNAL. Tell your neighbors about it, and give them a chance to enjoy it with you.

Annual and Semi-Annual Statistical Report of the Mission for 1906,

By Conferences for Six Months Ending December 29, 1906.

The statistical report of the Mission for the past year given herewith, shows the amount of work accomplished by the faithful Elders in this field in the time stated. There are comparatively few large cities in the South, most all of which it should be said, have had work performed in them during the year, and in view of this fact the thousands of miles traveled by the brethren, as compared with the families visited and revisited gives somewhat of an idea of the extensive territory necessary to be covered in order to preach the Gospel to the people of this land. This can better be comprehended perhaps when it is remembered that the Mission embraces about 466,000 square miles and that at times the number of Elders has been reduced to about two hundred. It might be noted in passing that the Mission president, Elder Ben E. Rich, in his active work among the Elders and the different conferences, has traveled approximately 30,000 miles, mostly by rail. It is his custom to visit the brethren in the field as often as is practicable and to join them in their meetings. With but two or three exceptions, there is not a city in the South where the Elders have labored, in which Brother Rich has not preached upon the streets, and in most of them his voice has been heard many times in the open.

It will be noticed that in almost every detail the report for the six months

just ended, shows a vast improvement over the previous half year, especially in families visited and revisited, books sold and distributed, and meetings held. All the conferences have increased their report materially in these items. Comparing the work of 1905 with that of 1906, it will be seen that the latter in the matter of families visited and revisited, tracts distributed, books sold, meetings held, Gospel conversations, and JOURNAL subscriptions taken, is far in advance of the former. There were also ninety baptisms more this year than last.

Mobbings during the year have been comparatively few, none of which having been attended with bodily injury to the Elders. The outrages on Harker's Island, fathered by a Methodist minister, in which the church building and a private house afterwards used for meetings, were both burned to the ground, the lives of the Saints threatened, their meetings prohibited, and the Elders driven from the island, were the worst things reported.

By instruction from the First Presidency President Rich visited Nassau, an island off the coast of Florida, to look into the situation for missionary work. He found conditions unfavorable and the field was not opened. During the year

Conferences	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused Enter't	Tracts Distrib'd	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organizat's	Branch Organ'ns	Elders' Journals	Deseret News Subscriptions
Alabama.....	12470	11717	1069	3624	143	14748	607	23	142	485	9417	35	17	...	...	41	4
E. Tenn.....	12248	5262	861	4253	380	14501	799	17	170	397	6883	15	12	...	...	11	5
Florida.....	12464	18875	379	4609	91	16579	479	46	159	808	10191	60	68	...	...	61	5
Georgia.....	19238	14840	2914	5241	1003	25095	2996	55	621	800	11409	18	13	...	...	64	8
Kentucky..	16784	9064	1539	4698	675	15711	734	34	493	991	11188	77	48	...	...	57	12
M. Tenn....	16000	8135	1720	4062	610	16187	948	23	101	435	8283	8	8	...	...	56	22
Mississippi	11440	10916	244	4120	184	7743	284	48	242	517	6747	29	62	1	...	37	12
N. Carolina	12147	6962	384	3529	369	7148	121	35	155	455	4838	36	45	...	...	20	7
Ohio	12449	23796	3659	4289	310	24134	1233	40	421	528	10364	3	6	...	...	11	2
S. Carolina	17745	10032	3175	10785	445	19264	752	52	296	643	14491	51	21	2	...	63	6
Virginia ...	16261	10639	925	4254	757	23528	922	55	408	469	10156	27	32	...	...	53	13
Totals.....	159296	130238	16868	53465	4962	184638	9874	428	3208	6528	103767	359	332	3	...	474	96
Total for six months ending June 29, 1906.	142266	112718	13502	48440	4131	158231	5357	321	3078	5661	98628	319	313	8	1	546	55
Grand Total for the year ending December 29, 1906...	301562	242956	30370	101904	9093	342869	15231	749	6186	12189	202395	678	645	11	1	1020	151
Total work done in the year 1905...	242607	180987	35136	87056	7716	257401	11977	728	6228	10699	184938	617	555	24	3	595	169

Brother Rich has held twenty-three general conferences with the Elders, two of which were with the conference presidents held at the headquarters of the mission, the rest being scattered throughout the field in the several states; the last tour of the mission just completed having been made by Elder George A. Smith, of the quorum of the Twelve Apostles, and Elder B. H. Roberts, of the first seven presidents of Seventies, in company with Brother Rich.

Many remarkable healings by the power of the Lord have been reported, and His blessings have been poured out in great abundance upon the Elders and their work. The Saints too have been blessed for their faithfulness and a good peaceful spirit is found among them. The ELDER'S JOURNAL, published by the mission, has had a remarkable growth, and is at the present time extending its circulation with surprising rapidity. All in all the past year has been a most prosperous one in this field and to the Lord do we ascribe all the credit and the honor for the little amount of work done in this part of His vast vineyard for the advancement of His mighty and wondrous latter-day work. May the New Year be even more prosperous than the old, and may the report given serve to stimulate every harvester in the field to increased activity in warning the people and spreading the Truth.

Report of Mission Conferences for Two Weeks Ending December 29, 1906.

NAMES	Conference	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused Enter't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Elders' Jour. Sub.	Deseret News Subscriptions
H. P. Sellers	Alabama....	1306	2352	43	298	8	694	64	2	10	35	740	2	3	...	1	.....
L. J. Ball.....	E. Tenn.....	870	86	14	299	23	331	17	3	9	32	513	4	1	...	1	.....
C. A. Callis.....	Florida.....	1011	3255	47	408	.....	1111	11	3	19	43	782	4	...	7	2	1
Brigham Nielson...	Georgia.....	1378	278	84	366	41	1016	147	3	29	46	643	...	...	...	...	1
J. A. Christensen...	Kentucky...	981	630	99	294	49	744	33	3	68	37	825	3	1	...	...	2
Wm. N. Patten.....	M. Tenn.....	1002	295	116	247	30	901	55	3	14	19	562	2	...	...	2	.....
Wm. Lester.....	Mississippi	1255	2001	29	413	33	460	20	5	15	27	569	4	...	...	...	.....
J. A. Bennett.....	N. Carolina	869	696	10	273	3	237	5	...	12	24	296	1	...	...	...	2
S. Broadbent.....	Ohio.....	781	762	183	316	7	1277	79	3	46	31	790	...	...	...	...	.....
J. H. Gibbs.....	S. Carolina	1394	1577	7	589	.....	374	14	3	8	30	646	2	...	...	1	.....
E. F. Marshall.....	Virginia....	1405	931	79	291	61	1747	82	9	18	17	636	...	...	...	...	.....
Totals.....	.....	12252	12863	711	3794	255	8890	530	37	248	347	7002	22	5	...	7	6

Now.*(By Charles R. Skinner, in New York Sun).*

If you have hard work to do,

Do it now.

Today the skies are clear and blue,

Tomorrow clouds may come in view,

Yesterday is not for you;

Do it now.

If you have kind words to say,

Say them now.

Tomorrow may not come your way,

Do a kindness while you may;

Loved ones will not always stay;

Say them now.

If you have a song to sing,

Sing it now.

Let the tones of gladness ring

Clear as song of bird in spring.

Let every day some music bring;

Sing it now.

If you have a smile to show.

Show it now.

Make hearts happy, roses grow,

Let the friends around you know

The love you have before they go;

Show it now.

Died.

TURNER—Roger L. Turner, the fifteen-year-old son of Brother E. P. Turner, of Teasdale, Mississippi, on Nov. 1, 1906. He was a bright boy, and a member of the Church in good standing.

WARE—Sister Cordella Ware, at Memphis, Tenn., on Sept. 27, 1907.

STOCKS—Sister Anna Stocks, of Drummond, Tenn., on Nov. 17, 1906. Both Sisters Ware and Stocks were faithful members of the Church.

It is a glorious thing to know that there is hope and happiness beyond this life. When one is bowed down with sorrow, there is one true friend to whom the troubles of life can be told. That is our Father in heaven. And no one can go to Him without being comforted.—*George Teasdale.*

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How consoling to the mourners, when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that although the earthly tabernacle is laid down and dissolved, they shall rise again, to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be heirs of God and joint heirs with Jesus Christ.—JOSEPH SMITH, The Prophet.

Vol. IV.

FEBRUARY 1, 1907

No. 9

Avoid Debt and Credit.

AN EDITORIAL BY PRESIDENT JOSEPH F. SMITH, IN THE DESERT NEWS
1905.

The evil of running in debt has often been pointed out in these columns, and there is frequent need of recurring to the subject. The man, the family, the firm or the company that keeps out of debt is on solid ground, and free from the anxiety and weakness that afflict honest folk who are in financial bondage. The topic is aptly treated in the Improvement Era for September, and we gladly copy the following from the pen of its editor, President Joseph F. Smith:

"An incident came under my observation some days ago which, as an illustration showing the value of correct business methods, is worth a passing notice. It appears that in one of our settlements a co-operative store had existed for many years, under diverse management. Its affairs had been so carelessly attended to that in course of time it was involved in debt to the amount of many thousand dollars. The principal reason assigned for this condition was that through the credit system large sums of money were outstanding in many small accounts which it seemed impossible to collect. The people failed to pay. Finally, it became necessary for the directors to cast about them and see what could be done to relieve the financial strain. It was thought best to sell out, but the stockholders could not make an offer, under their financial burden, without, perhaps, levying an assessment. At least, the complete sacrifice of their entire stock was apparently necessary. One of the directors at length offered to conduct the business at stated salary, provided, he should be given complete control. It was agreed that he should not be interfered with, and so he undertook

to resuscitate the institution. He announced that hereafter all business would be transacted on a cash basis. No more credit would be given. The sequel was that in three or four years the concern was on its feet, with all its debts cancelled, money in the bank, and it is now thrifty and prosperous.

"The lesson to be learned is one of business economy; and one which the Latter-day Saints earnestly should take to heart. As a people we are doing too much credit business, not only in our mercantile and other trade establishments, but in our private business affairs. It would be much better for us, and our prosperity, not to say peace of mind, would be much greater, if, like the new manager, we determined to place our affairs on a cash basis and refused to give or ask so much credit. Why? Because credit business leads to carelessness, and to such extravagance as a person would never think of indulging in, if cash were paid at the time of purchase. It costs 20 per cent more to operate a credit business than one conducted on a cash basis. It is safe to say, also, that the creditor loses that amount, whereas, if he paid cash he would gain it. Somebody pays that great sum; either the seller or the purchaser—sometimes both. Credit plunges people into financial bondage, brings them into disrepute—no matter how honest their intentions may be—and frequently destroys good name and character.

"Credit often involves persons in bankruptcy, and is most frequently at the root of all financial failure. It involves men in bondage which often works destruction to their characters as well as to their whole course in life. Only the free are free, and no person in debt is free. Of all people on earth, the Saints should be the freest; and, in order to fulfill the desires of their hearts as Latter-day Saints, they above all people should be free from debt.

"The Lord has taught His people to keep themselves free from all extravagance; and it is as much a duty we owe to our families, to live within our means, and protect them from debt, as it is to devote our lives in other ways to their temporal and spiritual progress and protection. In fact, keeping out of debt and holding ourselves financially free, are conditions upon which both temporal and spiritual progress depends. Many good men have gone into financial bondage because of the extravagant notions of their families. They demand leisure, dress, and entertainment, out of all proportion to the family income. Then it is that the pernicious credit system carries them still farther, until not only financial, but also moral, ruin stares them in the face. Deceiving, lying, stealing and general demoralization of the character, follow.

"We have great need to exercise economy in many ways to protect ourselves from financial bondage. On the farm, in the matter of the purchase of carriages and machinery; in the home, in dress, food, drink and entertainment. It is besides, coming to be the fashion, not only to visit constantly every pleasure resort and theater, during the season, but also to travel afar, to the east and to the west, to the north and the south, in search of entertainment and pleasure. It doesn't require much of a politi-

cal economist to predict ruin as the result of such a course, especially where, as in most cases, money for the purpose is obtained on credit.

"Under the credit system, too, extravagance is multiplied. The people are encouraged to overbuy, and to carelessness and indifference in the payment of their obligations. Honesty should be a characteristic of the people as a whole, as well as of the individual, and where much credit is the rule, this principle is discouraged, and the payment of debt is postponed, while the money is used for other purposes. The Saints should learn that it is not right, and leads to grave evil, to spend money in luxuries, for outings and other pleasure trips, that is not their own, or that has been obtained by going into debt for necessities. No luxuries for undue travel, for dress, for eating or drinking, for amusement or entertainment, should be tolerated by the head of a family or demanded by its members, until the honest debts for necessities are cancelled. This is a good resolution to make for the young man who is entering upon business for himself, no less than for those who have already entered. To live within one's means, pay one's debts promptly, avoid credit as much as possible, both in giving and receiving, are old but worthy business maxims. Their observance should become a fixed habit with the man who desires to prosper in temporal affairs, and to lay the foundation of a character upon which a rich spiritual structure may be built.

"Finally, while times are prosperous, get out of debt, and then keep out; pay as you go, and do your business on a cash basis.

"JOSEPH F. SMITH."

Position of the Church.

(From *Millennial Star*, 1844.)

The history of the people of God, in all ages of the world, establishes one fact beyond all possible contradiction, which is, that their principles and actions were never understood by their co-temporaries; and consequently their measures, in every age, have been deemed hostile to the rest of mankind. Omitting any observations on the persecutions of the prophets and others, previous to the coming of the Lord Jesus Christ in the flesh, the history of our Saviour and His immediate followers, affords an incontrovertible evidence of the position we have assumed above. It will be admitted by all religionists of the present day that the conduct of Jesus Christ was without blame and that He was entirely free from the common failings of humanity; yet notwithstanding this, the people by whom He was surrounded were ever watching for iniquity in Him, every accusing, until the spirit of jealousy so fostered in their bosoms, increased by hellish energy, found no gratification for its rage, nothing to appease its fury until the Son of Man was hung upon the tree and the dark tragedy of the universe could alone give satisfaction to the spirit of the times.

But who were the parties most implicated in this awful deed? Were they the notoriously irreligious? By no means, but on the contrary they

were professors of religion, the parties who stood at the head of the religion of the land, the personifications of public piety and the exemplars of the people. On what principle then, it may justly be asked, could these individuals be acting in this affair and in what light could they view the walk and conduct of the humble Nazarene? Undoubtedly they held the opinion with unwavering tenacity that they were in possession of all necessary religious truth, that no one was capable of adding to their stock of divine knowledge; and indulging in this most lamentable opinion, their prejudice became an extinguisher of the brightest luminary that ever erradicated the earth with its beams. In their contemplations of the Son of Man, although virtue directed His every step, though acts of benevolence and mercy adorned His daily progress, and though thousands raised their voices in gratitude and thanksgiving for the benefits they received, yet they would not allow virtue to be innocence, nor benevolence to be godlike; but in the blindness of their hearts they construed all the excellencies of His unspotted character into so many disguises, thrown over some undiscovered power of evil which they considered to lurk beneath and constitute His true character. What a lesson to the world in the estimation of character was here given; and yet, notwithstanding this, how often are the opinions of man guided by popular rumor and the character of the best of men are despised because the multitude speak evil of them; and yet, with the fact of the crucifixion of the Son of God blazing as a beacon light on the page of history.

But, again, come we to His immediate followers. It will be admitted that though they were men of like passions with ourselves, yet they were endowed with the spirit of God, that their sincere purpose before a world was to do them good by pointing out their true condition, and by administering unto them in those things by which they might be introduced into the family of God. And yet what was their reception? They were considered seditious and enemies of the public weal, and as unworthy of existence amongst their race. Here, then, is another illustration of the position of the Church in relation to the world by whom they were surrounded.

One deduction is to be drawn from this, that we think perfectly undeniable while mankind are constituted as they are, which is that the religion that obtains an extended popularity amongst men, receiving their approbation and support, cannot be of God; but that on the contrary, exactly in proportion as the Church is of God, or has received of His Spirit, even in that degree will be the hostility of the world. In illustration of this fact did the Savior foretell that the time would come that they who put His followers to death would think they were doing God's service. That positively Satan would have so blinded the understanding of the religious world that in their extermination of the servants of God from the face of the earth, they would, as it were, be offering sacrifice to God, or doing a deed to receive the approbation of heaven.

We have said above the *religious* world, and we are aware of it, for

the infidel and unbelieving care not for rendering service unto God; but still the fact of the hostility of man to the excellency of God, shining through the actions of His servants, seems almost beyond belief, and calls for further explanation. It appears from all history, as well as from the declarations of holy writ, that man can be in possession of various virtues—can be fearing God and teaching that fear to others, and yet be repellant to any direct manifestation of excellency from God himself; and it can only be accounted for on the principle that spiritual things are spiritually discerned, and that man must become possessed of the spirit of God, which is the spirit of wisdom and of intelligence, before he can appreciate truth when it is presented to him. If the history of all past ages proves the fact that the wisdom of man could never detect the purposes of God, manifest by His servants in the various dispensations of His mercy to the human family, it is but justice to suppose that in the last days, in the setting up of that kingdom which shall never come to an end, that it would be met with like hostility; that every measure that might be adopted—every step which might be taken would be misconstrued and watched with jealousy by the surrounding people. But more than this; there is one who reigneth in the hearts of the children of *disobedience*, that knoweth that his time is but short, and who will doubtless array all his powers of hostility with an unexampled energy.

In the history of the rise and progress of the Church of Jesus Christ of Latter-day Saints, we have illustrations of this manifested in every variety of manner. We find the existing religious world ready to condemn the people of the Lord at once—to denounce the servants of God as imposters, because they wish to introduce something more (in their own estimation) to their perfect systems of theology. In connection with armed bands have professedly religious teachers gone forth to plunder and destroy the habitations and property of the people of God; and not only this, but the blood of many has been shed, while modern divines have verified the words of Jesus, by intimating that their destruction would be doing service both unto God and unto man. The enemy of all righteousness has found means to introduce even into the Church of Christ individuals who have proved themselves guilty of the blackest deeds, and when their iniquity has been discovered they have endeavored to fasten their crimes upon the servants of the Lord.

Every calumny, every slander that satanic ingenuity could invent, has been circulated respecting the people of God. Every movement of the people has been misconstrued, every measure they have adopted has been considered as militating against society at large, until the righteous and profane, the godly and the irreligious, have united as one man in a universal denunciation of the servants of the Lord. But this has always been the lot of the followers of God, to the same extent that they were in possession of the spirit and the principles of truth. In the history of the Waldenses and Albigenses, how many do we find who had formerly been connected with those people (whose general excellency is now ac-

knowledge), but having apostatized and afterward becoming exalted in clerical dignity in the popular church of the world, became the stigmatizers and the persecutors of their former associates, attributing unto them every imaginary vice, and exciting the popular mind to believe they were not worthy to live. If any suppose that the kingdom of God in the last days is to be established with less difficulty than formerly, they are grossly mistaken; all history attests to the contrary, and modern events speak as trumpet-tongued to bid the people of God to beware, and pray that they may be enabled to endure the things that shall come to pass or they will not be prepared to stand before the Son of Man.

Our brethren in the West, we feel persuaded, from the commencement of the Church unto the present time, have had to contend with difficulties of the most harrassing and distressing nature; and the history of the past illustrates too clearly the nature of man, to lead us to suppose that those difficulties are ended. Many in consequence of these things, have fallen away from the truth; the hour of tribulation has arrived, and the storm of persecution has burst upon their heads, and they could not endure. Many more, no doubt, will be shaken from their present position in connection with the Church from the same cause. It behooves, then, the Saints to be humble, diligent and watchful—to make religion a personal concern between themselves and God—to be built, not on the admiration of individual characters, but on the principles of eternal truth, which, as an everlasting rock, will remain when many who now appear as mighty in the truth will have passed away. The kingdom of God is a kingdom of government; and one prolific course of evil and of disquietude which is ever ready to inspire, is that of rebellion against the constituted authorities of the Church. Very few cases have arisen within the Church in which the spirit of rebellion has not been the grand source of the disturbance. Let man forget for a moment the order of the kingdom of God and neglect to look to the authorized channel through which the Church is to receive instruction—cease to regard the counsels of those appointed to govern, and Satan will soon fill them with ideas of their own greatness and sufficiency; and instead of listening for instruction, they will be waiting to detect error and iniquity, and flatter themselves that they are the defenders of virtue, the detectors of vice and the patrons of wisdom and intelligence.

One great principle we wish to teach the Church, and especially the priesthood, and that is to look at the varied offices of the Church in the light that God designed them, as so many channels of instruction by which the Church of Christ might be established and built up. Let them cease to regard the individual so much as the office that he holds; but looking for the blessing of the Lord in the way of order, they shall find it and rejoice therein. But, on the contrary, if we find an individual despising his superior, because he may himself chance to surpass him in natural or acquired talents, we know that without a speedy repentance that the fate of such a one is sealed; for in the feelings of his heart, he is building

the kingdom of God upon the wisdom of man, and not upon the spirit of truth, which God giveth severally as He will.

We warn the brethren faithfully to beware. Time rolls along with the accustomed celerity; but the signs of the times thickens around us with increased rapidity, and events will ere long transpire that will test the faithfulness of all, and they only will endure who are observing of the order of God, and who humble themselves before Him, by seeking to live by every word that proceedeth from the mouth of God. The mightiest struggle against the powers of evil is yet to come—fearful and tremendous will be the scenes that the present generations shall witness; but let the faithful “fear not, for it is their Father’s good pleasure to give them the kingdom,” while the trials of their faith and patience will all be found necessary to prepare them for the enjoyment of its triumph and glories.

Humanity is weak and powerless in this great struggle. Let the Saints ever maintain a consciousness of their weakness, that they may look to the strong for strength, and being in possession of the Spirit of God, be clothed upon with the canopy of heaven, to enable them to come off more than conquerors, through Him that hath loved them.

The “Unknown God” Revealed.

A Reply to a Georgia Editor’s Urgent Appeal for a Restoration of the “Old Time” Faith in a Personal and Known God.

To the Editor of the Atlanta News:

DEAR SIR:—In a recent edition of your publication we observed the following able editorial, which we copy verbatim:

Our Modern Alters “To The Unknown God.”

“As I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD.”—St. Paul at Athens.

It is a painful and confusing thing to the Christian investigator to be convinced, as he must be, by the fact that millions of conventionally good people in our land, as in all civilized countries, are kneeling “To the Unknown God.”

One cannot say how many professed Christians really have a conscious knowledge of the God whom they reverence and whose Son they believe Jesus, the Christ, to be. But one may know without much inquiry that very few of our Christian churchmen have what we may be allowed to call “a working knowledge of God.” In other words, they have no definite mental or spiritual conception of the Personality of God. They attribute to Him in a somewhat nebulous way certain characteristics in perfection, such as eternity, holiness, truth, love, mercy, patience, wisdom and power. But why and how these things constitute Personality and obtain manifestation in human affairs, is a riddle more profound than a Delphian oracle or a shadow interrogation point on the face of the Sphinx.

They have simply apprehended that “there must be a God,” somewhat as the French cynic said, if none had ever been revealed Man would have invented one from necessity. They have been trained from infancy to think of an awful God and finally, by the religious impulse that always comes to a

man strongly at some point in his sentient career, they have professed a binding faith in that God—but still He remains practically and consciously “The Unknown God.”

It is one of the most strenuous tasks of modern preaching to secure the serious, studious attention of men and women to the plain correspondence between the Scriptural revelations of God the Father with the known attributes and actions of Christ the Son.

Preachers themselves preach “The Unknown God” because they have not acquired the spiritual discernment to be satisfied that if Christ was “the express image of the Father,” then, logically and indisputably “God was in Christ revealing Himself to the world.” All through the labors of the apostles in the first age of the church runs the ceaseless insistence that men should not differentiate between the characters of God and Christ, but believe in Christ as an absolute manifestation of God in the flesh. If modern preachers would dwell upon that mighty truth with the same persistence the earth would soon be aflame with the knowledge and the love of God, and Christ would become the true Lord of millions who now do Him only lip service and of millions more who would suddenly see in Him “the fulness of the Godhead bodily.”

It is scarcely to be wondered over that gold, society, pleasure, pride and gilded sin in myriad forms can so easily persuade and pervert so many in the modern Christian world, when we realize that they live in so great a fog of ignorance concerning the God whom they perfunctorily profess to believe in and acknowledge they ought to obey in all truth, righteousness and holy conversation.

We need in Atlanta—we need in Georgia—we need in America—the old time faith in a personal and known God, who is our Father in Heaven, who has given us His Son for a Savior. A revival of the knowledge of God in Christ Jesus will level forever, in and out of the churches, countless thousands of altars “To the Unknown God.”

Your appeal for the restoration of “the old time faith in a personal and known God” impels us to respond to your editorial by offering you the very faith for which you so earnestly contend. Your exposition of the personalities, character and attributes of God is true, and your evidence is conclusive and invulnerable. There is no argument to offer in rebuttal, and preachers of so-called Christendom will look in vain for one iota of proof to support the contrary. Their inconsistent, not to say ridiculous, doctrine that God is “incomprehensible without body, parts or passions,” in the light of all sound reason and prophetic testimony, must stand alone a self-evident fact of the uninspired source from which it sprang. The “unknown God” whom modern Christians do ignorantly worship, in times past revealed His mind and will to His children upon the earth. And, not only did He manifest Himself in revelation, but in actual person did He converse face to face with certain of His chosen representatives. Between Heaven and earth the channel of communication was constantly open, excepting only, when, through disobedience and transgression men cut themselves off from this privilege of divine favor. God’s people expected these manifestations of His kindness. To be led by an inspired man—a prophet of the Almighty—and to receive through him counsel and law, with the seal of divine authority “Thus saith the Lord” attached thereto, was as natural to them as it was to live, because to them, their Father in Heaven was a liv-

ing, active, comprehensive personal Being. This was a part of the "old time" Faith.

In the meridian of time, Jesus Christ the Son of God, established His Church among men; and when His labors were ended and He returned unto His Father, He left His disciples in possession of the Holy Ghost which was "to guide them into all truth," "bring things past to their remembrance," and to reveal unto them the things of the future; in fact, this messenger was, in the absence of Christ in person, the medium through which God made known His will unto His children upon the earth. No argument is needed to convince any one of the fact that the disciples did enjoy the operations of that Spirit, for the whole New Testament is, in and of itself, proof positive and conclusive, of the literal fulfillment of that promise. One of the "gifts" of the Holy Ghost is prophecy, and upon whomsoever the Lord desired, He conferred this gift, and hence prophets were found in His church. And especially did those at the head enjoy this manifestation because they were God's mouthpieces, and it belonged particularly to their office and calling. The enjoyment of the actual companionship of the Holy Ghost then, together with its perceptible workings, were also parts of that "old time" Faith.

Again: At the head of His Church, Jesus placed a quorum of Twelve Apostles, Peter, James and John standing chief among them. "Ye have not chosen me," said He, "but I have chosen you and ordained you." He called and ordained also, Seventies, Elders, Priests, Teachers, and Deacons to fill certain positions in His Church, all of whom Paul says God himself placed therein in order that He, through them, might edify and perfect the Saints and also to protect them from being tossed to and fro by every wind of doctrine taught by man; and further, that He might accomplish the work of the ministry. These officers, according to the same author's authoritative testimony were to remain in the Church until the world should come to a unity of the Faith and to a perfect knowledge of God. To have in their midsts these divinely called and inspired men bearing authority direct from God, was another part of the "old time" Faith of the Saints. No word from God has ever been recorded that these offices and callings were unnecessary and useless creations in His Church organization, or that they were in time to be done away and destroyed. All Scripture proves the contrary most clearly and most emphatically. Furthermore, such a contention simply reduces the solemn and deliberate acts of Jehovah to mere folly and idle child's play, and destroys the confidence and faith of man in Him as a Being possessed of that infinite intelligence and wisdom attributed to Him. God placed these officers in the Church, and no one but God can legally remove them. But they have been removed. Their offices have been destroyed. Yes, but unauthorized man and not God is responsible! The modern Christian doctrine advocating the uselessness and nonessentiality of the Apostles and Prophets and other inspired men of God as were formerly set in the Church of Christ, is a companion inconsistency with that of a bodiless, passionless God, and also owes its existence to

modern unauthorized and uninspired man. Certainly it was not a part of the "old time" Faith.

Another thing: The men whom Jesus called into His ministry, were sent out "two by two" to preach the Gospel, "without purse or scrip." Taxed pews, contribution boxes, and salaried preachers were unknown among them. These things belong to the modern "profession" of the popular Christian ministry and had nothing whatever to do with the "old time" "calling" of God unto His work. To be sure, the Church had a system of revenue by which the poor were supported and the necessary expenses of maintaining the organization were met, but this was known as the "law of tithing," of which not one penny went to pay a preacher. This custom and practice is another invention of man, ingeniously applied in merchandizing a man-made gospel by a self-called clergy, and that, too, in bold contradiction of Holy Writ, which unmistakably declares it to be entirely foreign to the "old time" Faith.

Furthermore: The Gospel, as Jesus and His disciples taught it, embraced four fundamental principals, namely: faith, repentance, baptism by immersion "for the remission of sins," and "the laying on of hands" for the "gift of the Holy Ghost." The faith here spoken of constituted more than a dormant or passive belief. It went further than mere mental assent, and embodied deeds of righteousness. He that had faith was stirred to repentance from his evil ways. That is, he ceased to commit forbidden practices, and instead performed such acts of righteousness as the Gospel required. One of these requirements was to be baptized in water for the remission of sin. The claim that this ordinance was not essential is disproved, not only by the teachings of the Savior and His disciples, but also by their practices. Jesus Himself set the example, and afterwards commanded His disciples to preach in all the world the Gospel, "baptizing them (who believed) in the name of the Father, the Son, and the Holy Ghost," and also declaring that those who would not believe and be baptized "should be damned." This is not strange at all, when we fully realize that baptism is "the counsel of God," and that it was the preceding step requisite to the companionship of the Holy Ghost which was given "by the laying on of hands."

Paul declared to the Hebrew Saints that these four principles and ordinances were "the doctrine of Christ," and John writes that "whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son." To the consistent mind there should be not the least shadow of doubt as to the fact that the doctrines here laid down belonged to and were an essential part of the "old time" Faith.

But this is not all. There was a power, an active perceptible force of divine origin, which, through the faith of the Saints, manifested itself in speaking in and interpretation of tongues, prophesy, and healing of the sick. These manifestations were the "gifts of the Holy Ghost." Jesus called them "signs," and promised that they should "follow them that believe," the literal fulfillment of which is attested by one continuous stream of ex-

amples running all through the New Testament times. God placed them in the Church anciently; the Saints then enjoyed them; and nowhere has He ordered them to be withdrawn or announced that they should cease. However, they are not to be found in so-called Christian churches today, and what more, without one word of Scriptural support, the preachers of modern times maintain that they are superfluous and are no longer needed. Superfluous? Why? No longer needed? Why? Simply because they are not manifest among them, and that this kind of doctrine in a measure explains away the reason for their absence; besides it conforms best to their man-conceived idea of a god without body, parts or passions. They get from their god exactly what he is capable of giving them—absolutely nothing. To be sure such a being could not speak. He has no mouth. He could not hear, for he has no ears. He could not hate or love, because he has no passions. Summed right down to the actual thing which the definition conveys, the only conclusion is that such a god is no god at all. And since this is the subject of their worship, it isn't unnatural or unreasonable that he or it, or whatever name by which the nonentity might be designated, bestows no signs or gifts upon its worshipers because it is manifestly powerless to act. But one thing sure and certain, these very "gifts" and "signs" were a part of the "old time" Faith. They were the blessings of an Heavenly Father poured out upon those of His children who obeyed the Gospel of His Son Jesus Christ. They came from the God of Abraham, Issac and Jacob; the same who conversed with our father Adam in the Garden of Eden; the same whose voice at sundry times was heard, and whose person—but not in His mortal consuming glory—on many occasions was seen by nearly all of the prophets spoken of in Holy Writ; the same whose express image, character and personality were duplicated in the person of His Only Begotten Son in the flesh—Jesus Christ, the Savior of the world!

This, kind sir, sets forth in brief, the component parts of the "old time" Faith of the ancients, only one principle of which was contended for in your able editorial copied above. This very faith, we are pleased to declare unto you, is now upon the earth. That same "personal and known God who is our Father in Heaven," in company with His Son Jesus Christ, together in person, visited this earth and conversed face to face with one whom they chose to represent them among men. They gave him authority to act in their names; revealed unto him every principle of the Gospel necessary to man's salvation, and instructed him how to re-establish their Church in the world; and as a startling and invincible testimony of the truth of these things, that Church stands today just as complete in structure, in doctrine and in practice as was the Church organized on the same principle—revelation—in Jerusalem nearly two thousand years ago. That Church is the Church of Jesus Christ of Latter Day Saints, and that man, whom the courts of heaven honored by making him the instrument of restoration, was Joseph Smith, the latter day prophet of the true and the living God!

Atlanta, your honor, has not been totally lacking in information upon these matters, because both upon her streets and within several of her humble halls, modern Elders and Seventies, clothed with that same authority possessed by their brethren anciently, have defended the personality of our Father. And this also have they done throughout the whole civilized world. But like their companion missionaries of former times, they have been hated and despised, persecuted and mobbed; and in several instances have they, too, been murdered in cold blood for the Truth, the name of your own fair state sharing this unholy record in common with others in this nation. Modern sanctimonious "High Priests," under the appellation of Christian ministers, like men of their own stripe in olden times, have been the ring leaders in creating this prejudice in the minds of the people, and they are responsible for the war of persecution that has raged and which does now rage relentlessly against the work of God; and should the Master Himself visit the earth today He, beyond all question, would rebuke these modern Scribes, Pharisees and hypocrites in the same language reported by Matthew in his twenty-third chapter.

The religious Jews, in the days of Jesus, ridiculed and hated the religion of God brought unto them, and the so-called religious Christian world of today stands exactly in the same position. It took a brave heart, an independent spirit and a firm reliance in Jehovah to embrace an unpopular truth then and become united with the despised Nazarine, and it requires the same characteristics today to become associated with the Church of God established in this day through the instrumentality of the latter day prophet who received his authority from that same Nazarine.

In conclusion: We offer you the "old time" Faith which has been restored to the earth, with all the principles, gifts, powers and authority of ancient times. It holds out to you the opportunity to be established upon a firm and complete understanding of that "personal and known God who is our Father in Heaven and who has given us His Son for a Savior." And what more, we ask you candidly, and earnestly, to aid us in this revival of the "old time" Faith; that throughout all the universe may be restored a perfect knowledge of God and of His Son Jesus Christ, that henceforth and forever may be lowered, both in and out of the churches, the countless thousands of alters erected to the "unknown God."

More About Mormon Loyalty to the Flag.

Mrs. Fred T. Dubois in a lecture on "Mormonism," reported to have been delivered at the Waugh Methodist Episcopal church of Washington, D. C., the latter part of December, made the charge that Mormon children in Idaho and Utah are guilty of the disloyal conduct of "spitting upon the American flag." Whether they will be honorable and honest in admitting it or not, the absolute falsity of this base accusation is too well known to every one who has ever visited Utah and been present at the festivities and celebrations of the Latter Day Saints, as have been witnessed by both Presidents Harrison and Roosevelt as to require any contrary proof;

and for this reason, we have no inclination to refute this slander with any further evidence; but we shall however relate two circumstances of interest which might have a soothing effect upon the mind of Mrs. Dubois, as well as upon those who might be duped to take her remarks seriously.

Three years ago the Key West Interocean published the following note: "At the garrison last evening two Mormon preachers removed their hats when the flag was lowered at sunset. Apparently they were the only Americans present. Is it possible that a respectable looking majority are doubtful of their nationality, or is it because they have heard the peanut row in the gallery never uncover until the bouncer calls out "hats off!"

These automatic acts of loyalty and reverence to the American flag are the results of childhood training and culture under the tutorage of Mormonism. The writer wonders if Fred ever took his hat off on an occasion of this kind? It is known that *sometimes* he does when he goes to bed.

The two Americans above referred to were Elders Walter Hogan and O. E. Overson, who were laboring on the island. A commanding officer at the barracks witnessed the act and is said to have been responsible for the mention.

On the Fourth of July, 1902, some Mormon Elders were in Charleston, West Virginia. They had assembled in an upper room and were engaged in singing patriotic songs. From a window they had unfurled the Stars and Stripes. A burly policeman, attracted by the singing, was led to notice the flag, and knowing that the Americans were Mormon Elders he, together with a degraded crowd, demanded that Old Glory be dragged down. The order was disobeyed whereupon the officer then rushed up the stairs and by the authority of the uniform he disgraced, enforced his edict.

This flag is in our possession today, and can be seen at any time. Of course it would possess neither interest nor value to Mrs. Dubois, because it is but evidence of non-Mormon disgrace of the American flag; but were such a relic of Mormon degeneracy in existence, she would undoubtedly give thousands of dollars just to have it for exhibitions at her whole cloth lectures on the Latter-day Saints.

The Gospel to Children.

FROM THE GOSPEL PRIMER, BY ELDER WILLIAM A. MORTON.

(Continued from page 187.)

THE HOLY SPIRIT

Through the exercise of faith in God, and in His Son Jesus Christ; through true and sincere repentance; through obedience to the ordinance of baptism, we place ourselves in a condition to receive from our Heavenly Father the gift of the Holy Ghost.

This is one of the most precious gifts which mortal man can receive from his Creator. Before a person can receive the Holy Ghost, he must be pure in heart and in body; for the Spirit of God will not dwell in an unclean tabernacle.

We read in the New Testament of a certain man named Simon, who

thought he could purchase the Holy Ghost with money; and when he saw the people of Samaria receive the Holy Spirit, under the hands of the Apostles, he offered the Apostles money, saying: "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (*Acts viii: 19-20.*)

The baptism of the Holy Ghost follows the baptism of water; and Jesus said, "Except a man be born of water, and of the Spirit, he cannot see the kingdom of God."

The people whom John baptized in the river Jordan were promised the Holy Spirit when Messiah should come. John said unto them: "I indeed, baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." (*Matt. iii: 11.*)

Jesus was first baptized with water, "to fulfill all righteousness;" and immediately after Jesus came up out of the water He prayed, and the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him; and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased." (*Luke iii: 21-22.*)

Thus we see that Jesus Himself was born, first of the water, and then of the Spirit: this being an example of obedience, or a pattern for all others to follow.

After Christ had risen from the dead He appeared unto His disciples, and remained with them forty days, teaching them the things concerning the kingdom of God. When the day of His departure came and He was about to ascend up to heaven, He led His disciples out as far as Bethany, where He laid His hands upon them and blessed them. He told them that when He returned to His Father, he would send the Comforter, or the Holy Ghost, unto them, and instructed them to tarry in the city of Jerusalem until they received this gift.

Accordingly on the day of Pentecost the disciples assembled with one accord in one place; "And suddenly there came a sound from heaven as of a rushing mighty wind; and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (*Acts ii:2-4.*)

Under the inspiration of the Holy Ghost the apostles preached the Gospel unto the people, and many were converted; and they "said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (*Acts ii:37-39.*)

Now, we see from this Scripture that the promise of the Holy Ghost was not confined to the people of that day; but the same promise was held out to their children, and to those that were afar off, even as many as the Lord our God should call.

When the Lord restored the Gospel through the Prophet Joseph Smith, He promised to bestow this priceless gift upon every soul who should obey the Gospel. He said:

"Wherefore I give unto you a commandment that ye go among this people and say unto them, like unto mine apostle of old, whose name was Peter:

"Believe on the Lord Jesus, who was on the earth, and is to come, the beginning and the end.

"Repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins;

"And whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the Elders of this Church." (*Doc. and Cov., Sec. xi:11-14.*)

The gift of the Holy Ghost, as seen by the foregoing, is bestowed by the laying on of the hands of the Elders of the Church. Priests, Teachers and Deacons have no such authority.

On one occasion Philip went down into Samaria and preached the Gospel unto the people there. Many believed on his words, and were baptized. But Philip did not have authority to bestow the Holy Ghost. Therefore, he sent word to the apostles at Jerusalem, and Peter and John were sent down, "who when they were come down, prayed for them that they might receive the Holy Ghost. (For as yet He was fallen on none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. (*Acts viii: 15-17.*)

Saul received the Holy Ghost under the hands of Ananias. (See *Acts ix:17.*)

Some time after this, when Paul was traveling through Ephesus he met certain disciples, whom he asked if they had received the Holy Ghost since they believed. "And they said unto him. We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Jesus Christ. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. (*Acts xix:3-6.*)

The same order was observed among the Nephites. Here are the words of Christ, which He spake unto His Nephite disciples, the Twelve whom He had chosen, as He laid His hands upon them, and He called them by name, saying:

"Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power, that on him whom ye shall lay

your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for this do mine apostles. * * * And on as many as they laid their hands, fell the Holy Ghost." (*Moroni ii:1-3.*)

"When the few who had received the Gospel in this dispensation, first met to organize the Church the Prophet Joseph laid his hands on Oliver Cowdery and ordained him an Elder in the Church, after which Oliver Cowdery ordained the Prophet Joseph to the same office. Then they administered the Sacrament to the Saints. Afterwards they laid their hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ." (*History of Joseph Smith, April 6, 1830.*)

When a person receives the Holy Ghost, he at the same time receives some spiritual gift from the Lord. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as He will (*I. Cor. xii: 8-11.*)

The Latter Day Saints are in possession of all these gifts. Let us exercise them to the honor and glory of God.

(To be Continued.)

Missionary Examples.

BY ORSON PRATT IN MILLENNIAL STAR, 1866.

The following excellent counsel, although given to the Elders in England over forty years ago, is nevertheless, good sound doctrine for the missionaries of today no matter in what part of the world they may be laboring.—Editors.

Example carries with it an influence much more forcible than precept. He who would persuade others to do right, should do right himself. It is not enough to preach reformation, and look for others to practice it, while our own conduct remains unreformed. It is true, he who practices good precepts, because they are good, and does not suffer himself to be influenced by the unrighteous conduct of the preacher, will be more abundantly rewarded; while the preacher who says, and does not, will be more abundantly condemned. He who knoweth the Master's will and teacheth the same to others, but refuseth to obey it himself, has no excuse, and will, if he repent not, be beaten with many stripes. His good precepts may have, for the moment, a salutary effect upon the Saints; but when they discover that he sets at naught his own teachings, the weak among them are led to follow the same pernicious example. If a missionary preach virtue he should also practice it. If he teach the Saints to put away all light-mindedness, and excessive laughter, he should do the same. If he exhort them to refrain from the use of strong drinks, he should set them the example of total abstinence. If he testify against all fleshly lusts, and unholy desires, let him deny himself of all these things. And finally every good and

holy precept which he teaches the Saints to observe, that he also should be careful to observe. He should be without fault and blameless before all men, so that in the great judgment, both his precepts and examples may loudly testify against all transgressors thereof.

Mankind are prone to imitate those in whom they place confidence; the greater the confidence the more readily they are influenced for good or for evil. If an Elder is circumspect and refined in his communications, both in public and in private; if his conversation is unassuming, modest, and prompted by the earnest desires of a pure heart; if his deportment is chaste, virtuous, and influenced only by the purest motives, the same holy principles, and purity of conduct, will be gradually diffused through the conference or district where he travels or presides. Every good Saint will respect genuine goodness, wherever it is seen, and will try to imitate all good examples.

On the other hand, it matters not how great the abilities or talents of an Elder may be, or if he so far forget the holy covenants into which he has entered, as to violate the word of God, and his own teachings, by entering into a vulgar, low species of joking with those of the opposite sex, saying many things which he does not mean, for the sake of appearing shrewd or ready of wit; if he by a word, a look, or an act, weaken the holy restraints of virtue, by which he is guarded; if his conversation, instead of dwelling on wholesome, sound instruction, mostly runs upon some low anecdotes—upon something to excite laughter—upon something that will naturally infuse into the whole company a spirit of levity, calculated to drive away the heavenly peaceable spirit of the Gospel, and to excite a looseness of conversation, improper to be indulged in among brethren and sisters of the household of faith; if such be his deportment, how deleterious is his example! How quickly will such a spirit spread until nearly the whole lump is leavened! Of such, it may with propriety be said, As is the presiding or traveling Elder, so are the members (many of them, if not all.)

It would be well for the missionaries, often to call to their minds, the nature and sacredness of their holy endowments. Remember how strict were your covenants to do right! How binding they are upon you! If you desire the promised blessings, fulfill on your part, and the Lord will never fail on His part. God has entrusted you, for the time being, with a sacred watch-care over His people, in these lands: you have, in some measure, the forming and fashioning of their society; the influence that you impart will be felt for years to come. Let it, then, be a savory influence; one that you will regard with pleasure when you return home; one that will justify in the judgment day. When God said: "Cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride, and light mindedness, and from all your wicked doings," He meant what He said; and the transgression of all, or any of these sayings, brings condemnation and darkness of mind; and barrenness of understanding is the result. Again, when God said, "Let the solemnities of eternity rest upon your minds," He did not mean, that you should inspire all in your

company with a spirit of levity, or with a looseness of joking, calculated to tinge the face of virtue with shame. Remember that these are the first steps to actual transgression. Virtue is not generally overcome suddenly, but by degrees; each successive step removes, almost insensibly, the sacred guards which protect us in the way of life. Let every one be upon his watch tower, and fortify with double strength the weak places in his fallen nature, lest, in an unguarded moment, he be assailed by an enemy stronger than he, and be overcome, and fall, and his glory, and honor, and priesthood, and crown be passed to another, and his name be known no more on the records of the righteous.

It is a fearful thing to tamper with sin; to see how near we can approach the fatal cataract, without taking the death plunge. A great variety of forbidden fruits are before us; they appear lovely and very desirable. but unlawfully taking thereof is death. Seek then to save yourselves and others; and instead of weakening virtue, strengthen it, both in yourselves and others; thus you will wax strong in the spirit, and the power of Israel's God will be with you, and your ministrations will be attended with blessings and not cursings; and your influence will extend to thousands who with their generations will bless you forever.

Elias, Elijah and Messiah.

THE FOLLOWING ADDRESS WAS DELIVERED BY THE PROPHET JOSEPH SMITH, ON SUNDAY, MARCH 10TH, 1844. IT WAS REPORTED BY THE LATE PRESIDENT, WILFORD WOODRUFF, AND PUBLISHED IN THE MILLFNNIAL STAR.

There is a difference between the spirit and office of Elias and Elijah. It is the spirit of Elias I wish first to speak of; and in order to come at the subject, I will bring some of the testimony from the scripture and give my own.

In the first place, suffice it to say, I went into the woods to inquire of the Lord by prayer, His will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to be a priest after the order of Aaron, and to hold the keys of this Priesthood, which office was to preach repentance and baptism for the remission of sins, and also to baptize. But I was informed that this office did not extend to the laying on of hands for the giving of the Holy Ghost; that that office was a greater work, and was to be given afterward; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias; for the spirit of Elias was a going before, to prepare the way for the greater, which was the case with John the Baptist. He came crying through the wilderness, "Prepare ye the way of the Lord, and make His paths straight." And they were informed, if they could receive it, it was the spirit of Elias; and John was very particular to tell the people "he was not that light, but was sent to bear witness of that light."

He told the people that his mission was to preach repentance, and baptize with water; but it was He that should come after him that would

baptize with fire and the Holy Ghost. If he had been an imposter, he might have gone to work beyond his bounds, and undertook to have performed ordinances which did not belong to that office and calling, under the spirit of Elias.

The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world.

John's mission was limited to preaching and baptizing; but what he did was legal; and when Jesus Christ came to any of John's disciples He baptized them with fire and the Holy Ghost. We find the Apostles endowed with greater power than John; their office was more under the spirit and power of Elijah than Elias.

In the case of Phillip when he went down to Samaria, when he was under the spirit of Elias, he baptized both men and women. When Peter and John heard of it they went down and laid hands upon them, and they received the Holy Ghost. This shows the distinction between the two powers.

When Paul came to certain disciples, he asked if they had received the Holy Ghost? They said no. Who baptized you then? We were baptized unto John's baptism. No, you were not baptized unto John's baptism, or you would have been baptized by John. And so Paul went and baptized them, for he knew what the true doctrine was, and he knew that John had not baptized them. And these principles are strange to me, that men who have read the scriptures of the New Testament are so far from it.

What I want to impress upon your minds is the difference of power in the different parts of the Priesthood, so that when any man comes among you saying, "I have the spirit of Elias," you can know whether he be true or false; for any man that comes, having the spirit and power of Elias, he will not transcend his bounds. John did not transcend his bounds, but faithfully performed that part belonging to his office; and every portion of the great building should be prepared right, and assigned to its proper place; and it is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived. That person who holds the keys of Elias hath a preparatory work. But if I spend much more time in conversing about the spirit of Elias, I shall not have time to do justice to the spirit and power of Elijah. This is the Elias spoken of in the last days, and here is the rock upon which many split, thinking the time was past in the days of John and Christ, and no more to be. But the spirit of Elias was revealed to me, and I know it is true; therefore I speak with boldness, for I know verily my doctrine is true.

Now for Elijah. The spirit, power and calling of Elijah is, that ye have power to hold the keys of the revelations, ordinances, oracles, powers and endowments of the fullness of the Melchisedec Priesthood and of the Kingdom of God on the earth; and to receive, obtain, and perform all the

ordinances belonging to the Kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers even those who are in heaven. Malachi says:

"I will send Elijah before the great and dreadful day of the Lord come, and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse."

Now, what I am after is the knowledge of God, and I take my own course to obtain it. What are we to understand by this in the last days? In the days of Noah, God destroyed the world by a flood, and He has promised to destroy it by fire in the last days; but before it took place Elijah should first come and turn the hearts of the fathers to the children, etc. Now comes the point. What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers and the fathers to the children. Now was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the Scriptures, where the subject is manifest; that is, without us they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

I wish you to understand this subject for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah *to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the Kingdom of Jehovah.*

The Laying of the Corner Stone of the Salt Lake Temple.

BISHOP EDWARD HUNTER'S DISCOURSE DELIVERED ON THAT OCCASION,
APRIL 6, 1853.

(From the Contributor.)

BRETHREN AND FRIENDS: This is the southwest corner stone of this Temple in Salt Lake Valley, Utah Territory; it has been laid by the Aaronic Priesthood, which is in connection with the Melchisedek Priesthood forever—to connect these two Priesthoods to the building up of the kingdom in the last days, and exalt mankind on the earth and in the presence of God, and prepare for the coming of Christ our Redeemer. The past, the present and the future, our history, our destiny, recur with redoubled force upon our minds upon occasions like this. In honor to the great God we are here assembled. To the valleys of the mountains where we have been led by His Almighty power and watchful guidance. We have been delivered from our enemies, from our oppressors, by His unerring wisdom and surpassing kindness. Never before could the Saints look around and behold so glori-

ous, so prosperous a prospect before them for the accomplishment of the enterprise we this day commence. Although peace may temporarily have smiled around, it was like the lone traveler struggling to make his way through the scarcely incrustated lava, yet warm from the crater of the momentarily extinct volcano which had only ceased to pour forth its liquid fire to gather renewed and increased energy and again send forth its lurid flame, molten fury and devastation to all around. Thus has it ever been with this people. In the midst of enemies have they struggled to build up cities wherein they might inhabit, erect temples unto the name of the God whom they serve, wherein to worship and receive their holy anointings and endowments; but no sooner have they commenced than have also commenced the howlings of the myrmidons of Satan's kingdom, crying as they did before Pilot when they murdered the Savior of the world, "Away with Him, away with Him, crucify Him, crucify Him!" And they have poured out their wrath, they have murdered the Saints, driven them from city to city, from land to land, dispossessed them of their inheritances, destroyed their cities, their temples and slain their prophets. As it was in the days of our Savior and His Apostles, so has it been in our day; they have used every stratagem, every exertion to destroy the Priesthood from the face of the earth; they were successful then. Will they be so now? Will the authority of the holy and etrenal Priesthood of Almighty God again be driven from the face of the earth, the prophets and apostles slain, and none left in possession of the oracles of divine truth? No! No! The might of Jehovah will preserve us, the Lord God will sustain us, and if it so be we should be scattered as hitherto, He will gather us in greater power, greater numbers, with increased ability to perform His work upon the earth. Let all people, sinners, mobocrats and devils, learn from experience that persecution, plunder, robbery, rapine, murder and expulsion from home and country, will not win. They have tried this plan and it has failed every time. Please take notice and devise some new scheme wherein you can feel some assurance that you may possibly succeed and we have the pleasure of not being plundered, murdered and disfranchised in the same old way. Tax your inventive genius for some broader scheme to destroy God's people from the face of the earth. Suppose you try the suggestion of our esteemed, though distant, learned, very polite and unsolicited chronicler, Lieutenant Gunnison, of letting us alone, severely. But I will not make suggestion for you, having great confidence in your ability to change your mode of operation. When your plans become so futile and weak and unavailing as to become stale and uninteresting, I may suggest for you. In the meantime let the Saints remember the promise President Young made them upon the occasion of his breaking the ground for the temple on the 14th of February last; not one of them who had not been through the fiery ordeal should lose the privilege if he continued faithful—he shall not be a whit behind the most exquisite infliction of torture that any of the Saints have had to endure. If you are faithful you shall have the promised blessings pertaining to those characters who become partakers of the sufferings.

of our Lord and Savior, Jesus Christ. When we look around us what do we behold? We see the most unmistakable tokens of prosperity, peace and plenty, the self-evident fruits of high heaven's protecting care; industry, sobriety and faith. What else do we behold? Wickdness, the hydra-headed monster, apostasy, dares to lift his head, thieves dare to prowl in our midst; it seems that no sooner can the Lord pour out His blessings upon His people and Zion be favored for a season than it becomes occasion for some to kick and flounder, turning their heels against that beneficent power unto whom they owe their being, their existence, who has fed them, and nurtured them, and led them as He did the Saints of old, all the day long. What becomes the duty of the Saints under such circumstances? Do you realize that upon yourselves in a great measure depends your future prosperity, the prosperity of Zion's cause, the extension and advancement of the cause of truth in the world? Do you consider that it is your duty to purify and sanctify your hearts before God to put evil far from you, to resist the allurements, temptations and devices of Satan, and thus panoplied in the bright armor of integrity, truth and righteousness, with pure hearts and clean hands, and arising in the strength, might and majesty of the great Jehovah, put down the iniquity? Yea, with an eagle eye ferret it out and with a strong arm hush it into eternal silence. So shall Israel put away iniquity from their midst and obtain and retain the favor of the Lord of Hosts. Do you remember the history of the Gadiantons, as told in the Book of Mormon? We are surrounded by their descendants; those loathsome, effeminate specimens of humanity which we daily see in our midst are their children; low, degraded, sunken to the lowest depths of human existence. We have our location amid their strongholds, where the ruins of their cities, towns and fortifications, are yet to be seen. They continue unto this day. Shall we, the Saints of the most high God, who have been the special recipients of the oracles of life and salvation to this generation, to all generations to come, to even those who have preceded us; shall we through supineness and neglect permit a foundation to be laid in our midst for the ultimate triumph of wickedness, apostasy and every abomination which maketh desolate? I tell you if we do, we need go no farther in the progress of this work, for we shall most probably share the fate of those Gadiantons and their children. Better, far better would it be for us to stop and in the first place sweep from our midst and from our borders every vestige of wickedness and sin. If we do not put it down, it will put us down; if we do not when we have the privilege, the opportunity, magnify our callings, fulfill our covenants, the Lord our God will withdraw His spirit from our midst, as being unworthy servants. I am aware that the devil raves and grows angry when the Saints prepare to build a temple. I am aware that he rummages every nook and corner to gain the ascendancy, seduce away, stir up strife, contention, and to hinder the progress of the work; he seeks to lull into a false security the vigilance of the Saints, to cool their ardor, check their efforts, and render them fruitless; to cause them to neglect their duties, grow lukewarm and indifferent

towards the cause of God. Brethren let me exhort you against these allurements, against this apathy, it will never do; it does not become the Latter-day Saints, whose work rolls upon them as fast as they are able to accomplish it. The Saints pray to the Father in heaven, to hasten His work and roll it forth with mighty power. Do you not know that the heavens are ready to drop with blessings in store for the faithful Saints, if they were ready and able to receive them? The Almighty God is ready to establish His kingdom upon the earth in power and majesty, if His people were ready to receive, were prepared to administer therein in holiness, purity and wisdom. But are this people ready? No, they are not. Their work is preparatory and I am happy in believing that their progress is onward, that they are advancing toward that unity, faith and perfection, those good works and god-like attainments which shall witness unto the Lord our God that they are rapidly approximating towards that eventful period when the Son of God shall appear in His temple to cheer the hearts of His people. The heavens are propitious, and if we do right the Lord our God will be our friend, bless and prosper us in our endeavors to bring to pass this our preparatory work. We will build a temple unto the name of the Almighty God of Jacob. Here in the wilderness of the desert, amid the forest of mountains, upon the foundation which we this day consecrate unto the Lord of hosts, we will rear a superstructure wherein we can receive the ministration of angels and holy beings; wherein we can receive instructions and perform offices for the redemption of our dead; receive keys for the resurrection of the Saints of God; wherein we can meet the spirits of just men made perfect and again strike hands with the martyred Prophets Joseph and Hyrum, and all those who have suffered and died for the testimony of Jesus. Amen.

Announcement for Next Issue.

Our subscribers may anticipate not only an attractive but also a highly instructive number in our next; and they will not, they shall not be disappointed, that is if it is possible to please them with another role of gems--and of this there is no doubt--among which will be found two specialties,—"Prophecy and Its Fulfillment"—an able article dealing with the Prophet Joseph's prediction concerning Stephen A. Douglas, and "The Witch of Endor," by Elder Charles W. Penrose, of the quorum of the Twelve. This is the article which, when first published in the *Improvement Era*, about nine years ago, caused so much favorable comment. Both of these selections, together with the rest of the choice matter that will also appear, will make the following issue a prize among prizes.

The heathen may rage and imagine a vain thing; but the Lord will hold them in derision and guide them as with a bit and a hook in their jaws, while His people shall flourish like a watered garden upon the mountains. All the promises of God will be fulfilled unto us. A little one shall become a thousand, and a small one a strong nation, and the Lord will hasten it in its time.—*Wilford Woodruff*.

A DEADLY PARALLEL.

"The Same Cause Always Produces the Same Effect."

BEN. E. RICH.

FIRST CENTURY—

This Century opened with the birth of a male child who was destined to be a great and mighty Prophet of God, the only begotten of the Father. He was to open up a mighty dispensation upon the earth, by crying with a loud voice, "Repent ye for the Kingdom of Heaven is at hand."

He came, entering upon His ministry, at a time when the people, led by their spiritual advisers, the Chief Priests pretended to revere the memory of the Prophets, who lived in past ages, built cathedra to their memories, yet stood ready to reject and kill the living Prophets (the sin of every dispensation) who came to them in the name of the Lord. He found the Chief Priests teaching for doctrine the commandments of men; preaching for hire and divining for money, yet leaning upon the Lord and saying: "Is not the Lord with us?" He boldly declared unto the people of that generation that the Heavens had been opened, that God had spoken, and that He had been endowed with authority to stand upon the earth and warn mankind to repent and turn unto the Lord. By authority vested in Him, He organized His Church, with Apostles, Prophets, Evangelists, Pastors, and other inspired teachers, sending them out into the world with the Seventies and Elders to call upon mankind to obey the Gospel. They went forth proclaiming the doctrines of Faith, Repentance, Baptism for the remission of sins, and the gift of the Holy Ghost, which was conferred upon believers by the laying on of hands. The signs recorded in Mark 16: 17-18 followed the believers.

He instructed His servants to preach the Gospel without purse or scrip and to make no charge for the free gift of Salvation. He and His followers were everywhere spoken evil of, were misrepresented and lied about, driven from place to place, and in order to stir up hatred and prejudice against them, were accused of trying to establish a Kingdom on earth in opposition to the one under which they were living.

They called Him a wine-bibber. They said: "Is this not the son of a carpenter? He makes Himself the Son of God." When brought before the magistrates of the law they could find no fault in Him. When they took Him before Pilate He knew the end was high and that He was being led as a lamb to the slaughter. Yet He was as calm as a summer morning. His conscience was void of offence toward God and all men. He knew He was going to die for the sin of the world, and that He would yet be said of Him, "He being lifted up would draw all men unto Him." The Saints were mobbed, were beaten with many stripes and persecuted in almost every conceivable manner.

In almost all of these cases professed ministers of God's laws were the leaders in crying, "Crucify Him, Crucify Him, He hath spoken blasphemy." Although professing a belief in the inspired writings of bygone prophets who said: "To the law and to the testimony," these hypocritical ministers, unable to confound the doctrine of the ones whom they hated, at all times resorted to cowardly methods, such as are generally dealt in by character assassins, in order to increase the hatred and prejudice of the people against the Saints. Yet under all these trying persecutions He and His followers continued bearing testimony that the power of God's salvation was builded upon the Eternal Rock of revelation. This but increased the anger of the ministers against Him and they said: "If we let this man alone He will take away our name and nation. Then wicked men, urged on by professed ministers, cruelly put this mighty Prophet of God to death. They shed His blood; they drove and scattered His followers, who still declared they were divinely called and clothed in power to act in the name of the Lord.

His name was Jesus Christ, the Son of the living God.

His followers, so long as they held the authority given by the Master, continued to preach the Gospel without purse or scrip, testifying in the gifts of the spirit following the believers, declaring unto all men everywhere, that those who would live godly in Christ Jesus would continue to be misrepresented and persecuted by the people of the world.

But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed.—*Paul, Galatians 1: 8 and 9.*

We unto you, Scribes and Pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, "If we had lived in the days of our fathers, we would not have been partners with them in the blood of the prophets." Therefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.—*Christ, Matt. 23: 29-31.*

But in vain they do worship me, teaching for doctrines the commandments of men.—*Christ, Matt. 15: 9.*

We unto you, Scribes and Pharisees, hypocrites, ye garnish the sepulchres of the Prophets and say, "If we had lived in the days of our fathers we would not have killed the Prophets as they did." But ye yourselves are witnesses that ye allow the deeds of your fathers; for they killed the Prophets, and ye build sepulchres unto them. This was the testimony of the Savior to the Jews, who were pretending to stand stiffly to their former Prophets, and at the same time rejecting Jesus and His Apostles. And so it is now in the Nineteenth Century. You Christians (so called) garnish the tombs of the Messiah and His former Apostles, and even build fine chapels to their memory, entitling them Saint Peter's Church, Saint Paul's Church, Saint John's Church, etc., and not as if we had lived in the days of the Apostles, we would not have stoned and killed them. But ye yourselves are witnesses that ye allow the deeds of your fathers; for they killed the Apostles, and ye build chapels in honor of them, whilst at the same time, if a Prophet or an Apostle comes among you, ye will forthwith shut your houses against him, as soon as he is testified of what God has said him to testify, for sinners there are to be no more Prophets or Apostles on the earth, and you forthwith pronounce him a false Prophet; and if a mob rise and kill him, or burn a house, or destroy his goods, you will either rejoice or sit in silence and give countenance to the deed, and perhaps cry, "False Prophets!" while your priests and pulpits team with all manner of lies concerning him. We unto you, priests, Pharisees, hypocrites, but fill ye up to the measure your fathers, for as they did so do ye. Vengeance belongs to God, He will speedily avenge His elect, who cry unto Him day and night.—*Parley P. Pratt, Voice of Warning, Page 228.*

NINETEENTH CENTURY—

This Century opened with the birth of a male child, [1800] who was destined to be a great and mighty Prophet of God, a servant of Him who was the only begotten of the Father. He was to open up a mighty dispensation upon earth by crying with a loud voice "repent ye for the Kingdom of Heaven is at hand."

He came, and entered upon his ministry, at a time when the people, led by their spiritual advisers, (the ministers) pretended to revere the memory of the Prophets, who lived in past ages, built cathedra to their memories, yet stood ready to reject and kill the living Prophets (the sin of every dispensation) who came to them in the name of the Lord. He found the ministers teaching for doctrine the commandments of men; preaching for hire and divining for money, yet leaning upon the Lord and saying: "Is not the Lord with us?" He boldly declared to the people of this generation that the Heavens had been opened, that God had spoken and that he had been endowed with authority to stand upon the earth and warn mankind to repent and turn unto the Lord. By authority vested in him he organized Christ's Church, with Apostles, Prophets, Evangelists, Pastors and other inspired teachers, sending them with the Seventies and Elders out into the world to call upon mankind to obey the Gospel. They went forth proclaiming the doctrines of Faith, Repentance, Baptism for the remission of sins, and the gift of the Holy Ghost, which was conferred upon believers by the laying on of hands. The signs recorded in Mark 16: 17-18 followed the believers.

He instructed these servants to preach the Gospel without purse or scrip and to make no charge for the free gift of Salvation. He and his followers were everywhere spoken evil of, misrepresented and lied about, driven from place to place, and in order to stir up hatred and prejudice against them, were accused of trying to establish a Kingdom on the earth in opposition to the one under which they were living.

They called him a money digger. They said, "Is this not the son of a farmer? he makes himself a Son of God." When brought before the magistrate of the law they could find no fault in him. When they took him to Carriage he knew the end was high and said: "I am going like a lamb to the slaughter, but I am as calm as a summer morning. I have a conscience void of offense toward God and toward all men. If they take my life, I shall die an innocent man, and my blood shall cry from the ground against them that have killed me, and I will be said of Him, 'He was murdered in cold blood.'" The Saints were mobbed, were beaten with many stripes and were persecuted in almost every conceivable manner.

In almost all these cases professed ministers of God's laws were the leaders in crying, "persecute him, persecute him, he hath spoken blasphemy." Although professing belief in the inspired writings of bygone prophets who said: "to the law and to the testimony," these hypocritical ministers, unable to confound the doctrine of the ones whom they hated, at all times resorted to cowardly methods, such as are generally dealt in by character assassins, in order to increase the hatred and prejudice of the people against the Saints. Yet under all these trying persecutions he and his followers continued bearing testimony that the power of God's salvation was builded upon the Eternal Rock of revelation. This but increased the anger of the ministers against him and they said: "If we let this man alone he will take away our occupation and we will lose our salaries." Then wicked men urged on by professed teachers of Godliness cruelly put to death this Prophet of God and servant of Christ. They shed his blood; they drove and scattered his followers, who still declared they were divinely called and clothed in power to act in the name of the Lord.

His name was Joseph Smith, a servant of the living God.

His followers holding the authority of the Master, continue to preach the Gospel without purse or scrip, testifying to the gifts of the Spirit following believers, declaring unto all men everywhere that those who will live godly in Christ Jesus, will continue to be misrepresented and persecuted by the people of the world.

We cannot carry with us behind the veil, gold and silver, houses and lands, or any earthly substances; but the principles of eternal life, if we practice them in our lives, we will carry them with us.—*Charles C. Rich.*

The Reverend Governor of Colorado.

Rev. Henry A. Buchtel, the leading Methodist preacher of Colorado, who successfully made the race for governor of his state last November, did something a short time ago which if done in Utah by a Latter-day Saint as prominent in his Church as this Methodist preacher is in his, and occupying the same civil position, would have concentrated at Washington an impetuous howl from the W. C. T. U.'s and other women's Christian organizations, and all other religious bodies throughout the nation that would have shook the very foundations of the capitol from their resting places and turned Congress into a hysterical delirium. The "Mormons" immediately would have been charged with rebellion against the government and that other awful crime of which no other church indulges, familiarly known as the unity of church and state. But because a Methodist preacher did it not a word was said.

The incident in question is the manner of the inauguration of the Rev. Dr. Butchel. In the Trinity Episcopal Church which he helped to build while acting as its pastor, he took the oath of office, and also delivered therein his first address to the state legislature, although the beautiful capitol building, with ample hall room, stood only a few blocks away. A feature of the inaugural exercises was the repetition of the Lord's prayer in which a congregation of 2,500 people joined. Governor Buchtel promises a good clean administration, and will continue to maintain his active prominence in church circles.

We do not refer to this affair with any criticism whatever, for really we congratulate Colorado on having a little church mixed up with the state; but we do so simply to show the latitude the traducers of Utah and her citizens, allow people on the outside, whereas on questions pertaining to the Latter-day Saints, they apply the most rigid rules and even resort to wilful prevarications concerning them in order to justify their unholy war of persecutions against them.

Length of a Mission.

BY PRESIDENT GEO. Q. CANNON.

(*From the Juvenile Instructor.*)

The president of a mission was speaking to us the other day in relation to an idea which has become very prevalent among the Elders concerning the duration of their missions. It seems to be the opinion of many that when they have been absent two years they should be released to return home, and some feel if they are detained beyond that time that it is more than should be required of them. This president had occasion to say to an Elder, whose circumstances were such as to make his return almost a necessity, that when two years were expired he thought he ought to be released. Another Elder was present at this conversation, and when he afterwards was required to stay a little longer than his fellow-laborer, he felt as though he was being imposed upon; and yet his family at home was well situated, and there was not the least necessity for him to hurry home.

We think this impression that two years is the limit of time that Elders ought to be required to stay on missions is not a good one, and it should not be fostered in their minds. Circumstances might require them to stay for a longer period, as it might be an injury to the mission and a serious disadvantage to release them earlier. We have known of cases where it has been necessary for Elders to stay three years, and sometimes longer, and in thus remaining they were able to perform an excellent work, sometimes accomplishing in the last year of labor more than they had done in all the time previously.

When Elders are called to go on missions they should make up their minds that they will remain as long as it may be deemed necessary for the good of the work. A judicious president of a mission will not neglect his fellow-servants, and will not impose burdens upon them which they should not carry. He, especially when he meets with other Elders in conference, is in a position to judge as to the propriety of making releases, and an Elder should be quite content to stay until the Spirit indicates that he can be spared to return home. There is reason to believe that the usefulness of many has been impaired by their getting the idea that at the expiration of two years they must be released. Such a feeling should not be encouraged.

The Blessing and Baptising of Children.

(*From the Millennial Star, 1898.*)

In a revelation to the Prophet Joseph Smith the Lord gave the following commandment concerning the blessing of children:

“Every member of the Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in His name.” (*D. & C., 20:70.*)

In another revelation He says: “In as much as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands, and they shall also teach their children to pray and to walk uprightly before the Lord.” (*Doctrine and Covenants 68: 25-28.*)

We call the attention of the Saints to these commandments to remind them of some of the important duties they owe to their children, that they may not be neglected. Through indifference or carelessness parents sometimes fail to have their children brought before the Church to be blessed by the Elders. Until this duty is performed children of such parents are not counted or enrolled as members of the Church. Some parents inten-

tionally neglect to teach their children the principles of the Gospel, and seek to justify their course by saying they prefer that their children shall be free to choose for themselves when they are old enough to do so. To show the folly of such a course let us make a comparison and see what the result would be. Suppose a man owned a piece of rich, well-tilled land which was ready for planting, but in which he had sown no seed. Would he be considered a wise man if he looked forward to reaping a good harvest of grain from that land if it was surrounded on all sides with tracts of land covered with weeds, and he refused even to plant any good seeds in the rich soil he owned until the spring time or the best season for planting was past? What would be thought of a gardener who desired to have trees of his planting trained to grow in a certain direction, and never undertook to bend them as he wished, until they were full grown and beyond his power to change? The missionaries should see that the Saints understand the duties they owe to their children, and encourage parents to attend to them in proper season.

The *Charleston News and Courier* on January 8th, in publishing the article on the persecutions of Senator Smoot, which appears elsewhere, makes the following editorial comment, which we accept with thanks:

"The Methodists, the Catholics and the Episcopalians have all been praising the *News and Courier* lately. We do not believe we have an enemy in the world except the Mormons and we hope to arrange this today."

A Few Bound Volumes Left.

In getting all our back numbers together we find that we still have some complete sets of volumes *Two* and *Three*, to offer our subscribers who desire them to add to their libraries of Church literature. We offer them to you in cloth for \$1.25 a volume and in half leather for \$2.25, postpaid. Only a short time now, when these valuable volumes of important incidents of Church history, some of which are thrilling indeed; quotations from the Prophet Joseph; select poems; and sermons and writing, will be placed beyond the reach of all. They will be like volume one—impossible to get at any price. You may be unable to add more than one or two good books to your library this year, and you had better select these, for you cannot find anything that will interest or please you more. You should order early.

The Persecution of Smoot.

(From the *News and Courier* of Charleston, S. C.)

Joseph W. Garner, assistant professor of Political Science in the University of Illinois, has contributed to the last number of the *North American Review* a most excellent article on the case of Senator Smoot and the Mormon Church. Nineteen citizens of Utah petitioned the Senate four years ago not to permit Smoot to take the oath of office or to sit as a member of that body. This petition was not granted. Upon the presentation of his certificate of election he was duly sworn in, and since that time he has been engaged in the discharge of his duties as a Senator of the United States. Immediately after he was seated petitions praying for his expulsion were sent to the Senate from all parts of the country, these petitions containing the names of not less than one million persons who asked for his expulsion. An investigation of his case was begun by the Committee on Privileges and Elections in 1904. It has been continued since that

time. The arguments that were made for and against him and the testimony that was submitted fill altogether five volumes of about 4,000 pages.

In their protest against Smoot and in their petition for his expulsion from the Senate his opponents "accuse him of no offense cognizable by law, nor do we seek to put him in jeopardy of his liberty or his property." They would not deprive him, or at least they say so, of any of his natural rights as a private citizen or as a church officer, but they contend that because he is one of the apostles of the Mormon Church, though guilty of no offense against the laws of the country on his own account, his associates on the governing board of the Church are known violators of the law, and that he must be condemned and excluded from the Senate because he has been keeping very bad company. Smoot is a man of blameless character, and as Dr. Garner says, "possesses wide popularity in his State among Gentiles and Mormons alike." He has committed no offense against the law; he has not violated his oath of allegiance to the United States: he has really done nothing for which he could be prosecuted in any of the courts of the country, and yet it is sought to deprive him of his seat in the Senate because he is "an apostle of the Mormon hierarchy," and "has supported and sustained his brother leaders in their violations of the law." They are all said to be living in polygamous cohabitation, and because they are guilty of violating the law this just man is to be excluded from the United States Senate in response to the clamor which has been raised by irresponsible people throughout the country.

Among the reasons that have been advanced in support of the demand for the expulsion of Senator Smoot is that the oaths which he took as a member and as an apostle of the Church render him unfit morally and intellectually for discharging the duties of his office. But when this point was made, Senator Hoar argued that the thralldom of Senator Smoot on account of his religious obligations could not be more inconsistent with his freedom as a legislator than that which is imposed upon every other Senator by the discipline of his political party, and that, moreover, when Smoot took his oath to support the Constitution of the United States and to bear true faith and allegiance to it the obligations of his oath as a Mormon apostle, according to the rules governing oaths, were superseded by his oath of allegiance to the United States. One of the alleged oaths which he is said to have taken is that he would pray to Almighty God to avenge the blood of Joseph Smith upon this nation. But what if he did? That is what the people of all religious beliefs really do, whether they be Mormons or Gentiles. Milton's wonderful sonnet is in point:

"Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy Truth so pure of old,
When all our fathers worshiped stocks and stones,
Forget not.....

.....Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The Triple Tyrant."

Another charge made against Mormonism, and for the purpose of influencing the voters of the Senators against Smoot, is that the Mormon Church "interferes in politics, conducts business affairs on a large scale and makes use of the public schools to inculcate the doctrines of the Mormon religion." The charge may be true, but do not the rest of the churches and sects do the same thing?

Another charge against the Mormons and to the disadvantage of Smoot is that the Mormons have courts of their own in which differences between the members of that faith are settled without appeal to the courts of the country. But the same objection, we should think, might fairly be made against all the other churches and religious sects also.

The only charge that has been made against Smoot is that he is a Mormon in religious faith, but his election was not due altogether to the Mormon vote. Most of the Republican members of the Utah Legislature, irrespective of religious belief, voted for him for United States Senator, and the Democrats, among them Mormons as well as Gentiles, voted against him. He did not establish the Mormon Church. It was not to him that the revelation touching polygamous mar-

riage was made, but it was when the United States had the power and authority to suppress polygamy that Brigham Young was made Governor of the Territory of Utah by appointment of the President of the United States, and the political and business activities of the Church as well as its organization were in full flower when Congress conferred upon Utah the rights of statehood. There is absolutely no charge of moral turpitude against Smoot. He could not be convicted of any offense in any of the Courts of the United States under any of the laws of the United States, and his expulsion from the Senate would be a most outrageous exercise of the power of that body to pass upon the qualifications of one of its members for any political or so-called moral purpose whatsoever.

Review of the Mission from December 20th to January 20th.

NORTH CAROLINA.—The brethren are now laboring on the coast, this being the best season of the year to work this section. All are enjoying excellent health. Many people, who in the past have been very bitter, are now reported friendly. Three baptisms are recorded for the month. J. A. BERRETT, President.

FLORIDA.—Holidays were spent by the Elders among the Saints in various parts of the conference. Elder R. W. Snyder has been down with appendicitis but is much improved in condition now. The work is progressing nicely at Key West. Elders L. W. Hardy and L. E. Nelson are laboring there.

C. A. CALLIS, President.

MIDDLE TENNESSEE.—Jackson has again become a field for active work. Elder O. P. Callister and the conference president are conducting the campaign. Indifference is the greatest obstacle encountered. Elders James W. Gillman, George L. Wilcox, J. W. Jackson and the latter's wife are doing an effective work in Memphis.

WM. N. PATTEN, President.

SOUTH CAROLINA.—Two or three of the Elders have had slight attacks of malaria but otherwise good health prevails. The canvassing in Mount Pleasant was completed by Elders H. J. Mills and W. R. Lewis. Many friends reside there. Columbia is being worked by Elders Joshua Finlinson and La Roy Hopkins.

JOHN H. GIBBS, President.

EAST TENNESSEE.—Elders I. L. Ballard and J. W. Willis were invited by a pretended friend to hold meeting at his house. His plot to entrap the brethren and injure them was found out, however, and the trouble was avoided. The brethren are all making good records and are all well. One baptism was performed.

LYMAN J. BALL, President.

MISSISSIPPI.—Elder Job F. Hall is still unable to resume his work, but is improving rapidly. The Elders are working in the northern part of the State. Bad weather has made walking disagreeable and the work has been thereby somewhat retarded. The brethren spent the holidays with Saints and friends. Elders Julius Jeppson and Jos. L. Anderson were invited to speak at a Farmers' Union meeting in Panola county and they succeeded in making many friends.

WILLIAM LESTER, President.

KENTUCKY.—A great amount of rainfall during the month has prevented much active work being done. President Christensen and Elder Hyrum Allen have completed a tour through the central part of the state among the Elders and Saints. A Baptist preacher who entertained Elders David A. Penrod and David Sessions, grew angry in a conversation and threatened to strike his guests with a chair if they did not keep still. He was able to control himself, however.

JAMES A. CHRISTENSEN, President.

VIRGINIA.—Elders J. A. Bowers and A. J. Kirkham have been called to Richmond to recuperate. The rest of the brethren are all enjoying the best of health. Brother Matthew Glass was administered to on May 25th last, since which time he has been able to do his own work, a thing which had been impossible for some time before. On January 13th, a Sunday School was organized in Danville by President Marshall and Elder Jos. I. Reid. There are thirty-six members at that place. Active missionary work is now in operation there.

E. F. MARSHALL, President.

OHIO.—Bad weather has made the work of progress somewhat slowly. On December 30th, a branch conference was held at Cleveland at the home of Sister H. E. Harrison. Many friends were also present with the Saints. The following Elders were present: Geo. A. Bigler, Richard P. Green, Samuel E. Peterson and the conference president. December 23, Hans P. Freece, a Presbyterian minister, of Portsmouth, delivered an abusive lecture of the customary color, on Mormonism. Several Saints from the Netherland mission were received into the conference.

SYLVESTER BROADBENT, President.

ALABAMA.—The conference with the Elders held by Brother Rich in company with Elder George A. Smith, of the quorum of the Twelve, and Elder B. H. Roberts, of the first seven presidents of Seventies, convened at Montgomery on December 20th. The meetings were held in the Imperial hotel, thirty-five Elders being present. Three priesthood meetings were held and a most excellent spirit prevailed during the delivery of the instructive remarks by the visiting brethren. President J. A. Paton was honorably released to return home, and Elder Hugh P. Sellers called, together with Elders Chas. W. Smith and George W. Chapman as counselors, to preside over the conference. The Elders all returned to their fields of labor filled with the spirit of their missions. The city of Dothan has been opened by Elders Roy S. Porter and J. W. Hutchinson. They report the people friendly and the prospects good.

HUGH P. SELLERS, President.

GEORGIA.—Elder George E. Pope, who has been down with typhoid fever is now almost convalescent. A record of seventy-three books sold in one week was made by Elders L. W. Ogden and C. E. Walker. On December 26th a conjoint Young Men's and Young Ladies' Mutual Improvement Association was organized in Atlanta. It starts out with a nice enrollment of earnest workers, who will surely make it a success. Elder George E. Pope is president, with Brother R. A. Parker and sister Ella Harralson as counselors, and Sisters Hazel Smith and Nellie Cook secretary and assistant, respectively. Elder James P. Jensen was chosen as the instructor. Elders M. A. Barton and George M. Bartholomew were arrested at Dublin, charged with having robbed a postoffice and a store. They were held in custody several hours at the police headquarters and county jail before they were released. After being discharged they dined with the county sheriff and family, who cordially asked the Elders to visit them should they again return. The mayor of Greensboro refused to allow Elders A. G. Gunn and F. A. Greenwood to canvass the city. Two baptisms were performed.

BRIGHAM NIELSON, President.

THE MISSION OFFICE.—Conditions throughout the mission were never better than they have been during the past month, and, but for a few cases of minor sickness among the Elders, the best of health has been enjoyed by all the brethren. The month passed without any extraordinary incident in the regular course of the work, save only the gathering of conference presidents held at the headquarters on the 20th, 21st and 22d of January. The names of brethren presiding over the different conferences and who were present are: H. P. Sellers, Alabama; L. J. Hall, East Tennessee; C. A. Callis, Florida; Brigham Nielson, Georgia; James A. Christensen, Kentucky; Wm. N. Patten, Middle Tennessee; William Lester, Mississippi; John A. Berrett, North Carolina; Sylvester Broadbent, Ohio; John H. Gibbs, South Carolina, and E. F. Marshall, Virginia. The presidents of Ohio, Kentucky, East Tennessee, South Carolina and Georgia are all shortly to be honorably released, so their successors were also present, the names of these brethren in respective order being, Ellis Merkley, E. W. Crandall, John H. Battv, H. I. Mills, and S. W. Golding. All these brethren and also a new company of Elders just arrived from the west and whose names appear with the arrivals below, were present at all the priesthood meetings over which the mission president presided. The regular Sunday sacrament meeting was given over to testimony bearing, in order that all the visiting brethren might speak, much to the complete enjoyment and satisfaction of every one present. The first regular meeting of the conference was held Sunday night at which each president gave a report of his conference. Monday at 10 a. m. the Elders among themselves interchanged ideas on their methods of work, and framed a set of questions upon which they desired information. These were properly disposed of by the president of the mission in the after part of the session. The balance of the day was devoted to completing the conference reports. In the evening the brethren

were entertained at the mission home and all greatly enjoyed the social function, which consisted of an impromptu program and refreshments. On Tuesday the unfinished business was completed and the final instructions given. This meeting was addressed by Elders R. Ray Nixon, J. Stokes, Jr., C. E. Dinwoody and the mission president. The conference was an inspiration from beginning to end, and all the brethren returned to their respective fields much better prepared for their work and enjoying a great degree of the spirit of the Lord.

One of the special features of the conference and also one of the most interesting, was the remarks of Sister Sarah Jane Rich Miller, sister to Brother Rich, who is one of our lady missionaries. Sister Miller said she well remembers living in Nauvoo with her parents. She recalled vividly her being present when in the spring of 1844, Hyrum Smith, sealed her father and mother in the new and everlasting covenant. She also related the fact that she and her two brothers were kept at home by two of her father's wives while her mother and father worked in the temple after it was completed. "My mother told me," said Sister Miller, "that these women were father's wives, and thy lived with us in the same house at Nauvoo." Quoting her further she said: "When we left Nauvoo father took my mother and three of his other wives with him. One wife was unable to come with us on account of her baby being but three days old, but father went back after her and brought her with him to Mt. Pisgah, where we all lived together that winter, (1846), and in the spring of 1847, all of us started for the west arriving in Salt Lake Valley just sixty days behind the original pioneers. The photograph of the 1847 pioneers, taken at the celebration in Salt Lake in 1897, shows among the number the children of three of these wives who were married to my father in Nauvoo and who took their babies to the Salt Lake Valley in 1847. I know from what I remember about Nauvoo, that Joseph Smith taught my father the principle of plural marriage, and that it was through his teachings that he entered into it. When people say that Brigham Young was responsible for first teaching it, they say that which is not true for I know better. Three of my father's widows are still living and they will unhesitatingly, endorse the truth of these matters of history which I am now telling you."

In closing her testimony Sister Miller added, "Now I don't want you brethren to construe my remarks to mean that I am teaching you this principle, for I have no desire to do that, but these things are a few matters of the history of our Church which you ought to know. I realize too that those of us who are living eye witnesses to many of these things are very few, and that it will not be very long before we will all be gone, and it is for these reasons that I feel to give you my personal knowledge of these things."

Sister Miller is in perfect health, and is remarkably well preserved in body. Her mind is exceptionally strong and active, and her memory clear and distinct.

Arrivals and Appointments—During the month the following Elders arrived and were assigned to their respective conferences: Nephi Bischoff, Lovell Wyo. Noah Feik, LaGrand, Oregon; Lewis J. Rushton, Hunter, Utah, all to North Carolina; James R. Ott, Tropic, Utah, and Henry L. Peterson, Mesa, Ariz., to Virginia; James H. Dixon, Gooding, Idaho, to Georgia; Jorgen K. Jensen, Idaho Falls, Idaho, to East Tennessee; Rufus C. Long, Mapleton, Idaho, to Middle Tennessee.

Transfers—Elder A. B. Walton, from the office to North Carolina to teach school; Leonard Moncur, from the office to Kentucky; Jesse Winn, from Virginia to the office; John W. Allen, from South Carolina to Ohio.

Honorably Released—The following elders have been honorably released to return home: C. W. Wasden, on account of sickness; George Etherington, on account of sickness of his father; Wallace Young and Benjamin Larsen.

Brother H. S. Hawking, of Manassa, Colo., sent us eight subscriptions to the JOURNAL as part of his "home missionary work" for the spread of the Gospel, and Elder James W. Grant, the recently honorably released president of the Middle Tennessee conference, sent us six subscriptions. The letters of these brethren are truly encouraging and we sincerely appreciate their good words and works!

It is the desire of God that all men should do right. He does not desire the destruction or condemnation of any of His children. He is a forgiving God, but forgiveness must come after true repentance.—George Teasdale.

Report of Mission Conferences for Three Weeks Ending January 18, 1907.

PRESIDENTS	Conference	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused Enter't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Elders Jour. Sub.	Deseret News Subscriptions
H. P. Sellers	Alabama.....	2066	387	210	854	488	1598	95	15	43	536	990	10	2	...	6	1
L. J. Ball	E. Tenn.....	1612	82	37	638	64	1792	51	3	14	52	812	1	...	...	1	...
C. A. Callis	Florida.....	1087	1132	128	374	50	3641	109	12	35	118	1438	5	2	...	1	1
Brigham Nielson...	Georgia.....	2079	703	287	469	175	2806	442	5	59	103	1111	...	...	...	...	...
J. A. Christensen..	Kentucky...	1601	416	243	479	35	1880	80	7	190	116	1359	7	5	...	1	...
Wm. N. Patten.....	M. Tenn.....	1835	634	212	370	96	1744	131	5	30	51	1409	1	1	...	2	...
Wm. Lester.....	Mississippi	2079	268	91	766	77	1750	46	8	41	98	912	7	3	...	3	1
J. A. Berrett.....	N. Carolina	1080	240	25	444	53	918	108	7	14	100	535	6	6	...	...	...
S. Broadbent.....	Ohio.....	1132	2480	287	511	...	2268	144	4	55	40	1270	...	...	...	1	...
J. H. Gibbs.....	S. Carolina	1935	1017	416	1094	93	2148	153	10	44	52	1650	8	2	...	6	...
E. F. Marshall.....	Virginia....	1807	670	185	510	144	3643	228	10	51	24	1083	2	...	1	...	...
Totals.....	.....	18913	8029	2121	6509	1275	24188	1587	86	576	1290	12169	47	21	1	121	3

Our Neighbors.*(Selected.)*

Somebody near you is struggling alone

Over life's desert sand;

Faith, hope and courage together are gone;

Reach him a helping hand;

Turn on his darkness a beam of your light;

Kindle, to guide him, a beacon fire bright;

Cheer his discouragement, soothe his affright,

Lovingly help him to stand.

Somebody near you is hungry and cold;

Send him some aid today;

Somebody near you is feeble and old,

Left without human stay.

Under his burdens put hands kind and strong;

Speak to him tenderly, sing him a song;

Haste to do something to help him along

Over his weary way.

Dear one, be busy, for time flieth fast.

Soon it will all be gone;

Soon will our season of service be passed,

Soon will our day be done.

Somebody near you needs now a kind word;

Some one needs help, such as you can afford;

Haste to assist in the name of the Lord;

There may be a soul to be won.

Died.

POTTER—The seven-year-old son of Brother and Sister Daniel Potter, of Seven Pines, N. C.

FARVE—Sister Selena Farve, of Waveland, Miss., on Dec. 22.

WARD—Mrs. E. J. Ward, of Water Valley, Miss., on Dec. 25th. Mrs. Ward was ninety-two years old.

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Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing.—JOSEPH SMITH, the Prophet.

Vol. IV.

FEBRUARY 15, 1907

No. 10

The Witch of Endor.

BY ELDER CHARLES W. PENROSE, IN "THE IMPROVEMENT ERA," 1898.

There are differences of opinion as to the facts narrated in the Bible concerning the visit of Saul, king of Israel, to the witch of Endor and her purported interview with the spirit of the departed Prophet Samuel. The popular view of this matter is that the witch, at the request of King Saul, "brought up" the spirit of Samuel and that Saul conversed with him and learned from him the fate which awaited him in his coming battle with the Philistines. But the question arises, how could a witch, who under the law of Moses was not to be permitted to live, and with whom consultation was forbidden by the Lord, have power to bring forth at her bidding the spirit of a holy prophet? In answer to this query it has been suggested that the woman was not really a witch, but a prophetess who was in hiding. Why she was under the necessity of concealing her whereabouts is not made to appear. It has been alleged that the "prophetess" theory has been held by persons supposed to understand the question thoroughly. Be that as it may, careful investigation of the history of the event will show that there has been great misunderstanding of the subject. Let us first see what the historian relates:

"And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa.

"And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

"And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

"And Saul disguised himself, and put on other raiment, and he went and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.

"And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land; wherefore then layest thou a snare for my life, to cause me to die?

"And Saul sware to her by the Lord, saying, As the Lord liveth there shall no punishment happen to thee for this thing.

"Then said the woman, Whom shall I bring up unto thee? And he said, Bring me Samuel.

"And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? For thou art Saul.

"And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

"And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

"And Samuel said to Saul, why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do.

"Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord rent the kingdom out of thine hand, and given it to thy neighbor, even to David?

"Because thou obeydst not the voice of the Lord, not executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

"Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines."
(*1 Samuel 28: 4-19.*)

From the foregoing it is clear that the woman whom Saul visited was one of the class placed under ban, by the commandment of God, because they practiced divination with familiar spirits. Neither prophets nor prophetesses were then banished from the land or held in disrespect. It was only persons condemned by the Mosaic law who had to hide from the effects of its enforcement. Saul had tried every legitimate means to obtain supernatural guidance, but, as he had departed from the Lord, the Lord had departed from him. There was no answer from heaven to his inquiries; there was no word of the Lord by prophets; there was no communication through the Urim and Thummim; there was no manifestation by vision or

by dream; there was no whispering of the divine spirit. In his desperation, Saul turned to the opposite power. In that he sinned. He knew that he was violating the law of the Lord. When he was serving God he "put away those that had familiar spirits and the wizards out of the land," but when he fell into darkness he sought the ways of darkness and sealed his own doom. It is written:

"So Saul died for his transgression, which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." (*I Chron. 10: 13.*)

The law of God concerning these forbidden arts was given through the Prophet Moses, and forms part of the Mosaic code. As, for instance.

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God." (*Lev. 19: 31.*)

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord, and because of these abominations, the Lord thy God shall drive them out before thee." (*Deut. 18: 10-12.*)

The witch of Endor, then, instead of being a prophetess of the Lord, was a woman that practiced necromancy; that is, communication or pretended communication with the spirits of the dead; but she was led by a familiar spirit. In other words, she was a spiritual medium, similar to those modern professors of the art who claim to be under the control of some departed notable, and through him or her to be able to communicate with the dead. It should be observed that in the seance with the king of Israel, Saul did not see Samuel or anybody but the medium or witch. She declared that she saw an old man coming up, and that he was covered with a mantle. It was she who told Saul what Samuel was purported to have said. Saul "perceived that it was Samuel" through what the witch stated to him. The conversation that ensued between Samuel and Saul was conducted through the medium. All of this could have taken place entirely without the presence of the Prophet Samuel. The woman, under the influence of her familiar spirit, could have given to Saul the message supposed to have come from Samuel, in the same way that messages from the dead are pretended to be given to the living by spiritual mediums of the latter days, who, as in the case under consideration, perform their work at night or under cover of darkness.

It is beyond rational belief that such persons could at any period, in ancient or modern times, invoke the spirits of departed servants or hand-maidens of the Lord. They are not at the beck and call of witches, wizards, diviners or necromancers. Pitiable indeed would be the condition of spirits in paradise if they were under any such control. They would not be at rest, nor be able to enjoy that liberty from the troubles and labors of earthly life which is essential to their happiness, but be in a condition of

bondage, subject to the will and whims of persons who know not God and whose lives and aims are of the earth, earthy.

Nor is it in accordance with correct doctrine that a prophetess or prophet of the Lord could exercise the power to bring up or bring down the spirits of prophets and Saints at will, to hold converse with them on earthly affairs. That is not one of the functions of a prophet or a prophetess. The idea that such things can be done at the behest of men or women in the flesh ought not to be entertained by any Latter-day Saint. The Lord has said:

"And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and that mutter, should not a people seek unto their God for the living to hear from the dead? To the law and to the testimony, if they speak not according to the word it is because there is no light in them." (*Isaiah 8: 19, 20; Book of Mormon, p. 98: v. 19, 20.*)

It has been suggested that in this instance the Lord sent Samuel in the spirit to communicate with Saul, that he might know of his impending doom; but this view does not seem to harmonize with the statements of the case made in the Scripture, which gives the particulars. If the Lord desired to impart this information to Saul, why did He not respond when Saul inquired of Him through the legitimate channels of divine communication? Saul had tried them all and failed to obtain an answer. Why should the Lord ignore the means He himself established, and send Samuel, a prophet, to reveal himself to Saul through a forbidden source? Why should He employ one who had a familiar spirit for this purpose, a medium which He had positively condemned by His own law?

"But," it is argued, "the prediction uttered by the spirit which was manifested on that occasion was literally fulfilled. Israel was delivered into the hands of the Philistines, and Saul and his three sons and his armor-bearer and the men of his staff were all slain. It was therefore a true prophecy." Admitting that as perfectly correct, the position taken in this article is not in the least weakened. If the witches, wizards, necromancers and familiar spirits, placed under the ban of the law, did not sometimes foretell the truth, there would have been no need to warn the people against consulting them. If the devil never told the truth, he would not be able to deceive mankind by his falsehoods. The power of darkness would never prevail without the use of some light. A little truth mixed with plausible error is one of the means by which they lead mankind astray. There is nothing, then, in the history of the interview between Saul and the woman of Endor which, rationally or doctrinally, establishes the opinion that she was a prophetess of the Lord or that Samuel actually appeared on that occasion.

There is no satisfactory evidence that the spirits of the departed communicate with mortals through spiritual mediums or any of the means commonly employed for that purpose. Evil spirits, no doubt, act as "familiar" or as "controls," and either personate the spirits of the dead or

reveal things supposed to be known only to them and their living friends, in order to lead away the credulous, but those who place themselves under the influence of those powers of darkness have no means by which they can compel the presence of the spirits of the just or induce disclosures from them to the living. They are above and beyond the art of such individuals, and the mediums themselves are frequently the dupes of evil spirits, and are thus "deceivers and being deceived."

"My house is a house of order, saith the Lord, and not a house of confusion." When God has anything to reveal, it will come in the way, by the means, and through the persons whom He has appointed. If the living desire to hear from the dead, they should seek to the Lord, and not to those who presume to rush in "where angels fear to tread." The earthly sphere and the sphere of departed spirits are distinct from each other, and a veil is wisely drawn between them. As the living are not in their normal condition, able to see and converse with the dead, so, it is rational to believe, the inhabitants of the spiritual domain are, in their normal condition, shut out from intercourse with men in the flesh. By permission of the Lord, persons on either side of the veil may be manifest to those on the other, but this will certainly be by law and according to the order which God has established. By observing that law and refraining from association with persons and influences that know not God and obey not His Gospel, the Latter-day Saints will save themselves from subtle deception and much sorrow, and will be more susceptible to the light and inspiration and revelations that proceed from the Eternal Father!

Golden Hints for Latter-Day Saints.

(Millennial Star, 1880.)

Never forget to pray, vocally night and morning, and secretly, in your heart, several times in the day. If you be the head of a household, observe to have family worship twice a day.

When you are visited by the Teacher, receive him with the respect due to every official representative of the Church. If you are the head of a family, call the members to order, invite them to listen to him, and inform him you are ready to receive his instructions.

If you be a preacher, do not preach unless God gives you His Spirit, because it is forbidden.

Should you be a successful instrument in doing a good work, whether in preaching the Gospel, or in any other way, give God the glory, not only in your words, but also in your inmost heart. Without His aid you would be weak and incapable.

When you understand what the wishes of your superior officer are, it should be your aim to put them in operation. It is a slothful servant that waiteth to be commanded in all things.

Avoid hypocrisy. The Lord sees through every deceitful device, and

good, clear-headed men cannot be permanently deceived by unsupported pretensions.

Do not make the praise of men your aim; rather let the possession of a clear conscience, the result of a faithful discharge of duty, be your object.

If you hold a responsible office in the Church, when you find an evil existing with which it is your duty to deal, deal with it in a proper spirit, in a legal manner, according to the revelations. Above all, do not go around talking about it, for such a course cometh from and is productive of evil.

Sustain the work of God by your faith, prayers and means. "Faith without works is dead."

Do not wait till you get to Zion to become a good Saint. That condition of life should commence with baptism and continue without a break. Expectations of a future goodness is of no account for present use.

Do not let your practice falsify your profession.

Do not publicly rebuke any brother or sister for what you may consider a breach of discretion, unless you are the presiding officer of the assembly. By doing so you would yourself be guilty of a breach of order.

Be cautious about making promises to aid your brother or sister. Assistance can be given without the necessity of a promise before hand.

The spirit of strong drink and the Spirit of the Lord will not dwell together in one person.

The fumes of tobacco are offensive to the Spirit of God.

If you are poor, this is no excuse for your being uncleanly in your habits, surroundings or your person. Cleanliness is a part of godliness. Filth and untidiness are offensive to cleanly and orderly people; how much more so to the Good Spirit, which should be in the bodies and homes of the Saints.

Do not be jealous of your brethren and sisters. If they are advancing, rejoice in their prosperity, for so are we commanded.

Do not be over anxious for office in the priesthood, or for any presiding appointment. Rather be diligent in preparing yourself so that you may profitably fill any position to which you may be called.

Give to every man his just due in the fullest sense.

The most profitable benevolence is that which places the unfortunate in the way of helping themselves.

Seek the advantage and preferment of your brother or sister as much as your own.

Do not speak evil of those who preside over you, or, for that matter, of anybody else.

Be obedient to legitimate authority.

Do not fail to attend meetings, and always be punctual to the hour of assembling.

Do not be guilty of the rude practice of speaking or whispering to neighbors during religious service.

Leaders and members of choirs and all others should not look into and turn over hymn books or pass around slips of paper during service. This is a conspicuous mark of very bad breeding.

Unless compelled to do so, do not leave the meeting during the progress of the services.

If you be the presiding officer of a meeting, be sure to be on the ground a little ahead of time. This is a good example to the flock, and pleasing to the Lord.

At every favorable opportunity, do not fail to explain the principles of the Gospel to your friends and acquaintances; but do not crowd your views upon them against their positive expressed wishes.

If you hold any position in the priesthood, learn its duties, that you may be able to properly perform them.

Submit yourself to frequent self-examination. When you discover you have been influenced by selfish or unworthy motives, be as unsparing in self-condemnation as you would in the condemnation of your brother, if you were aware of his being similarly actuated.

Never so far lose your self-command and respects as to get angry with any one, especially your brother or sister in the Lord.

Do not indulge in speaking in your own praise. Those whose good opinion and esteem are worth having will appreciate you more for what you do than what you profess.

Remember that the reproof of a friend is better than the gift of an enemy; therefore be thankful when you are admonished of your faults.

It is better to do a little good than to express an intention of doing a great deal and accomplishing nothing.

Good resolutions are worse than useless unless they are kept.

Do not commit a wrong or do an unwise or unjust thing because you are asked to do so, and are afraid; say no in case you should offend the party making the request. Learn to utter a firm but respectful no, when it is right you should.

Do not run into debt unless absolutely compelled, by circumstances you cannot control.

Do not abuse people because their views are different from your own.

If you are in work, do not expend more than you earn.

Do not slight your poorer brethren or sisters because of the inferior quality of their apparel. The Savior, when clothed with mortality, was in poverty.

Do not feel contempt for those who are not richly endowed with mental gifts. They are the children of God as much as you.

At the close of each day reflect upon the errors you have committed therein, and seek to avoid similar mistakes in the future. Also recall the good you have done, and endeavor to increase the daily amount.

Make it an unvarying rule never to let a day pass without, by some good act, increasing the sum of somebody's happiness.

Address to Missionaries.

INSTRUCTION TO ELDERS IN BRITISH ISLES FROM PRESIDENT C. W. PENROSE.

We copy from the *Millennial Star* of January 10 the following words of counsel given to the Elders laboring in England. They can be read with profit by all missionaries everywhere throughout the world:

"From recent reports of the labors of the Elders in this Mission, it appears that there has recently been a falling-off in the work of distributing Church literature and visiting investigators, as well as in some other branches of the work expected to be performed. This has, no doubt, been partly due to the holiday spirit which has prevailed for some weeks, in which they have participated, and to the fact that many of them have been visiting each other and enjoying the society of friends to celebrate a joyful Christmas and a happy New Year. We have been desirous that they should fully partake of the festivities of the season, with due regard to temperance and moderation in all things. Now that this time of recreation has passed, it is expected that they will resume their labors and, if possible, redouble their energies.

"There is no time for us to waste. Every moment is precious. We are engaged, all of us, in the Lord's work, and our recompense will be in proportion to our diligence and devotion. The field for our exertions is vast and far-reaching. Millions of the human family are in spiritual darkness. We have the light to convey to them for their deliverance. Most of them are in ignorance of their own condition, or are unwilling to be delivered therefrom; nevertheless the duty is incumbent upon us to raise the warning voice, that this is the last dispensation and that the coming of the Son of Man is drawing near. We must see to it that the blood of this generation is not found upon our garments, and is not required at our hands. The time of our mission abroad is short. We should make the most of it, and not waste it in slumber or inactivity. We will have to give an account of that which we have done and that which we have left undone, and 'angels above us are silent notes taking.' Our deeds are recorded, and so are our misdeeds and slothful ways.

"Some remarks have been made in these columns concerning the objects of our work; that is, obtaining access to inquiring persons and bringing them into the Church of Christ by the door of baptism. It has been shown that these are ends in view, and that the distribution of tracts and other publications is but a means to those ends. This should not be construed as discountenancing the work of tracting. That should be kept up with fidelity and diligence. It is one of the best ways of obtaining introduction to inquiring minds. It should be pursued, not merely to see how many tracts can be distributed or books sold within a given period; not for the mere purpose of vying with each other as to the quantity disposed of; not, indeed, as a race to outrun each other; but with the purpose of opening the way for the preaching of the Gospel in the homes of the people, and of drawing

them to our public meetings that they may hear the word of the Lord spoken in the power and demonstration of the Holy Spirit.

"The evenings of the missionaries should not be spent in idleness, either at their lodgings or elsewhere, but visits should be made either to the Saints that they may be strengthened and encouraged in the faith, or to non-members of the Church that they may be instructed in the things of the kingdom. The regret which will come to those Elders who have not employed their time to the best advantage will be deep and poignant, while the satisfaction that will come to their souls from the sense of activity and perseverance in the work of the Lord will buoy them up for future labors and fill them with happiness and contentment in time and eternity.

"Wake up, brethren! Labor while the day shall last, for 'the night cometh in which no man can work.' Nothing can give so much joy and satisfaction as fervent, vigorous and continuous labor in the great cause of human salvation. There is joy in it, spiritual riches, exultation of soul, communion with the powers on high, victory over the influences of darkness, glory, exaltation and crowns of eternal lives as rewards for such good works. Let each servant of the Lord, bearing the holy priesthood and called into the world as a messenger of salvation, go forward in the might of Israel's God, and fill his mission with untiring zeal and patient endurance, determined to do his level best, that when he returns to his home in Zion he may not be in the least degree ashamed. And that when the great accounting comes before the royal court on high, he may be able to gaze fearlessly into the eyes of the Eternal Father, and be worthy of the plaudits, 'Well done good and faithful servant, enter into the joy of thy Lord!'"

The Gospel to Children.

FROM THE GOSPEL PRIMER, BY ELDER WILLIAM A. MORTON.

(Continued from page 208.)

THE SACRAMENT OF THE LORD'S SUPPER.

Another sacred ordinance of the Church of Christ is the Sacrament of the Lord's Supper. This ordinance was instituted by the Savior on the same night in which He was betrayed by Judas Iscariot. On that memorable evening He met with His twelve disciples in a large upper room in Jerusalem. Jesus appeared very sorrowful, for He knew that the hour of His martyrdom was at hand.

After He had eaten the Passover with His disciples, He brought forward the emblems of the Sacrament, bread and wine. "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (*Luke xxii: 19-20.*)

The Sacrament was instituted to take the place of the feast of the Passover, a Jewish ceremonial, established by God to commemorate the

departure of the children of Israel from the land of Egypt and their deliverance from the destroying angel, who slew the first-born of the Egyptians and passed by the homes of the Israelites because the lintels and door posts of their homes were sprinkled with the blood of a lamb slain the evening before. The sacrifice of the Paschal lamb by the children of Israel was a type of the sacrifice of the Lamb of God, which should take away the sins of the world.

After the departure of the Savior, His disciples used to meet together on the first day of the week, or the Lord's day; they would sing hymns of praise, offer prayer to God and administer the Sacrament to those present. Then they would speak concerning the death and resurrection of Christ, and exhort one another to live lives of righteousness. Great love existed among them; they all taught the same things, and the gifts and blessings of the Gospel were enjoyed by them.

This condition of things continued for a number of years, but finally wickedness crept into the different branches of the church; men lost their first love, and the ordinances of the Gospel were transgressed.

In the Church at Corinth the Sacrament of the Lord's Supper was partaken of with unclean hands and impure lips, in consequence of which many of the members were afflicted with sickness and many died. Several epistles were written to the Church by the Apostle Paul, in one of which he says concerning the Sacrament: "Wherefore, whoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (*I Cor. xi: 27-29.*)

But notwithstanding the warnings of the apostles, and the judgments of God's displeasure which were imposed upon the churches, the Sacrament continued to suffer abuse. A little later this simple ordinance was converted into a *mystery*. The Christians began to call it "one of the *mysteries* of our holy religion," and only select persons and those under an oath of secrecy were admitted to Sacrament meetings.

In the third century long prayers (which were strictly forbidden by the Savior) were made by those officiating at the Sacramental table; and about this time the bread and wine were not considered as common bread and wine, but were regarded as the very body and the very blood of Jesus Christ. And so abuses continued until the simple ordinance of the Lord's Supper was entirely corrupted.

The Sacrament was instituted among the Nephites by Jesus Christ after His resurrection. He Himself blessed the bread and brake it and gave it to His disciples, and after they had eaten He commanded them to give the bread to the multitude assembled. Then He blessed the wine, and gave it to His disciples, and the disciples to the people. "And when the disciples had done this, Jesus said unto them, Blessed are ye for this thing

which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and are baptized in my name." This ordinance was observed among the Nephites until their final destruction by the Lamanites.

When the Gospel was restored through the Prophet Joseph Smith, the Sacrament, together with all the other ordinances of the Gospel, was restored in its original purity and simplicity.

Bread and wine were at first used, but through a revelation from God water was afterward substituted. The revelation says:

"For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies. Wherefore, you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth. Behold, this is wisdom in me." (*Doc. and Cov., Sec. 27: 2-5.*)

The Lord has commanded us to meet together often to partake of the emblems of the Sacrament in remembrance of Him. He has also revealed the forms of prayer to be used in blessing the Sacrament.

BLESSING ON THE BREAD.

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

BLESSING ON THE WATER.

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Before we partake of the Sacrament we should examine ourselves, to see if there be any iniquity in our hearts, and if our conscience condemns us we should not partake of those holy emblems. We should have no ill feelings toward any other member of the Church, and no guile should be found upon our lips. Then, with clean hands and pure hearts, let us eat in remembrance of our Lord and Savior, that we may always have the Spirit of the Lord to be with us.

(To be continued.)

Retribution to Georgia Mobbers.

In September, 1901, Elders L. F. Zundle and B. F. Stewart, while laboring in Hart county, Georgia, were taken into the woods by a mob, where an informal court was held to determine what to do with the brethren. Some of the mob insisted on administering instant death, while others contended for a severe whipping. The latter faction carried their point, and accordingly, Elder Zundle received fifteen lashes and Elder Stewart twenty-five, brutally inflicted on their backs with a trace of buggy harness. The brethren suffered intense pain for several days from this shameful and severe abuse.

As a matter of fact, the Mission authorities instituted legal proceedings against the mobocrats through the United States district attorney, on the ground that the Elders were citizens of another state. This gentleman showed his determination to make the criminals feel the heavy hand of the law, and as a result of his efficient work, the mob came forth with a proposition to compromise the suit. Their offer was accepted, but it cost them \$300 attorney fees, \$70 costs, and \$200 damage money. This they were willing to pay in order to stop further proceedings, which, if continued, would have terminated disastrously to them, not only civilly but also criminally. It taught them a lesson; and now that a way has been found whereby criminals of this class can be dealt with effectually, this case will serve an excellent purpose in deterring other men of similar inhuman characteristics from laying themselves liable in a like manner. So much for the temporal punishment meted out to these malefactors. Now for the work of retribution.

Concerning the men who composed this mob, Sister Rachel Bartlett, of Bowersville, Ga., wrote to President Brigham Nielson, of the Georgia Conference, under date of Jan. 12, saying:

"I guess you have heard about the mob here who whipped President Stewart and Elder Zundle. Several of those men lost their minds and only lived a short time. There is also a young lady here now who is insane. When the Elders first came here she was very bitter toward them, and gave a lecture on Mormonism. They say she is a pitiful sight to see, and talks sometimes about the Elders. I can't help feeling sorry sometimes when I meet the surviving mobbers. They look so miserable. I wish they might have a little of that spirit which gives peace and good will to men."

Going to Vote on Smoot.

(From the *News and Courier*, of Charleston, S. C.)

If everything goes well, the United States Senate will vote on the Smoot question on February 20, at 4:30 o'clock in the afternoon, just two days before the anniversary of Washington's birthday. Smoot has been begging for a vote, but for one reason or another, or for no reason at all, the Senate has been keeping the Mormon on the gridiron. He ought to be done to a

turn by this time, but the story comes from the National Capital through the *Herald* that "it is the impression that the Utah Senator will win by a handsome vote." He ought to win. The proceedings against him have been in the nature of persecution, despite the declarations of his enemies that they have been influenced altogether by high moral considerations.

According to all reports, Smoot is a very good man. He represents the people of his state. He was supported for Senator by Gentiles as well as by Mormons. He is the husband of one wife. He has taken an oath to support the constitution and the laws of the United States, and he has not violated his oath. The fact that he is one of the Apostles of the Mormon Church and that all the other Apostles, we believe, have plural wives, has nothing in fact to do with the case. Smoot is not guilty personally of breaking any of the laws of the country. The Senate has no right to exclude him for the sins of his associates in the Mormon hierarchy. They would have just as much right to unseat Teller because it is charged that Guggenheim bought his seat in the Senate from Colorado. Every tub should stand on its own bottom. The people of Utah elected Smoot, and if Smoot is the sort of Senator they want, they ought to have him. There has been a sinful waste of so-called Christian sentiment on Smoot. We hope that he will not be disturbed in his seat.

The Saints Herald Office Burned.

According to a miniature edition of *The Saints Herald*, organ of the Reorganized church, published at Lamoni, Iowa, which reached us too late for notice in our last issue, it is learned that the building in which the *Herald* was published was burned to the ground on January 5. The report says the loss will total forty thousand dollars, only ten thousand of which was covered by insurance. The church library, containing a great many volumes of rare books, was almost completely consumed. The number saved, including those loaned out, aggregate but fifty volumes. The contents of the church historian's office also were lost, and among these records and manuscripts were claimed several historical documents. Almost everything belonging to the church organ was a total loss. The bound books in stock, the accounts, cash on hand, and mailing lists, were all that were saved. The members of the church have liberally contributed for the establishment of another plant, and within a short time the *Herald* will be issued from a new home.

Are you taking care of your JOURNALS? Do not lose sight of the library of Church literature, to be had by binding each volume as it is completed; and, above all, do not fail to read each issue through as soon as it comes out. Induce the children to read it also. An excellent method is to read it to them. This will occupy their minds and will help to keep them off the streets.

Announcement for Next Issue.

We owe an apology to our readers for not giving them, as before promised, the following exceptionally interesting articles: "Joseph the Prophet," by Elder B. H. Roberts, and "The Way of the Reformer," by William George Jordan. The reason that they have not appeared is on account of insufficient space, but they will be produced in the next issue, along with a sermon extract from the late President Wilford Woodruff, on the fulfillment of prophecy; "Gospel to the Living and the Dead," by Elder George Q. Cannon; and such other choice selections and matters of current interest as we are able to submit. So many of our subscribers write us that the JOURNAL improves with each issue, and we hope to maintain this record. The next number is thirty-two pages, remember, filled brim full of intellectual food.

Missionaries' Families.

TIMELY SUGGESTIONS ON IMPORTANT SUBJECT FROM THE DESERT NEWS.

A number of young men are in the mission field laboring for the benefit of mankind, in the spirit of self-sacrifice and unselfishness, many of them traveling "without purse or scrip," and all of them unpaid for their services and the time they are spending in that work. As a rule, they are examples of faith, fortitude, heroism, personal purity and unswerving devotion. It is rare that one of them strays from the straight path of virtue and integrity, and such an exception occasions the deepest sorrow and regret.

The joy that fills their hearts in the midst of trials that test the patience, forbearance and perseverance of the strongest minds, and the conviction of the truth of their mission which possesses their souls, are strong evidence of the divine authority under which they act, and their universal testimony on returning home is that the best part of their lives has been that which has been spent in missionary labors.

Some of them are men of family, and it would be advisable, in our opinion, for more of the experienced men, even if they have already served terms in the mission field, to accompany younger missionaries in opening up new fields and in taking charge of branches and conferences when they are organized. This might be done with great profit, if sufficient aid was rendered to the wives and children left at home. We believe there is a general disposition to watch over the families of the Elders sent abroad and to see that they are not left in want. But there are exceptions to this rule.

It is the duty of the local authorities in the wards and stakes of Zion to see that such persons are provided for, and that they are recognized in the social events and recreations and entertainments arranged for others. They ought not be neglected at any time. The quorums of the Priesthood to which the absent Elders belong, and the Teachers and Relief Societies in their respective spheres should be careful to find out and supply the needs of such families left at home. This involves some care and expenditure of means, and provisions should be made by the presiding authorities to meet such requirements. No member of a missionary's family should be allowed to suffer for the necessities and comforts of life or such encouragement as their condition suggests.

This, however, requires a degree of caution. When continuous attention is paid to the wives of missionaries by the same individuals, the tongue of scandal is sometime set in motion and undesired reflections are the result, occasioning pain and distress, both to those who are at home and those who are away. This may be avoided by proper circumspection and a wise course and the suppressions of slander at its inception. The wives of missionaries should conduct themselves in such a manner that there shall be no ground for idle tales nor the sneers of

senseless gossip, and chatterers and evil speakers should be rebuked when they attempt to pass remarks which they may consider good jokes, but which bear the seeds of libel and falsehood.

The families of missionaries should be held in high regard, for frequently they bear the brunt of the trials that come from separation and the added cares of the household when the head of the home is away. If they stand the test in patience and with fortitude and remain true and steadfast in all the conditions that surround them, they will undoubtedly share in the glory that will come as the reward for the work performed. We throw out these few hints in behalf of a class of our people who should claim the sympathy and support of all who love the truth and desire the promotion of missionary work.

An Infant Healed.

Elder George Miller, of the Georgia conference, in writing to his conference president under date of January 25, gives the following account of the manifestation of the power of the Lord in behalf of a little child:

"While stopping at Brother D. B. Cadgetts' on my way to Tison, his little baby was taken suddenly sick. In a few minutes it looked as if it were dead. We worked with it for some time but could not bring it to. The oil was brought to me and I administered to it. Just as I raised my hands from its head it looked up and was soon all right. When I left about two hours afterward it was playing with the rest of the children."

The JOURNAL has just received the last number of the closing volume of the *Millennial Star*, with the index. This influential messenger of truth was started in England in 1840 by Brigham Young, with Parley P. Pratt as editor, and during all the intervening years it has had a most useful and eventful career. The JOURNAL congratulates it upon its remarkable success and long life, and wishes it a continuous and fruitful existence so long as there is need to publish and defend the Gospel.

"If I were called on a mission and had the whole world from which to choose my field, I would choose Utah; and having chosen my field of labor, if I could next choose the class of people to labor among, I would choose the juveniles—the children of the Latter-day Saints."—*President George Q. Cannon, when organizing the Deseret Sunday School Union.*

The wicked kick at "Mormonism," but they will find it somewhat like the old man's stone wall that he built five feet high and six feet thick, to prevent the boys from stealing his apples; and when the boys in their anger tipped it over, behold it was higher than it was before.—*Brigham Young.*

We reach out in the morning to get the daily paper which contains news which has been flashed from all parts of the civilized world during the night, and then we wonder how it is that God can make known to man His will concerning them.—*B. F. Grant.*

Who is there that can contemplate the mind of God and unravel the designs of Jehovah?—*John Taylor.*

Report of Mission Conferences for Two Weeks Ending February 1, 1907.

PRESIDENTS	Conference	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused Enter't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branches Org'd	Elders' Jour. Sub.	Deseret News Sub.
H. P. Sellers	Alabama.....	1526	1011	131	439	35	1593	82	4	17	52	1082	7	...	...	5	2	...
L. J. Ball	E. Tenn.....	984	563	50	314	35	571	21	1	8	30	490	...	...	...	...	...	...
C. A. Callis	Florida.....	1088	2112	77	312	15	2626	78	4	5	72	902	...	...	...	4	...	...
Brigham Nielson...	Georgia.....	1198	857	128	313	34	549	228	3	14	80	650	4	...	...	4	1	...
J. A. Christensen..	Kentucky....	935	1298	77	297	3	790	55	6	53	82	876	3	...	...	...	...	...
Wm. N. Patten.....	M. Tenn.....	1109	1317	257	196	122	1438	131	4	18	33	719	3	...	...	...	...	...
Wm. Lester.....	Mississippi...	1494	1157	123	536	51	2226	52	7	46	51	904	3	...	...	...	...	...
J. A. Berrett.....	N. Carolina...	965	1217	22	306	19	574	15	3	18	50	394	1	1	...	1	...	...
S. Broadbent.....	Ohio.....	917	2061	143	274	1	1413	91	5	16	22	822	...	4	...	...	...	...
J. H. Gibbs.....	S. Carolina...	1817	913	498	850	36	2005	161	4	23	42	1292	...	...	...	1	...	...
E. F. Marshall.....	Virginia.....	1159	1199	157	367	135	2884	185	2	27	16	855	1	1	...	2	...	...
Totals.....	.....	12493	13705	1633	4202	486	16669	1099	53	245	530	8986	22	9	...	21	3	...

Childhood's Happy Home.(Written for *The Elder's Journal* by Sister Sarah E. Nutton.)

There's a spot on this earth that I cherish;
 'Tis the home of my bright, happy youth.
 Where I first learned the lessons of virtue,
 Of kindhearted patience and truth.
 It was there that a dear, loving mother,
 Soothed the tear from my innocent brow;
 She who taught me my earliest lessons,
 Her teachings are guiding me now.

In that home of my bright, happy childhood,
 There was music, sweet laughter and song:
 There's a sigh as I think of its pleasures—
 A sigh for the days that are gone.
 For I love the dear home of my childhood,
 Its memory is dear to me yet,
 And loved ones that gathered around me,
 I'll never, no never, forget.

Tho' I've journeyed away from the threshold,
 Of the home that to me is so dear.
 Tho' far from my loved ones I wander,
 I long their dear voices to hear.
 And when dawns the day for returning,
 Like a fond dove seeking her nest,
 I'll fly to the home of my childhood,
 And there with my loved ones I'll rest.

Died.

COTTON:— Sister Louisa E. Cotton, of Byington, Ohio, on Jan. 3. The deceased belonged to the Church and was faithful in discharging her duties.

WILSON:— Sister Olive Wilson, of Marshallsbery, N. C., on Jan. 22. Sister Wilson was true to the covenants she had made with the Lord at the waters of baptism.

RIES:— Sister Rebecca J. Ries, of Camden, Ohio, on Feb. 8. Sister Ries was a devoted wife, a faithful mother and a staunch Latter-day Saint.

ELDERS' JOURNAL

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"This paper is intended to be a vehicle of communication for all the Elders of the Church of Latter Day Saints, through which they can communicate to others, all things pertaining to their mission, and calling as servants of the living God, and as messengers of righteousness to the nations among whom they are sent. As there have been many desires expressed by the Elders of said Church to have a periodical of this kind published, it is hoped that the present proposals will meet with their unqualified approbation, and will find a patron and a friend in all those into whose hands it comes."—JOSEPH SMITH, THE PROPHET, in the Original Elders' Journal, 1837.

Vol. IV.

MARCH 1, 1907

No. 11

Night of the Martyrdom.

BY APOSTLE ORSON HYDE, IN HIS PUBLICATION, "THE FRONTIER GUARDIAN,"
UNDER DATE OF JUNE 27, 1849, ISSUED AT COUNCIL BLUFFS, IOWA.

Twenty-seventh of June, 1844. Eventful period in the calendar of the nineteenth century! That awful night! I remember it well: I shall never forget it! Thousands and tens of thousands will never forget it! A solemn thrill—a melancholy awe comes o'er my spirit! The memorable scene is fresh before me! It requires no art of the pencil, no retrospection of his-

tory, to portray it. The impression of the Almighty Spirit on that occasion will run parallel with eternity! The scene was not portrayed by earthquake, or thunderings, and lightnings, and tempests; but the majesty and sovereignty of Jehovah was felt far more impressively in the still, small voice of that significant hour, than the roaring of many waters, or the artillery of



many thunders, when the spirit of Joseph was driven back to the bosom of God, by an ungrateful and bloodthirsty world! There was an unspeakable

something, a portentous significancy in the firmament and among the inhabitants of the earth. Multitudes felt the whisperings of woe and grief, and the forebodings of tribulation and sorrow that they will never forget, though the tongue of man can never utter it. The Saints of God, whether near the scene of blood, or even a thousand miles distant, felt at the very moment the Prophet lay in royal gore, that an awful deed was perpetrated. O, the repulsive chill! the melancholy vibrations of the very air, as the prince of darkness receded in hopeful triumph from the scene of slaughter! That night could not the Saints sleep, though uninformed by man of what had passed with the Seer and Patriarch, and far, far remote from the scene; yet to them sleep refused a visitation—the eyelids refused to close—the hearts of many sighed deeply in secret, and inquired, “Why am I thus?”

One of the Twelve Apostles, while traveling a hundred miles from the scene of assassination, and totally ignorant of what was done, was so unaccountably sad, and filled with such unspeakable anguish of heart without knowing the cause, that he was constrained to turn aside from the road and give utterance to his feelings in tears and supplications to God. Another Apostle, twelve hundred miles distant, while standing in Faneuil Hall, Boston, Massachusetts, with many others, was similarly affected, and was obliged to turn aside to hide the big tears that gushed thick and long from

The First Presidency.



The Southern States Mission is to be congratulated on having a paper like **THE ELDERS' JOURNAL** to present to our friends inside and outside of the Church. Its size is admirably adapted for binding, its articles are clear and crisp, its aim to defend the truth it pursues in a fearless manner, and it breathes the true spirit of the Gospel. The **JOURNAL** is well worth preserving, and will add to the value of any man's library in which it is found. May it ever be a beacon light to its readers on their way to the mansions prepared for them by the Master, and may it be successful in filling its glorious mission. We look upon it as a great help to the missionaries, and we believe it will prove a true Gospel messenger wherever it is received. That the seed sown by the writers of this paper may find good soil and be vivified through the power of the Lord, is the sincere prayer of

Yours for the truth,

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

his eyes. Another, President of the High Priests, while in the distant state of Kentucky, in the solitude of midnight, being marvelously disquieted, God condescended to show him, in a vision, the mangled bodies of the two murdered worthies, all dripping in purple gore, who said to him, "We are murdered by a faithless state and cruel mob."

Shall I attempt to describe the scene at Nauvoo on that memorable evening? If I could, surely you would weep, whatever may be your faith or skepticism, if the feelings of humanity are lodged in your bosom; all prejudice and mirth would slumber, till the eye of pity had bedewed the bier, and the heart had found relief in lamentation. Before another day dawned, the messenger bore the tidings into the afflicted city; the picket guards of the city heard the whisper of murder in silent amazement, as the messenger passed into the city. There the pale muslin signal for gathering the troops hung its drooping folds from the Temple spire (as if partaking of nature's sadness), and made tremulous utterance to the humble soldiery to muster immediately. As the dawn made the signal visible, and the bass tone of the great drum confirmed the call, fathers, husbands, and minor sons, all seized the broken fragment of a dodger, or a scanty bone, for the service that might be long and arduous before their return, or swallowed some thickened milk (as might be the case), and fled to the muster ground;

Quorum of the Twelve.



The ELDERS' JOURNAL will be a good missionary in Zion, as well as in the Southern States. The publication of Gospel sermons and articles published by leading Elders of the Church, who were in the missionary field many years ago, and whose writings are found in old volumes of Church records, will be very valuable to present generations, and will recall happy days to the aged as well. The reports of Elders now laboring in the missionary field will also be valuable reading to the members of the Church at home. Success to the ELDERS' JOURNAL.

FRANCIS M. LYMAN.

A man is never in bad company when he has the ELDERS' JOURNAL for a companion.

I am much pleased with the ELDERS' JOURNAL, and feel certain that it will be of great profit in aiding the good cause in that Southland and in all the world. It must be a joy to you and all the Elders and Saints. It is with pleasure that I recommend its contents and wish it ample success in every field. JOHN HENRY SMITH.



"What! did you say father has been struck?" ejaculated Mary in wild excitement.

"Yes, and I'm glad of it for it will do us all good," replied her sister. "You see he was 'struck' with the ELDERS' JOURNAL."

the suspicious mother and children followed to the door and window, anxious to see the gathering hosts emerge from their watch-posts and fire-sides, where rest and food were scant to the utmost endurance. The troops continued to arrive, and stood in martial order, with a compressed lip and a quick ear. They waited with deathly but composed silence, to hear the intelligence that mournful spirits had saddened their hearts with during the night. The speaker stood up in the midst, not of an uniform soldiery of hirelings, for they had no wages; their clothing was the workmanship of the diligent domestic—the product of wife and daughters' arduous toil; their rations were drawn from the precarious supplies earned in the intervals between preaching to the states and nations of the earth, and watching against the intrusions and violence of mobs. The speaker announced the martyrdom of the Prophet and Patriarch, and paused under the heavy burden of the intelligence.

But here I must pause; my pen shall touch lightly, as it must feebly, that hallowed—that solemn and ever-memorable hour! The towering indignation; the holy and immutable principle of retribution for crime that dwells eternally in the bosom of God, insensibly impelled the right hand almost to draw the glittering sword, and feel the sharpness of the bayonet's

I esteem the ELDERS' JOURNAL for the precious truths in the Everlasting Gospel that it advocates, and the interesting account of the laborers in the vineyard who are valiant for the testimony of Jesus. To those who love the truth and the establishment of righteousness, and who understand the signs of the times, the ELDERS' JOURNAL will be a welcome visitor.

GEORGE TEASDALE.



Listen! If you are looking for some interesting article or sermon delivered years ago, watch the ELDERS' JOURNAL. It has the habit of reproducing just such things.

Remember that the gems of Church literature which are now being resurrected by the ELDERS' JOURNAL are as applicable to us today as they were to the Saints years ago.

I am pleased to know that you are enlarging the ELDERS' JOURNAL. I wish you abundant success in increasing its usefulness and enlarging its circulation. I feel that there is abundant room to enlarge in the spread of the Gospel by extensive use of printer's ink. I hope that the many gems which you are from time to time publishing may bring you many new subscribers.

HEBER J. GRANT.

Do not read dime novels, or form the habit of devouring the reported news of crime. This habit grows on people and may result disastrously. Wholesome reading is preferable every time. The ELDERS' JOURNAL is full of the choicest kind.



point and its fixedness to the musket's mouth. But the well-planted principle of self-command, and also of observing the order of Heaven and the counsel of the Priesthood, soon returned the deadly steel to the scabbard; and the victorious triumph of loyalty to God, in committing evil-doers to Him that judgeth righteously, and who hath said, "Vengeance is mine, and I will repay," prevailed over the billows of passion; and in the transit of a fleeting moment the holy serenity of the soldiery, depicted by an occasional tear, showed to the angels and men that the tempest of passion was hushed, and wholly under the control of the spirit of wisdom and of God!

The Elders' Journal.

THE ORIGINAL JOURNAL—ITS HISTORY—ITS OBJECT—ITS DEATH—ITS RESURRECTION—ITS PRESENT FIELD OF WORK.

A BRIEF HISTORY OF THE ORIGINAL ELDERS' JOURNAL.

As early as 1832, the Church was represented by a publication known as *The Evening and Morning Star*, edited by Elder W. W. Phelps, at Independence, Mo. For one year it continued operation, when a mob destroyed the plant. This was in July, 1833, and in December following, another printing plant was established at Kirtland, Ohio, where the *Star* resumed



The ELDERS' JOURNAL is a most welcome visitor to my home. It is a publication of merit, and is not only beneficial to the Elders and Saints in the mission field, but I am sure will prove interesting to all subscribers everywhere. The proposed "Scrap Book of Mormon Literature" feature is of splendid importance, and will enhance its value ten-fold and make it a publication to be desired and appreciated by the Latter-day Saints. I heartily endorse your efforts and enterprise, and wish you an unequalled success in the coming years.

RUDGER CLAWSON.

Would you like a collection of pretty poems, every one a perfect gem? Then take the ELDERS' JOURNAL.

It gives me pleasure to state the profit and pleasure I have derived from reading the ELDERS' JOURNAL. I have been taking this credible little publication for the past three years, and have always found it entertaining and instructive. I want to commend the efforts of the editor in collecting a valuable series of sermons, not hitherto published, and which would be unknown if it were not for the service done those who are interested in Gospel literature by the management of the ELDERS' JOURNAL. I also want to say a word about the fine selection of poems which appear in each issue of the JOURNAL. I have always thought it one of the best methods of improving the mind, that young men should fill their memory with strong, pure, inspiring sentiments, expressed in verse. Success to the ELDERS' JOURNAL. May the blessings of the Lord attend those who have this publication in charge.



REED SMOOT.

its work under the direction of Oliver Cowdery. In September, 1834, the name of the *Star* was changed to *The Messenger and Advocate*, Oliver Cowdery still continuing in charge. Three volumes were issued, when, in September, 1837, this publication was merged into the ELDERS' JOURNAL, under the editorship of the Prophet Joseph Smith, its founder. The first number appeared the following month, October, and after the November issue was out,

A MOB BURNED THE PRESS.

The place of publication was then changed from Kirtland to Far West, Mo., and here, in July, 1838, seven months after the destruction of the Kirtland plant, the third number of the ELDERS' JOURNAL was printed. From that issue we copy the following explanatory note:

"It is, we presume, generally known that this paper was commenced in Kirtland, Ohio, in October last, but by reason of the great persecution against the Saints in that place, the paper had to be stopped, and through the craft of wicked men, they got possession of the printing office, and knowing they could not hold it, it was burned."

Only the August number followed, when again, through persecution, it was suspended, this time permanently. This was the same month that Governor Lilburn W. Boggs, of Missouri, issued an order for



The JOURNAL has become an expected friend and a welcome visitor to our humble home. Its pages are read with interest and profit by the inmates thereof; as it keeps us in close touch with that great part of this last dispensation, the missionary work, a work with which we are somewhat familiar and in deep sympathy. We congratulate the JOURNAL upon its steady growth and its enlarged field of action. We wish it all the success that can come to it by the widest possible circulation. May its growth in the future be as marked and substantial as its past development has been. May it prove—as it is designed that it shall—a power for good wherever it shall go, both as a blessing to the Saints, by strengthening their testimonies and increasing their faith, a valuable companion, lending encouragement to the

traveling Elders in the field, and an instrument in the hands of the Lord to the bringing of many into the effulgent light and glorious knowledge of the Gospel of Jesus Christ.

HYRUM M. SMITH.
MRS. IDA B. SMITH.

The matter contained in the ELDERS' JOURNAL is very interesting and makes delightful reading. In view of the reproduction of so many valuable discourses, long since out of print, it will be almost indispensable to Church members. It will, in fact, be a library in itself of choice Mormon literature. It will be a welcome visitor to the firesides of Saints at home and abroad, and will fill a long-felt want.

GEORGE ALBERT SMITH.



"We do not believe it is just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied."—Joseph Smith.

THE EXTERMINATION OF THE MORMONS

from the *free Republic of Missouri*, and ordered Major-General Clark, with 1,300 men, to proceed immediately to Far West and put the cruel decree into execution. Then followed the horrible and brutal depredations committed upon the Saints at that place. Men, women and children were massacred; women were ravished and houses plundered; property was destroyed and confiscated, and hundreds of defenseless men were compelled to sign away their property under the muzzles of guns. About seventy brethren were selected for execution, among them being the Prophet Joseph. They were tried by courtmartial without their being present and without representation, and sentenced to be shot at 9 o'clock a. m., November 1, 1838. This cruel and unjust order, it will be remembered, was ignored and frustrated by the honorable Brigadier-General A. W. Doniphan, who refused to execute the decree on the ground that it would be cold-blooded murder.

These few historical facts show the events leading up to the birth of the original ELDERS' JOURNAL, its struggle for life, and its untimely death.

THE PROPHET'S OBJECT IN STARTING THE ELDERS' JOURNAL.

In the closing numer of *The Messenger and Advocate*, the paper which



I look upon the ELDERS' JOURNAL as one of the needs of the Church of Jesus Christ of Latter-day Saints. It fills a place heretofore vacant, at least for many years. It is a revival of a magazine issued in the earliest days of the Latter-day work. It is, however, in better form than its predecessor, and can be bound in a shape which will fit it for any library, public or private. The improvement which has taken place in this publication since it was first issued in the Southern States is marked and commendable. The matter it contains is of the highest value. Not only are articles of moment reproduced in its columns, but discourses and contributions from the living oracles that have not heretofore been published appears in its pages. The notice of current events, occurring particularly in the South, is worthy of record

and highly interesting to all who desire to become acquainted with the progress of this great cause. The prospects for its enhanced value as time marches on are exceedingly promising. It presents a fine, attractive appearance; it is well printed on good paper; is tastefully arranged and is published at a figure so moderate as to place it within the reach of everybody, almost, throughout the Church. I regard it as a most excellent publication and hope to see it grow and increase, for certainly it is a repository of the best thoughts and teachings of the servants of God in the last dispensation. I commend it to the Saints throughout the world, and to all lovers of truth of every sect and nation. May God bless and sanctify it to the dissemination of light and the guiding of many souls into eternal life.

CHARLES W. PENROSE.



In my opinion the ELDERS' JOURNAL is one of the best magazines in the Church, and that means one of the best publications anywhere. On this statement I risk the reputation of my judgment. Read it and be convinced.

GEORGE F. RICHARDS.

was changed to the ELDERS' JOURNAL, the Prophet Joseph published the prospectus of his new publication, which set forth the object he had in view in starting it, the policy of the JOURNAL, the great necessity for such a messenger of light, and the duty of the Saints respecting it. We did not know of the existence of this exposition of the Prophet's plans until we had occasion to look up the history of the publication, and happy indeed were we when, upon reading the prospectus, we found that the mission of the present ELDERS' JOURNAL is almost identical with that of the original ELDERS' JOURNAL, and it is certainly a source of exceeding great pleasure and satisfaction to us that we have been counted worthy to be instrumental in the hands of the Lord in resurrecting the ELDERS' JOURNAL, that it may again become an expounder and defender of the Truth, and a useful aid to the Elders in the missionary field.

We present below the main body of the prospectus of the original ELDERS' JOURNAL. Its value as a relic of the past is only surpassed, perhaps, by its intrinsic worth and usefulness in setting forth, in terms far better than we are able, the mission of the ELDERS' JOURNAL of today, and yet, it must be remembered, these lines were dictated by the Prophet Joseph Smith over sixty-nine years ago.



As a publication, the ELDERS' JOURNAL is in the front rank of periodicals issued in the interest of the Church; and as a repository of truth its moral and spiritual worth is incalculable. I always read it with pleasure and profit, and it has my unqualified endorsement. God speed its promoters in their commendable endeavor to increase the circulation of this excellent magazine, and to lift the already high standard of its efficiency as a disseminator of Gospel light.

ORSON F. WHITNEY.

Light! Light! Light! Gospel light!
Where?
In the ELDERS' JOURNAL.

Keep the boys off the streets and away from loafing-places where they hear corrupting language and contract demoralizing habits, by supplying interesting and attractive things in the home. Good literature is a strong inducement to this end. There is no publication with better recommendations than the ELDERS' JOURNAL.

For several months past I have read the ELDERS' JOURNAL and have found each issue not only interesting, but highly instructive. The JOURNAL deals not only with various phases of missionary life, but with general topics of vital interest to everybody. I think the ELDERS' JOURNAL should be in every home, to be read for present development and kept for future reference.

DAVID O. MCKAY.



Where do you find a choice collection of beautiful quotations from the Prophet Joseph Smith? In the ELDERS' JOURNAL. The front page of every issue is embellished with one of these precious gems.

EXTRACTS FROM THE PROSPECTUS OF THE ORIGINAL ELDERS' JOURNAL.

As set forth by the Prophet Joseph himself.

"This paper is intended to be a vehicle of communication for all the Elders of the Church of Latter Day Saints, through which they can communicate to others all things pertaining to their mission and calling as servants of the living God and as messengers of righteousness to the nations among whom they are sent. As there have been many desires expressed by the Elders of said Church to have a periodical of this kind published, it is hoped that the present proposals will meet with their most unqualified approbation and will find a patron and a friend in all those into whose hands it comes.

THE GREAT EXCITEMENT

which has been produced by the coming forth of this Church; the unparalleled rapidity of its growth; the excessive rage of persecution against it by all sects and parties, together with the wide range it is destined to take among the nations, form at once a source of interest peculiar to itself. And everything pertaining to either its prosperity or adversity; its advance or decline; its favorable or unfavorable reception among the nations where its doctrines are promulgated, and where it is destined to present the majesty of its truth in formidable array against the errors and false doc-

As for the ELDERS' JOURNAL I can say I hold it as a paper of extraordinary value. It is a source of priceless information, not only to our people, but also to the world, and without question it will allay much prejudice which exists against us by those who are not of us. I can heartily recommend it to all, and especially to the Saints; and I pray the Father's blessings upon it that its great mission may be attended with multiplied success.

JOHN SMITH,
Patriarch.



Is there a publication issued today which contains instructions to Elders in the field? To be sure! The ELDERS' JOURNAL. Its articles also apply to the priesthood at home.

A Suggestion of Vital Living Interest.

The ELDERS' JOURNAL ought to be taken by every organization in the Church, not to fill the position as an official organ of such organization, but to be an intellectual feeder of miscellaneous thought on all matters applicable to the Saints of God—both young and old. How often could an important matter of history or doctrine be forever fastened upon the minds of scores of individuals assembled in such gatherings, by occasionally devoting a part of the time for preliminaries to some valuable resurrected thought published in the ELDERS' JOURNAL. It would inject new life into the institution; it would create new interest, impelling regular attendance; and would be highly instructive and beneficial, and in strict keeping with the object of the organization; besides, if the numbers were preserved and bound, the institution would own a library of Church literature for the use of its members, the value of which could not be estimated in money. These valuable volumes, too, could thereby be handed down to future members who must be taught and trained in the truths of Church history and the Gospel, the same as the present members are. What a great help to any institution would be a library of this kind! Could one dollar a year be spent to better advantage? Would a dollar a year, invested in any other thing, produce half so much intellectual and Gospel-training interest?

trines of the age, is now, and will be, more abundantly hereafter, sought with an eagerness by both friends and foes in this country, and elsewhere, unknown since the days that the former apostles proclaimed the same doctrine among the nations of the world.

"What proposals, then, could be made to an inquiring public, better calculated to gratify their desires, than a periodical of this kind; designed to give information on the very points where information is desired, and to satisfy the unceasing anxiety excited by reason of the progress of the Church.

"It may be confidently expected that this paper will be enriched with important intelligence from the eastern as well as the western continent, and at no very remote period we may anticipate, with great assurance, to see its columns abounding with matter of deep interest from all nations in the civilized world.

"This paper is therefore intended to be a counterpart of this lying *mania*, which seems to pervade all ranks of men, when engaged to try to stop the progress of truth and to prevent the kingdom of God from spreading, by affording

THE TRAVELING ELDERS

an opportunity of presenting the truth to the public, in relation to the events and occurrences which transpire within the reach of their observation, and which occur with and by themselves, while they are traveling and pro-

The Presiding Bishopric.



THE ELDERS' JOURNAL is a welcome visitor to our office. God bless its mission. We sincerely trust under your fostering care it may continue to grow in influence and that it may ever be a valuable educating factor among the Latter-day Saints and others.

WM. B. PRESTON,
ROBERT G. BURTON,
ORIN P. MILLER.

A great many returned Elders from the South, in their continued missionary work at home, have adopted the practice of publicly recommending the ELDERS' JOURNAL and taking subscriptions for the same. One of these brethren, in sending in a long list of subscriptions, said: "You see I am loyal to the ELDERS' JOURNAL; but then it is a missionary paper, and since I am also a missionary, although at home, why ought we not to work together? I make my appointments do the people just as much good as possible, and so I place the JOURNAL in as many hands as I can, for after I leave, the Silent Missionary makes twenty-four more visits, thereby continuing my work and adding increased strength to my testimony of God's work in latter days."

claiming the Gospel, in obedience to the high and holy calling wherewith God has called them. "It becomes

A DUTY NOT TO BE DISPENSED WITH,

that the Saints of the last days owe to themselves and their children, as well as to the public in general, to use all lawful endeavors to disabuse the public mind in relation to the affairs of the kingdom of God, which has been committed to them; so that, as far as in them lies, they will guard the public against the abuses which are heaped upon them, by reason of a spirit of persecution which rages most unhallowedly against the truth.

"It has been

THE USAGE OF ALL SAINTS

in every age, as far as our knowledge extends, to transmit to succeeding generations an account of their religion and the history of their travels and the reception which they met with in the nations among whom they executed their divine commission, with an account of their travels, both by sea and land, among strangers and acquaintances; and these accounts stand as an armed man, guarding both their characters and religion against the aspersions of foul calumniators and base slanderers.

The First Seven Presidents of Seventies.

I stamp my approval on your new enterprise, the **ELDERS' JOURNAL**. I will cheerfully do what I can to aid you in the very laudable undertaking.

SEYMOUR B. YOUNG.



Palestine was dedicated for the gathering of the Jews in 1842 by Apostle Orson Hyde, who was called on this special mission by the Prophet Joseph. The journey was attended with great peril and hardship. Brother Hyde's letter relating incidents of the voyage and containing a verbatim copy of that important and prophetic prayer, which was offered up on the Mount of Olives, can be found in the **ELDERS' JOURNAL**.

So you propose to make of the **ELDERS' JOURNAL** a "Scrap Book of Mormon Literature?" It is your purpose to save from the oblivion of out-of-print volumes the gem thoughts of the leading minds that lived and thought their day's work in the formative period of the Church's existence. What have I to say respecting such an enterprise? What can any man say who believes the great Latter-day work to be of divine origin, except to wish you God-speed and success in your efforts? unless he adds an expressed hope that you and your assistants in the work will overlook no seed truth in our literature, so that as a Scrap Book the **ELDERS' JOURNAL** may be complete. By the way, it strikes me that there is something peculiarly fitting in the **ELDERS' JOURNAL** publishing buried gems of thought from our out-of-print books and periodicals. As a title the **JOURNAL** itself is a resurrection,



rescued by your thought from the oblivion into which it had fallen. Why indeed should it not become the depository of the gem thoughts you propose to resurrect? I wish you success.

B. H. ROBERTS.

"May we not ask

WHAT SAVED THE NAME OF THE WALDENSES

from being handed down to all generations with infamy and contempt? The answer is their own writings. Had it not have been for the exertions which they used to transmit to posterity a true account of themselves, their enemies would have left the world in perfect ignorance of both their character and religion, and stamped their name with as much infamy as they exercised cruelty upon their persons; and the name of Peter Waldo would have been associated with everything that was base and abominable. But the course which they took to be their own historians has turned this infamy upon the heads of their enemies and most effectually redeemed themselves from under the power of their slanderers, and until their memory is held with reverence among all men whose approbation is worth having.



My heartiest congratulations to the **ELDERS' JOURNAL** for its most excellent work in the Master's cause.

GEORGE REYNOLDS.

"What are you reading Jimmie?" asked the observing father.

"I am reading some extracts from letters by Elder Joseph Standing, written just before he was killed in Georgia about thirty years ago. They——"

"Let me see son," interrupted the father. "To be sure! Another beautiful thing resurrected by the **ELDERS' JOURNAL**."

I am a subscriber and reader of the **JOURNAL**. It affords me a great deal of pleasure to counsel and advise the Elders and Saints to contribute for the support of this most splendid paper. Every subscriber who aids in the support of the **JOURNAL** is continuously spreading the truth among the children of men and performing missionary labor.

J. G. KIMBALL.



PEOPLE VISITING Salt Lake City, may leave their subscriptions to the **JOURNAL** at the Bureau of Information in the Temple block.



Success to the mission of the **ELDERS' JOURNAL** in its desire to spread the truths of the Gospel at home and abroad.

RULON S. WELLS.

In the fall of 1895, President Joseph F. Smith delivered a most powerful sermon on the proper order of the Priesthood of God. It was given to counteract the baneful effects of the secret teachings of certain aspiring rebellious parties who opposed the regularly constituted authority of the Church. This sermon has never been published but once and that was in the **ELDERS' JOURNAL**.

"It is equally as possible for

THE SAINTS OF THESE DAYS

to guard themselves against the abuses of a corrupt people and the rage of an unrighteous priesthood against whom they have to contend, as it was for those to do so who have gone before them.

"In view, then, to obtain objects so laudable and so desirable, this paper is offered to the public. In its success and prosperity we presume

ALL THE ELDERS

will feel suitable interest, for it is through this medium that they have an opportunity afforded them of handing down to their children and their children's children, as well as to all others who are disposed to read, an account of their labors and sufferings, the success and discouragement they may meet, through the course of their ministry in the world, and be able to give and receive information from every part of the world, and thereby enrichen their own minds with much useful knowledge, as well as bestow great light on the world.

HOW INDISPENSABLE.

then, is a periodical of this kind to the Saints. It is essential to their peace and happiness as Saints. It will always be hailed as a welcome messenger to the habitations of the truly pious. It will be cherished by the Saints of God as a kind friend come to allay his anxiety, and to open a new field for contemplation and prayer, to heighten his devotion by making him acquainted more extensively with the works of God, and to calm his mind in the hour of affliction, by making him acquainted with the sufferings and yet the patience and perseverance of others of his brethren in tribulation.



The republication of many of the precious articles which appeared in the early days of the Church will certainly bring gladness to the hearts of all lovers of Mormon literature, and should insure a heavy roll of subscribers to the JOURNAL. The gems of thought illustrative of God's wonderful work, from the pens of prominent Elders, both past and present, published in convenient form for binding and preservation, will, I am sure, be warmly welcomed by Latter-day Saints everywhere. I wish you success in the splendid work you have undertaken:

JOSEPH W. McMURRIN.

How can you keep in touch with missionary work?
By taking the ELDERS' JOURNAL.

The JOURNAL in addition to being almost a necessity to the Elders of your mission, and of intense interest to the thousands of converts scattered through the South, is of inestimable value to the Saints in general. The publication of gems of thought, history and doctrine, now almost buried in the oblivion of the past, makes your paper of special worth to all who are not fortunate enough to have a large library of the early publications of the Church.

CHARLES H. HART.

Who is the most active missionary in the field today? Why the ELDERS' JOURNAL. It visits nearly six thousand homes twice a month and preaches six or eight sermons at each visit.



How many that would be otherwise slothful will be provoked to good works by hearing of the zeal and of the great exertions of others in extending the work of God.

"In a word, then, let every Saint lay to a helping hand, use his or her influence to get subscribers and to obtain as extensive a circulation for the paper as possible, so that it may be sustained, and thereby the cause of God be advanced."

SIZE OF THE ORIGINAL ELDERS' JOURNAL.

Upon examining this publication as it now lies before us, we find it to contain sixteen pages, six by nine inches, printed in double-column form. It was intended to be issued monthly, but, as has already been stated, persecution prohibited this plan from being carried out.

SIZE OF THE PRESENT ELDERS' JOURNAL.

THE ELDERS' JOURNAL contains, respectively, thirty-two and sixteen pages, issued on the 1st and 15th of each month; and frequently the sixteen-page edition is increased to twenty-four or thirty-two pages. Each page is six by nine inches. A complete volume contains all of six hundred pages, and is most suitable and convenient in size for the purpose intended—a reference book on exhortation, counsel, doctrine, and Church history.

Presidents of Missions.

SANDWICH ISLANDS MISSION.

All of the Elders of the Hawaiian mission are subscribers to the ELDERS' JOURNAL. Many encouraging words have been sent to us at different times by President S. E. Wooley, who wishes long life to our missionary paper and recommends it to all seekers after truth.



Sermon Tracts.

In addition to the regular tracts distributed by the Elders in the mission, they are using a sixteen-page pamphlet containing two choice sermons which set forth the principles of the Gospel, the duties of the Saints, and other important things relating to the Church and Kingdom of God. These pamphlets are issued about every four or six weeks.

If there are any of the Saints or investigators who would like to read these tracts, they can be had at the Mission at the rate of two for five cents to cover mailing and trouble.

JAPAN MISSION.

The JOURNAL has received many encouraging words from Elder Alma O. Taylor, who presides over the work of the Lord in that far off part of the Orient. Brother Taylor is a constant reader of the JOURNAL and has expressed his deep appreciation for the resurrected gems of thought penned by the early leaders of the Church. Elder Taylor is the youngest man in years of all mission presidents now in the field. He has been in Japan for over six years and has accomplished an excellent work in preaching the Gospel and translating it into the language of the Japanese.



MATERIAL USED IN THE PRESENT ELDERS' JOURNAL.

Ever since the organization of the Church, there has been as great an effort made to publish the Gospel as there has been to preach it. And those who have been engaged in defending the Truth, either by pen or word of mouth, have converted thousands upon thousands of honest hearts, among whom are numbered some of the brightest intellects that were ever possessed by man. Hundreds of these master sermons and writings, fortunately, have been preserved, but they are buried within the covers of old, musty volumes very few of which are in existence today. Among these we might mention, first, *The Evening and Morning Star*, the original ELDERS' JOURNAL, *The Nauvoo Neighbor*, *The Mormon*, *The Prophet*, the *Messenger*



In all my reading, extending over a period of fifty years, I do not remember a periodical of greater value to the missionary Elder than your excellent little JOURNAL, nor one better calculated to inspire faith and purity of life in the hearts of the Latter-day Saints nor plant a desire in the hearts of investigators to receive the ordinances of the Gospel. This little JOURNAL deserves almost first place in all our mission fields, and should be in the homes of the scattered Saints throughout the United States. We expect at once to commence a canvass through the Northwestern States Mission for subscribers to its columns. We always hail its coming at headquarters with delight.

NEPHI PRATT,
President Northwestern States Mission.

Silently, prayerfully and faithfully do a certain class of missionaries fulfill their callings before the Lord. Seldom do their labors receive the public recognition they deserve, perhaps because discharged in obscurity, and yet these missions stand first and foremost, above all other missions that could be performed in the interest of humanity and the cause of God. Who are they? The devoted wives and mothers of the Elders. One of the most convincing evidences of this self-evident fact can be found in a heart-touching letter written by the noble mother of President Joseph F. Smith to her brother about sixty-two years ago. This precious pearl, which sparkles with a mother's testimony of the truth, and which portrays a wife's unobserved, self-sacrificing and noble efforts in behalf of God's mighty work, has been snatched from the sea of oblivion by the ELDERS' JOURNAL and made one of the leading beacon lights in the field of faith. It appeared in the current volume.

Now that your missionary magazine has commenced to circulate among our Elders we desire to express to you our appreciation of this messenger of truth. It has awakened in my mind a number of ideas which I hope will grow, blossom and bear fruit. We hail with delight the spirit of our early Church literature as we see it assuming definite shape under the old and familiar name, the "ELDERS' JOURNAL."

JOHN G. MCQUARRIE,
President of the Eastern States Mission.

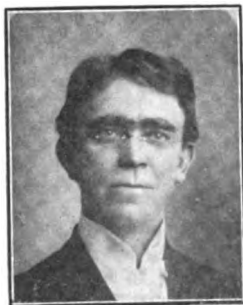
Where can one find accounts of manifestations of the power of God, such as healings, prophecies, etc.? A record of these gifts and blessings enjoyed by the Saints today is made in the ELDERS' JOURNAL.



and *Advocate*, *The Times and Seasons*, *The Western Standard*, all of which have long since ceased publication, and most of which were issued during the days of the Prophet Joseph; then, too, we have also *The Millennial Star*, started in England in 1840, and which is still in successful operation; *The Journal of Discourses*; *The Deseret News*, published since 1850; *The Juvenile Instructor*, started in 1866; *The Contributor*, and *The Improvement Era*. From all of these back files and volumes the ELDERS' JOURNAL selects the bulk of its matter, and the greatest care is exercised in order to pick out the gems and the choicest things contained therein, thus making the publication

A SCRAP-BOOK OF MORMON LITERATURE.

This feature, it must be admitted, makes the ELDERS' JOURNAL the richest and the most useful repository of writings and sermons that has ever before been offered to the Saints. Sprinkled in with the selected material are incidents of missionary experience and reviews of the work done in the



We have certainly appreciated your efforts in the publication of the ELDERS' JOURNAL. It has been a means of getting the truths before the people, and we have gained strength for our labors by reading its pages. I wish every member of the Church could be persuaded to read the JOURNAL and every home be a subscriber. You would then be able to enlarge the paper and each subscriber would be assisting to preach the Gospel.

J. A. McRAE,

President of the Colorado Mission.

"Mother," said Francis, after plowing through a dozen old volumes for something appropriate to read at a special gathering, "I've looked for more than an hour, and I can't find a single thing suitable for the occasion."

"Well, dear," replied the mother, encouragingly, "listen! Aunt Sarah takes the ELDERS' JOURNAL, and she told me just the other day that it was always full of the most excellent things she ever read. Your Cousin Lester, you know, so frequently reads from it to his theological class in Sunday School. I'm sure it will contain something you will like. Suppose you run over to Lester's and see?"

Francis selected Brother Woodruff's 24th of July oration on "Zion's Camp—Mormon Battalion—Pioneers," and has ever since been a subscriber to the ELDERS' JOURNAL.

For three years past I have watched the growth and development of the ELDERS' JOURNAL with ever increasing interest and respect, until I feel that it has become an essential factor in the missionary work, not only for the Southern States, but for the entire system. In consonance with this view I have requested all the Elders of this Mission to subscribe for it.

JOSEPH E. ROBINSON,

President of the California Mission.

Where can be found a copy of the first telegram sent over the wires from Utah? In the ELDERS' JOURNAL: and that message was sent by President Brigham Young in 1861, and contained the patriotic declaration, "*Utah has not seceded, but is firm for the Constitution.*"



missionary field, particularly from the South, and thus its readers are kept in touch with the great latter-day work in progress abroad in the world.

THE ELDERS IN THE FIELD.

The brethren engaged in missionary work, either at home or in distant lands, are greatly aided and encouraged in their work by the words of inspiration reproduced in the JOURNAL, from the mouths and pens of latter-day

MEN OF GOD.

Among these are to be found the names of Joseph and Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, George Q. Cannon, Orson and Parley P. Pratt, and a host of other mighty and valiant defenders of the Faith, all of whose missions on earth are ended; and, together with our deceased leaders mentioned, should be classed their



The object of the ELDERS' JOURNAL is a very worthy one and every copy will be appreciated by all lovers of the great truths that have been revealed in these last days and told so well by those great missionaries and preachers in the early days of the Church. So few of our present day Elders are blessed with these early day books that a collection of the best that has been produced in them will be invaluable to our present and future day Elders. We consider the collection and classification as contemplated and as now in progress by the ELDERS' JOURNAL more valuable than the old books themselves and believe that every Elder who is now preaching the Gospel and all who expect to defend the faith and the Prophets and Apostles of God, will find the ELDERS' JOURNAL a repository of the gems of Church

literature of this dispensation that will serve us as those of Peter and Paul have served for two thousand years.

GERMAN E. ELLSWORTH,

President of the Northern States Mission.

"Where did you get your ideas concerning the Celestial family organization? I never heard such beautiful thoughts in my life," inquired one Elder of another at quorum meeting.

"I'll tell you," the other said. "Sixty years ago, Parley P. Pratt edited and published a paper in New York City, called *The Prophet*, in which he printed an article on this subject, and but a short time ago this very article was reproduced in the ELDERS' JOURNAL, where I read it."

I consider the ELDERS' JOURNAL a splendid missionary, and wish that every member of the Church would subscribe for it, because I realize the great amount of good that can be done by it in the mission field and in the different stakes of Zion.

S. O. BENNION,

President of the Central States Mission.

"Brother Careless seems to have turned over a new leaf lately," remarked a neighbor.

"Yes," was the reply; "he has been visited twice a month for the past year by a faithful missionary, so he couldn't help improving."

"Who was the missionary?"

"Why, the ELDERS' JOURNAL."



successors of the present day, at the head of whom stands our honored and faithful president, Joseph F. Smith.

The lives and the works of these chosen men blessed with the inspiration and the power of God's Holy Spirit, have been the wonderful forces that have revolutionized the whole Christian world within the past three-quarters of a century. How important, then, are their writings and their sermons! Surely they deserve a place in every library, to be a daily benefit to the children of the present generation and a rich legacy to be handed down to those who may come after them!

THE JOURNAL AN UNPAID PREACHER OF THE GOSPEL.

THE JOURNAL is not after money! It is "worthy of its hire," to be sure, but the revenue received goes toward paying for the expenses of publication, and not for the support or aggrandizement of any man. Not one penny goes for salary to any Elder for services rendered in behalf of the JOURNAL. All labor is performed gratis. It is given freely and willingly, that the Gospel might be published to the world. If all the work required to publish this paper were paid for in money, the subscription price would be double what it is now. The Saints at home, as well as those out in the world, may all get the benefit of this careful, conscientious, and diligent labor. Are the brethren, then, thus working for the upbuilding of God's

Representations From Other Fields.

(We were unable to get photographs of the brethren representing the following missions in time for this issue.)

THE SOCIETY ISLANDS MISSION.

President Edward S. Hall, of the Society Island mission recently renewed the subscriptions of all the Elders laboring in that field. He added: "Every one of our Elders has been a subscriber to the JOURNAL for the past two volumes, and they are so well pleased with it that they do not want to be without it."

BRITISH INDIA.

Elder Robert W. Currie, who presides over a little branch of fifteen souls, in distant India, says the ELDERS' JOURNAL is a source of great benefit to him and that he reads it with much pleasure.

THE NETHERLANDS MISSION.

Elder Le Grande Richards, secretary of the Netherlands mission, a short time ago sent us the subscriptions for ten Elders laboring there. He gave us the following encouraging words: "I have read with interest the announcement in the September issue of the change that is to be made in your paper. I have secured a few names for you, and hope to be able to increase that number within the near future."

THE SCANDINAVIAN MISSION.

The following gratifying word comes from President J. M. Christenson, of the Scandinavian field: "The JOURNAL is a regular arrival at our office here, and its contents are read with much pleasure. I think its value is especially increased now that you are publishing the sermons of some of our brethren, preached when the work was not as firmly established as it is now."

work, not worthy of your support? How can you refuse at least to encourage them in their efforts to benefit mankind, by adding your name to the list of subscribers? You pay only for the actual cost of printing and material, and behold the value given you in return! Personally, have you thought of this fact? Do you really and fully realize that our aggressiveness and persistency is moved by the spirit to preach and publish the Gospel in every quarter of the earth, and not to acquire wealth? Yet this is verily true.

The ELDERS' JOURNAL is purely a missionary paper. It is a silent, unpaid preacher of the Gospel, and seeks but to gain entrance into every home, that its missionary spirit may be felt, and that its teachings may fill the mind with useful knowledge and train the heart to love all mankind; to love the Truth; to love God, and to inspire the soul to a life of goodness and usefulness; and, in the hours of trial and sorrow, to unveil the star of

From Stake Presidents, Bishops and Counselors.

From bishops of wards and president of stakes and their counselors the JOURNAL has received hundreds of testimonials and recommendations, sufficient to make a nice-sized volume. They are certainly encouraging and are deeply appreciated; furthermore, every one of them, although not produced in this number, will be turned to good account. They are valuable assets to the JOURNAL, and will be applied in local fields to advance the cause of God. Bishops of wards have recommended it to the members of their wards, and presidents of stakes have recommended it to the Saints within their jurisdiction. We regret that we have not the space to give them all special mention, but as an example of their endorsements we quote the following:

"The ELDERS' JOURNAL will certainly be a great blessing to the missions; and I believe it will be of equal benefit to the Saints at home if they will read it. With this thought in view, I have recommended it to the High Council and Priesthood of the Jordan Stake of Zion, and hope results will follow."

HYRUM GOFF,
President of the Stake.

The question for you to decide is not, Can I afford to take the JOURNAL? but CAN I AFFORD TO BE WITHOUT IT? The moral, intellectual, and spiritual side of man must be nourished constantly, the same as the physical, or it shrivels up, and he becomes hard and impenetrable. A man with this disease is the most pitiable of all, for, unlike the physically afflicted, whose pains cease in death, his sufferings will continue with him beyond this life, and will be more painful and acute there than they are here. Don't starve your soul! Feed it with rich, wholesome food! You can get it in the ELDERS' JOURNAL!

"What in the world is the matter with you?" Brother Martin?" importuned his fellow-associate. "I never see you that you do not release about one hundred pounds of compressed ideas on the ELDERS' JOURNAL."

"The plain fact is," replied Brother Martin, "the ELDERS' JOURNAL is a silent missionary. It converted me to the Gospel, and I am bubbling over with anxiety to have it introduce the light into your soul, too."

The oldest Gospel letter known in the Church was written by Sister Lucy Smith, the Prophet Joseph's mother, under date of January 6, 1831. The original communication is now in possession of President Joseph F. Smith. It is truly a priceless gem, filled with beautiful thoughts. To read it is an inspiration. Only once has it ever appeared in print, and that was in the ELDERS' JOURNAL.

Historic Letters.

City of Nauvoo

Head Quarters Nauvoo Legion

April 29.th 1844.

Brigadier General Charles C Rich

Sir

Major General Wilson Law has been suspended for unbecoming conduct and I hereby order that you take the command of said Nauvoo Legion till the result of his case shall be decided by Court Marshal

Respectfully

I have the honor to be

Yours ob.^t serv.^t

Joseph Smith
Lieut.^t Gen.^t M. L.

City of Nauvoo

Head Quarters Nauvoo Legion

April 29, 1844

Brigadier General

Charles C Rich.

Sir

You have been appointed as one of the officers to conduct a Court Marshal which meets on Thursday the 9.th of May 1844. for the trial of Major General Wilson Law for unbecoming conduct. In virtue of this notice you will therefore attend at 9 A.M. of that day, to sit in said Court Marshal in my office in Nauvoo

Joseph Smith
Lieut.^t Gen.^t M. L.

The above self-explanatory prints are facsimiles of original orders signed by the Prophet Joseph's own hand. They were issued, as can be seen, to Charles C. Rich, on the dates which appear in the documents, and for the purposes set forth therein. The writing has been reduced considerably in the illustrations above, in order to conform to the size of the JOURNAL page; the signature of the Prophet, however, is manifestly clear and distinct. The historical letters from which these copies were taken belong to the Editor, who has them now in his possession. He has other ancient and equally interesting papers, the facsimiles of which will appear in the JOURNAL from time to time.

The Name of the Father Maintained in Honor by the Faithfulness of His Sons.

"Brother Hyrum, what a faithful heart you have got! Oh, may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! Oh, how many are the sorrows we have shared together! and again we find ourselves shackled by the unrelenting hand of oppression. Hyrum, thy name shall be written in the Book of the Law of the Lord, for those who come after to look upon, that they may pattern after thy works."—JOSEPH SMITH, August 11, 1842.



"And from this time forth I appoint unto him (Hyrum) that he may be a prophet, and a seer, and a revelator unto my Church, as well as my servant Joseph. * * * That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and forever."—*Revelation given to Joseph Smith, January 19, 1841.*

hope and let its rays of divine light shine in upon the despondent and darkened chambers of the breast, chasing the clouds and the blackness away, and making the life buoyant with the strength of God's arm of power and His spirit of love.

THE INDEX.

With the closing number of each volume, is sent a convenient index to both authors and subjects, separately arranged in alphabetical order. This is a special feature which will enhance the value of the bound volumes, which are intended to be of service as books of reference in the home or elsewhere.

WHERE TO GET VOLUMES BOUND.

Subscribers who have no book bindery convenient may send their volumes to the ELDERS' JOURNAL to be bound at the following prices, which include return postage: Cloth, 75 cents; half leather, \$1.10; full leather, limp, \$1.35.

We cannot supply any missing numbers. Just as soon as the last number is out, the whole volume ought to be bound, to preserve the numbers in as nice condition as possible.

PERSONAL QUESTIONS.

Now, dear reader, may we ask, What do you think of the ELDERS' JOURNAL as a magazine for your home? Are you not convinced beyond a doubt of the high intellectual and moral influence it would exert in your habitation? Are you not absolutely satisfied that this publication is indispensable at your fireside and in your reading circle? Do not the "Scrap-book of Mormon Literature" and a "Library of Church Literature," features strike you as being the most valuable opportunity ever before offered to you in the line of publications? In the light of the mighty place the JOURNAL occupies as a *Missionary*, are you not prepared to sustain, both with your heart and with your hands, the earnest appeal solemnly made by

THE PROPHET JOSEPH SMITH

in which he said:

"It becomes a duty not to be dispensed with that the Saints of the last days owe to themselves and their children, as well as to the public in general, to use all lawful endeavors to disabuse the public mind in relation to the affairs of the Kingdom of God, which has been committed to them; so that, so far as in them lies, they will guard the public against the abuses which are heaped upon them by reason of a spirit of persecution which rages most unhalloedly against the truth."

If to all these questions you cannot answer "Yes," then let us appeal to you to carefully read again

THE STRONG TESTIMONIALS

of our representative men, sprinkled over these pages. As to the importance and the weight of these endorsements, we have only to say, These brethren

are our leaders, and their words of recommendation need no comment from us, for we regard them as more than sufficient to convince any reasonable mind of the fact that the ELDERS' JOURNAL is a publication worthy of a place in every home. It is truly a Home Missionary, making its visits regularly twice a month; and every Latter-day Saint ought to realize, after reading the foregoing pages of conclusive evidence, that if he bars this messenger of light from his home, he is not only depriving himself and his family of the benefits of the valuable information it contains, but he is also barring from his habitation the influence of God's mightiest men in this dispensation; for most assuredly does the same holy spirit by which their thoughts have been expressed, accompany their written words; and the JOURNAL, by resurrecting their inspired sermons and writings, gives the present generation the glorious opportunity of enjoying the beneficent effects of the exalting and hallowed influence of these stalwart pillars of the Lord of modern times.

IMPORTANT QUESTIONS TO DECIDE.

Shall I begin this *Library of Church Literature*, and thereby avail myself of this valuable fund of information now offered to me? Shall I put this kind of literature before my children in preference to something questionable as to its effects? Shall I bar the good influence of this publication from my home? Shall I deprive myself and my family of the heart and soul growth sure to result from this kind of reading? Shall I take an interest in selecting the material for my reading table and be sure of there always being something good and wholesome handy, or shall I pay no attention to this matter and permit the "yellow journal," the "dime novel," the papers filled with crime and evil—all of which are afloat on every hand—to do their poisonous work, without my doing something to counteracting the foregoing pages of conclusive evidence, that if he bars this messenger act their influence upon my loved ones? Shall I keep fresh and alive within my own memory, and also do what I can to keep bright within the minds of those about me, the lives and works of the oracles of God in the last days? Shall I feed my heart and soul upon the things of eternal life, cultivate within my bosom a love for the Gospel of Jesus Christ and keep burning brightly in my heart a testimony of the divinity of the work and mission of God's noble Prophet to this generation? Shall I help the Cause of Jehovah established in the earth, support with my faith and works His missionaries, and also every other agency adopted to spread the truth and to redeem the children of our Father, that others may be saved as well as I? Shall I be an active, progressive Latter-day Saint who grows by doing, or one who, through lip service alone, attempts to stand? All these, and a hundred other similar and equally important questions, each individual should ask himself when offered a chance to become a reader of this publication; and if to each interrogation he is able to give the correct answer, then we say to him, "YOU CANNOT REFUSE TO TAKE THE ELDERS' JOURNAL."

One dollar a year is the cost of subscription; and if the interest on

this investment, as pointed out in this prospectus, and as testified to by our readers, is not sufficiently glaring to induce every man and every woman who receives and reads this copy, to embrace this opportunity, *today*, not tomorrow, but *TODAY*, then to such we have only to say, "You are standing in your own light and acting against your own interest; and if you have a family, you are also standing in their light, and also acting against their interest! But we are anticipating an impossibility. *You intend to subscribe!* YOU MUST SUBSCRIBE!! YOU WILL SUBSCRIBE!!! and nothing can keep you from embracing this golden opportunity. Stick to this resolution, marshal your will power, and execute the conclusion now! Let nothing interfere. Get your subscription off today, and enjoy the beauties and benefits of this valuable publication at once. The chance of a lifetime is now before you. Seize it, and thereby add to your own storehouse of knowledge, and also contribute your mite to the advancement of God's holy Cause in the interest of humanity.

Consequences of Transgression.

BY PRESIDENT GEO. Q. CANNON, IN "THE WESTERN STANDARD," EDITED AND PUBLISHED BY HIM AT SAN FRANCISCO, 1856-58.

Among the many truths brought to light by the revelation of the Gospel of Jesus Christ, one has been clearly proved in these days — that the man who practices iniquity cannot long maintain a standing in the Church of God. Men may obtain light and intelligence — may have the heavens opened to their view and enjoy the visions of eternity; may have seen the lame leap as a hart and the blind restored to sight, through the exercise of faith and the power bestowed upon the servants of God — yet, after having witnessed and been the participants in all these blessings, if they pursue a course of wickedness, they will sooner or later fall into such darkness that truth, and its accompanying blessings, will no longer have any attraction for them, and they will be ready to forsake the Church of God, which they formerly prized so highly, and use all the influence in their power to oppose it. Many are surprised that this should be the case — that those who have been zealous in propagating the truth among mankind should afterward become so embittered against it; and they are ready to believe, because there are dissenters from the "Mormons" — a people who make great pretensions to knowledge relative to the truth of their system — that it must be a system of delusion and fraud, and that these dissenters are dupes who have just arrived at a knowledge of the imposition. Because men have been in possession of knowledge, and have experienced much of the goodness and power of God, it does not necessarily follow that they will always be in possession of the same feelings, irrespective of their actions. Lucifer, the son of the morning, holding power and authority, blessed with knowledge and experience, fell into transgression and became an angel of darkness, opposed to the Almighty and to all those who keep His commandments;

and it is but reasonable to suppose that, if *he* could fall by indulging in sin, *man* also, by taking a similar course, must be visited by similar consequences. The antagonism Lucifer manifests against the work of God is the same feeling that those who follow in his steps will have, in a less degree, toward that work, whenever it is established upon the earth. This spirit of antagonism and persecution is a peculiarity that will always attend the Church of God in every age, and men will not rest contented unless they are devising some scheme to shed the blood of those who are engaged in its establishment. Especially is this the case with those who themselves have been partakers of the blessings following obedience to the commandments of God, but who have taken a course to forfeit them through their transgressions. The light within them has become darkness — and how great is that darkness! The loss of the Spirit of the Lord and a relapse into darkness are the inevitable consequences of a departure from, or violation of, the laws of God; and so long as men are fallible and give way to temptation, so long will there be those who will be found fighting against the Lord and against His work and His servants. The fact that there are dissenters from the “Mormons” is no evidence, then, that they are dupes, or that their system is an imposition; for, were there no dissenters from it, it would be a strong evidence — so long as it is admitted that the people are liable to transgress — that it was not of God, as He could not, and be consistent, look upon any sin with any degree of allowance.

Counsel to the Saints—Religious Toleration.

EXTRACTS FROM AN EPISTLE FROM THE FIRST PRESIDENCY AT NAUVOO—PUBLISHED IN “THE TIMES AND SEASONS.”

We would wish the Saints to understand that, when they come here, they must not expect to find perfection, or that all will be harmony, peace and love; if they indulge these ideas, they will undoubtedly be deceived, for here there are persons, not only from different states, but from different nations, who, although they feel a great attachment to the cause of truth, have their prejudices of education, and consequently it requires some time before these things can be overcome; again, there are many that creep in unawares and endeavor to sow discord, strife and animosity in our midst, and by so doing bring evil upon the Saints; these things we have to bear with and these things will prevail, either to a greater or lesser extent, until “the floor be thoroughly purged” and “the chaff be burnt up.” Therefore let those who come up to this place be determined to keep the commandments of God and not be discouraged by those things we have enumerated, and then they will be prospered, the intelligence of heaven will be communicated to them, and they will eventually see eye to eye, and rejoice in the full fruition of that glory which is reserved for the righteous.

In order to erect the temple of the Lord, great exertions will be required on the part of the Saints, so that they may build a house which shall

be accepted of by the Almighty, and in which His power and glory shall be manifested. Therefore, let those who can freely make a sacrifice of their time, their talents and their property, for the prosperity of the kingdom, and for the love they have for the cause of truth, bid adieu to their homes and pleasant places of abode, and unite with us in the great work of the last days, and share in the tribulation, that they may ultimately share in the glory and triumph.

We wish it likewise to be distinctly understood that we claim no privilege, but that we feel cheerfully disposed to share with our fellow-citizens of every denomination, and every sentiment of religion: and therefore say that so far from being restricted to our own faith, let all those who desire to locate themselves in this place, or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty but a privilege to reciprocate the kindness we have received from the benevolent and kind-hearted citizens of the state of Illinois.

JOSEPH SMITH,
SIDNEY RIGDON,
HYRUM SMITH,

Nauvoo, Jan. 15, 1841.

Presidents of the Church.

In less than three months after the First Presidency extended the above invitation to all people to settle among them, the following city ordinance was passed in Nauvoo. The mayor, although afterward excommunicated for wickedness, was at that time in good standing in the Church. The city council and board of aldermen were composed of leaders of the Saints, among them being Joseph and Hyrum Smith, Daniel H. Wells, Newel K. Whitney, Sidney Rigdon, Charles C. Rich, and others, whose names can be seen on page 106 of this volume of the JOURNAL. Taken in connection with the invitation given in the epistle of the First Presidency, this ordinance places the Church on record for having exhibited a perfect compliance with the highest law of religious toleration, whereas in return, from the hands of the very ones they have befriended and protected, they have been curtailed and abused.

AN ORDINANCE IN RELATION TO RELIGIOUS SOCIETIES.

SECTION 1. Be it ordained by the City Council of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration and equal privileges in this city; and should any person be guilty of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this city, he shall on conviction thereof before the Mayor or municipal court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of the said Mayor or court.

SEC. 2. It is hereby made the duty of all municipal officers to notice and report to the Mayor any breach or violation of this or any other ordinance of this city that may come within their knowledge, or of which they

may be advised. And any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law and order, either with or without process.

SEC. 3. This ordinance to take effect and be in force from and after its passage.

Passed March 1st, A. D. 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

Joseph Smith before the Court at Monmouth, Ill.

THE ELOQUENT PLEA OF O. H. BROWNING, FOR AN OPPRESSED AMERICAN CITIZEN.

On Saturday, June 5th, 1841, the Prophet Joseph Smith, on his return from Quincy, Ill., to which place he had accompanied his brother Hyrum and William Law on their mission to the East, he was arrested at the Bear Creek hotel by two officers on a warrant from Governor Carlin, of Illinois, to deliver him up to the authorities of Missouri. The Prophet Joseph succeeded in getting a writ of *habeas corpus*, and was taken to Monmouth on the Tuesday following. At the hearing, which resulted in the Prophet's discharge, one O. H. Browning, Esq., appeared in behalf of the defendant, and ably defended him. One of the brethren who was with the Prophet at the hearing sent the following report of the case to the *Times and Seasons*, which it published under date of June 15th (1841). It will be found very interesting reading, and a worthy gem for the *Scrap Book of Mormon Literature*:

American Hotel,
Monmouth, Warren County, Illinois,
June 9th, 1841. Wednesday Evening.

We have just returned from the Court House, where we have listened to one of the most eloquent speeches ever uttered by mortal man, in favor of justice and liberty, by O. H. Browning, Esq., who has done himself immortal honor in the sight of all patriotic citizens who listened to the same. He occupied the attention of the court for more than two hours, and showed the falsity of the arguments of the opposed counsel, and laid down principles in a lucid and able manner, which ought to guide the court in admitting testimony for the defendant—Joseph Smith. We have heard Mr. Browning on former occasions when he has frequently delighted his audience by his eloquence; but on this occasion he exceeded our most sanguine expectations. The sentiments he advanced were just, generous and exalted; he soared above the petty quibbles which the opposite counsel urged, and triumphantly, in a manner and eloquence peculiar to himself, avowed himself the friend of humanity, and boldly, nobly and independently stood up for the rights of those who had waded through seas of oppression and floods of injustice and had sought a shelter in the state of Illinois. It was an effort worthy of a high-minded and honorable gentleman, such as we have ever considered him to be since we have had the pleasure of his acquaintance. Soon after we came out of Missouri he sympathized with us in our afflictions, and we were indeed rejoiced to know that he yet maintains the same principles of benevolence. His was

not an effort of a lawyer anxious to earn his fee, but the pure and patriotic feeling of Christian benevolence and a sense of justice and of right.

While he was answering the monstrous and ridiculous arguments urged by the opposing counsel, that Joseph Smith might go to Missouri and have his trial, he stated the circumstances of our being driven from that state, and feelingly and emphatically pointed out the impossibility of our obtaining justice there. There we were forbidden to enter in consequence of the order of the Executive, and that unjust and cruelties of the most barbarous and atrocious character had been practiced upon us, until the streams of Missouri had run with blood, and that he had seen women and children barefoot and houseless, crossing the Mississippi to seek refuge from ruthless mobs. He concluded his remarks by saying that to tell us to go to Missouri for trial was adding insult to injury, and then said:

"Great God! have I not seen it? Yes, my eyes have beheld the blood-stained traces of innocent women and children, in the drear winter, who have traveled hundreds of miles barefoot, through frost and snow, to seek a refuge from their savage pursuers. 'Twas a scene of horror sufficient to enlist sympathy from an adamant heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage band, and none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone and proudly spend my latest breath in defense of an oppressed American citizen."

The Prophet Joseph to the Elders in England.

EXTRACTS FROM AN EPISTLE ADDRESSED TO THE MISSIONARIES TO ENGLAND—
TAKEN FROM THE "TIMES AND SEASONS," 1841.

To the Traveling High Council and Elders of the Church of Jesus Christ of Latter-day Saints in Great Britain:

BELoved BRETHREN—May grace, mercy, and peace rest upon you, from God the Father and the Lord Jesus Christ.

Having several communications lying before me from my brethren, the Twelve, some of which have ere this merited a reply, but from the multiplicity of business which necessarily engages my attention, I have delayed communicating to you to the present time. Be assured, beloved brethren, that I am no disinterested observer of the things which are transpiring on the face of the whole earth; and amidst the general movements which are in progress, none is of more importance than the glorious work in which you are now engaged, consequently I feel some anxiety on your account. that you may, by your virtue, faith, diligence, and charity, commend yourselves to one another, to the Church of Christ, and to your Father which is in heaven, by whose grace you have been called to so holy a calling, and be enabled to perform the great and responsible duties which rest upon you. And I can assure you that from the information I have received I feel satisfied that you have not been remiss in your duty; but that your diligence and faithfulness have been such as must secure you the smiles of that God whose servants you are, and also the good will of the Saints throughout the world.

The spread of the Gospel throughout England is certainly pleasing; the contemplation of which cannot but afford feelings of no ordinary kind in the bosom of those who have borne the heat and burthen of the day; and who were its firm supporters and strenuous advocates in its infancy, while surrounded with circumstances the most unpropitious, and its destruction threatened on all hands; but like the gallant bark that has braved the storm unhurt, spreads her canvas to the breeze and nobly cuts her way through the yielding wave, more conscious than ever of the strength of her timbers, and the experience and capability of her captain, pilot and crew.

It is likewise very satisfactory to my mind that there has been such a good understanding between you, and that the Saints have so cheerfully hearkened to counsel and vied with each other in this labor of love, and in the promotion of truth and righteousness; this is as it should be in the Church of Jesus Christ; unity is strength. "How pleasing it is for brethren to dwell together in unity." Let the Saints of the Most High ever cultivate these principles and the most glorious blessings must result, not only to them individually, but to the whole Church—the order of the Kingdom will be maintained, its officers respected, and its requirements readily and cheerfully obeyed. Love is one of the chief characteristics of Deity and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race—this has been your feeling and caused you to forego the pleasures of home, that you might be a blessing to others who are candidates for immortality, but strangers to truth, and for so doing I pray that heaven's choicest blessings may rest upon you.

Beloved brethren, you must be aware, in some measure, of my feelings when I contemplate the great work which is now rolling on and the relationship which I sustain to it, while it is extending to distant lands and islands, and thousands are embracing it—I realize, in some measure, my responsibility and the need I have of support from above and wisdom from on high, that I may be able to teach this people which have now become a great people, the principles of righteousness, and lead them agreeably to the will of heaven, so that they may be perfected, and prepared to meet the Lord Jesus Christ when He shall appear in great glory. Can I rely on your prayers to our heavenly Father in my behalf, and on the prayers of all my brethren and sisters in England (whom, having not seen, yet I love) that I may be enabled to escape every strategy of Satan, surmount every difficulty, and bring this people to the enjoyment of those blessings which are reserved for the righteous? I ask this at your hands in the name of the Lord Jesus Christ.

Let the Saints remember that great things depend on their individual exertions, and that they are called to be co-workers with us and the Holy Spirit, in accomplishing the great work of the last days, and in consideration of the extent, the blessings and the glories of the same, let every selfish feel-

ing be not only buried, but annihilated; and let love to God and man predominate and reign triumphant in every mind, that their hearts may become like unto Enoch's of old, and comprehend all things, present, past and future, and come behind in no gift waiting for the coming of the Lord Jesus Christ.

The work in which we are unitedly engaged is one of no ordinary kind; the enemies we have to contend against are subtle and well skilled in the manœuvring; it behooves us to be on the alert to concentrate our energies, that the best feelings should exist in our midst, and then by the help of the Almighty we shall go on from victory to victory and from conquest to conquest, our evil passions will be subdued, our prejudices depart, we shall find no room in our bosoms for hatred, vice will hide its deformed head, and we shall stand approved in the sight of heaven and be acknowledged the sons of God. Let us realize that we are not to live to ourselves, but to God; by so doing the greatest blessings will rest upon us, both in time and eternity.

JOSEPH SMITH.

So Be It.

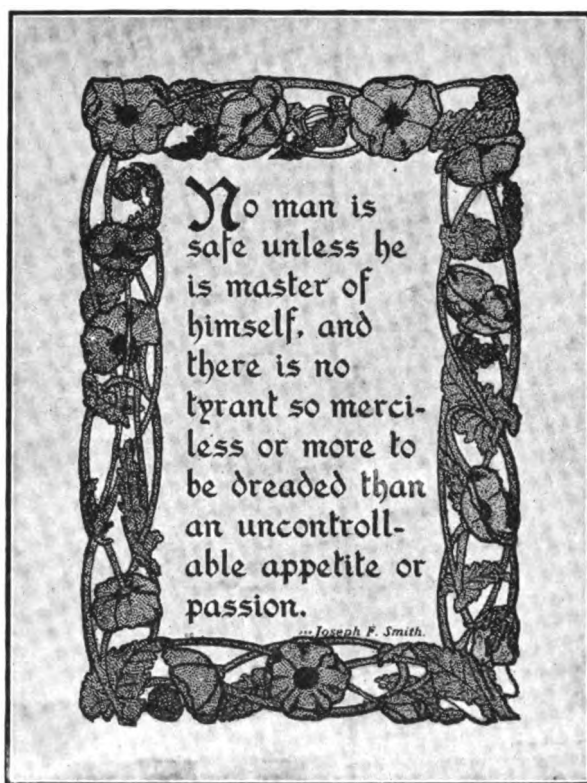
O God of our fathers Abraham, Isaac and Jacob, overrule, we pray Thee, every act and movement of the power of the world, to further the interest of the Redeemer's kingdom, and to prepare the way for His triumphant reign upon the earth. Bless every honest-hearted ruler in the governments and kingdoms of men, and though they may be ignorant of Thy purposes and designs, yet make them the agents to bring about and accomplish the very intentions formed in Thy bosom and decreed in Thine heart.—ORSON HYDE.

An Easy Way to Pay Your Subscription.

A GOOD AND ABSOLUTELY SURE WAY OF ALWAYS BEING ABLE TO PAY FOR YOUR SUBSCRIPTION TO THE JOURNAL. Supply yourself with a little bank, vase or other receptacle, and every once in a while during the year drop therein five cents or a dime, and never touch the deposit until you get notice of your subscription being due. Anybody can afford to save an average of 8 1-3 cents a month, a trifle more than one-fourth of a cent a day, and this little amount is all it would require to have a dollar ready when the time for renewal comes. Where is the person in all the world who could not do this? Try this method, and see how easy it will be for you to get a Library of Church Literature.

NOTICE.—The two or three pages of "Mission Review," giving the important happenings in each conference in the mission, which always appears on the first of the month, has been necessarily crowded out in this issue on account of the recognition we have given the Authorities of the Church and other prominent friends of the JOURNAL, but it will appear two weeks later in the number of the 15th.

Just so sure as we as a people are pure and undefiled before God our Heavenly Father, there is no power that can prevail against us.—Orson Hyde.



The Newest Thing in Motto Cards.

The above is a facsimile of the beautiful Motto Cards now on sale at the Mission. The cards are seven by ten inches, printed on elegantly colored fancy cardboard. They are artistically finished with beautiful borders in different designs of original hand drawing made especially for this purpose. The beauty of the cards consists in the handsome appearance effected by the highest degree of printer's skill in the blending of colors, each card having been run through the press several times. And the sentiments! They are just what ought to be in every meeting house, in every classroom, in every home! Choice expressions from our leading men—God's chosen apostles and prophets unto us His children— How we should value their precious words of revealed truth! One single sentiment may kindle to a flame the smoldering spark of righteous ambition within the breast of some one in your home which will burn forever, an eternal, concentrated blaze of light, focused upon the path to celestial glory, from which his steps will never turn. Keep such thoughts before the eye. They are sure to bear good fruit! Get them attractively arranged; then they are both useful and ornamental. These Motto Cards exactly and completely suit the case. Try a few, and be convinced as well as delightfully pleased.

They are ten cents each; three for twenty-five cents, or ninety cents a dozen, postpaid, in assorted borders, colors of card, and sentiments.

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Report of Mission Conferences for One Week Ending February 8, 1907.

PRESIDENTS	Conference	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Refused Enter't	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branches Org'd	Elders' Jour. Sub.	Deseret News Sub.
H. P. Sellers	Alabama.....	801	273	93	180	2	759	60	2	8	38	530	2	...	...	...	3	1
L. J. Ball.....	E. Tenn.....	498	18	6	164	6	339	7	...	3	22	236	...	...	...	...	...	...
C. A. Callis.....	Florida.....	580	960	43	166	3	1446	44	...	1	42	503	...	...	9	...	1	...
Brigham Nielson...	Georgia.....	612	1013	75	149	26	658	119	1	2	24	315	...	...	...	...	...	...
J. A. Christensen...	Kentucky.....	496	379	78	207	21	428	58	...	17	28	565	1	...	...	...	1	...
Wm. N. Fatten.....	M. Tenn.....	636	103	120	106	63	776	71	1	12	14	402	...	1	...	...	1	...
Wm. Lester.....	Mississippi.....	658	158	42	234	29	1089	45	6	9	32	447	...	...	...	...	1	...
J. A. Berrett.....	N. Carolina.....	284	117	12	119	1	192	17	2	3	25	132	...	...	...	1	...	...
Ellis Merkley.....	Ohio.....	438	1877	114	158	...	990	56	3	8	14	464	...	...	...	...	...	...
J. H. Gibbs.....	S. Carolina.....	576	385	98	324	12	600	45	...	1	26	467	4	...	...	...	2	...
E. F. Marshall.....	Virginia.....	450	82	85	181	22	1109	72	4	20	6	400	...	...	...	...	...	...
Totals.....	.....	6009	5365	766	1988	185	8388	594	19	84	271	4461	7	10	...	...	9	2

AN ELEGY.

BY ELIZA B. SNOW SMITH

On the death of the dearly beloved and much lamented father in Israel, Joseph Smith, Sr., a Patriarch in the Church of Latter-day Saints, who died at Nauvoo, September 14, 1840.

(Millennial Star, 1841.)

Zion's noble sons are weeping; see her daughters bathed in tears,
Where the Patriarch is sleeping, nature's sleep — the sleep of years;
Hushed is every note of gladness, every minstrel bows full low,
Ev'ry heart is turned to sadness, ev'ry bosom feels the blow.
Zion's children loved him dearly, Zion was his daily care:
That his loss is felt sincerely, thousand weeping saints declare;
Thousands who have shared his blessing, thousands whom his service blessed,
By his faith and pray'rs suppressing evils which their lives oppressed.

Faith and works, most sweetly blended, proved his steadfast heart sincere;
And the power of God attended his official labors here.
Long he stemmed the powers of darkness, like an anchor in the flood;
Like an oak amid the tempest, solid and fearlessly he stood.
Years have witnessed his devotions, by the love of God inspired,
When his spirit's pure emotions were with holy ardor fired.
Oft he wept for suffering Zion — all her sorrows were his own;
When she passed through grievous trials, her oppressions weighed him down.

Now he's gone; we'd not recall him from a paradise of bliss,
Where no evil can befall him, to a changing world like this.
His loved name will never perish, nor his memory crown the dust,
For the Saints of God will cherish the remembrance of the Just.
Faith's sweet voice of consolation soothes our grief; his spirit's flown
Upward, to a holier station, nearer the Celestial throne,
There to plead the cause of Zion in the council of the Just—
In the court the Saints rely on, pending causes to adjust.

Though his earthly part is sleeping, lowly, 'neath the prairie sod,
Soon the grave will yield its keeping — yield to life the man of God.
When the heavens and earth are shaken — when all things shall be restored—
When the trump of God shall waken those that sleep in Christ the Lord.

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"Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God is not content with blessing his family alone, but ranges through the whole world anxious to bless the whole human race."—JOSEPH SMITH, the Prophet.

Vol. IV.

MARCH 15, 1907

No. 12

Joseph the Prophet.

BY ELDER B. H. ROBERTS, IN THE CONTRIBUTOR, 1890.

Among those who may be accounted the benefactors of our race, we claim for the Prophet Joseph Smith, the second place. To Him who died that man might live, upon whom was laid the iniquity of us all; by whose stripes we are healed; who brought life and immortality to light through the Gospel; who by way of pre-eminence is called *the* Son of God, the only begotten of the Father—to Him must be assigned, forever, the first place among the benefactors of mankind. And next to him is the Prophet, who was chosen to stand at the head of the dispensation of the fullness of times.

Born in obscurity—in the western wilds of the state of New York, and of humble parents, without the advantages of worldly education; with no knowledge of ancient languages or history to begin with; untutored in the sciences, and unlearned in theology, Joseph Smith has done more for the salvation of the children of men than any reformer, theologian or ecclesiastic that has lived since the days of the earthly ministry of the Son of God. It is to prove his right and title to the high place we have assigned him in the roll of honor—in the list of the benefactors of humanity—that this paper is written, rather than to give a biographical sketch of his well known career.

Notwithstanding the very explicit revelation, which God had given of himself; of His person, His attributes, His powers, through His Son Jesus Christ; for in Him dwelt all the fullness of the God-head bodily, the world had gone far astray, in its conception and knowledge of God. Men had conjured up to themselves a being without body, without parts and pas-

sions, and worshipped it for God—a being that never was, nor is, nor ever shall be. Of the absurdity of such a description of God, however, we need not speak.

Another idea equally false and equally baneful in its effects on true religion, and as universally accepted as the above conception of the being and character of Deity, was the doctrine that the volume of revelation was closed.

Such was the state of the world in respect to these matters, when Joseph Smith announced that he had received a new revelation; that he had seen both the Father and the Son, and had conversed with them in a glorious vision, in the full light of day. His testimony was that both Father and Son possessed a body, parts, organs, dimensions in form like man, and each resembled the other. This revelation was soon followed by the visitation of an angel, Moroni, one of the ancient Prophets of the American continent, who made known the existence of the Book of Mormon; a volume of scripture compiled from the voluminous records kept by that enlightened people, who anciently inhabited America, the ruins of whose civilization are the astonishment of the archaeologists of today. Joseph Smith translated the Book of Mormon, by the means of the Urim and Thummim, from the ancient and now unknown language in which it was written, into English, and thus gave the world a new volume of scripture, equal in bulk and equal in importance to the New Testament. Thus, since faith is bottomed on evidence, the foundation of faith was widened. The world now had two volumes of scripture instead of one; the testimony of each sustaining the other. That volume of scripture is not the voice of one witness merely, but like the Bible it contains the testimony of many witnesses for God. Who can estimate the value of this work, that comes in a day when unbelief is prevalent in the earth, to renew and sustain the sinking faith of humanity!

While yet the work of translating this valuable book was in progress, the Prophet and Oliver Cowdery were visited by John the Baptist, whom God had raised from the dead, and he conferred upon them an Aaronic Priesthood, which holds the keys of the ministering of angels; of the Gospel of repentance, and of baptism by immersion for the remission of sins. This ordination, therefore, gave the Prophet and his fellow laborer the authority to preach repentance and baptism. They began by baptising each other.

Subsequently they were ordained to the Apostleship under the hands of the Apostles Peter, James and John. This gave them the right and power to build up the Church and Kingdom of God in all the world. Accordingly on the 6th of April, 1830, the Prophet organized the Church. The Gospel began to be publicly proclaimed; those who believed were baptized for the remission of sins; received the laying on of hands for the reception of the Holy Ghost; and the gifts and powers of that spirit were manifested among the Saints by speaking in tongues, prophecy, revelation, visions, inspired dreams, healing the sick, and all those gracious gifts and powers enjoyed by the ancient Saints. High Priests, Elders, Bishops,

Priests, Teachers and Deacons, were ordained as the work of the ministry increased. Branches of the Church were organized, and men holding proper authority set to preside over them. Finally these branches were grouped together and organized into stakes of Zion, with a presidency of three High Priests to preside over them. High Councils, consisting of twelve High Priests, with the Presidency of the Stake, as the presidency thereof were organized, forming courts possessing both original and appellate jurisdiction in the ecclesiastical affairs of the stakes, in which they were respectively established.

In 1835 he organized a quorum of the Twelve Apostles, men who are chosen especially to be witnesses for the Lord Jesus Christ, and who constitute a traveling High Council, with authority to regulate all the affairs of the Church in all the world. At the same time quorums of seventy were organized to be their helps in the ministry, this being an order of the Priesthood designed to travel and preach the Gospel in all the nations of the earth. Thus he organized the Church and all the quorums thereof. But he did more than that.

In the Book of Mórmon it is predicted that a splendid city called Zion, or New Jerusalem shall be built upon this continent, a city noted not for its manufactories, nor for commerce; but for its temples and sanctuaries for worship and learning; a city on which the glory of God will shine. The place where this city and where the chief temple is to be built was indicated by the Prophet, and the temple site dedicated under his direction. This was at Independence, Jackson county, Missouri. Between twelve and fifteen hundred of the Saints gathered to that place to lay the foundation of the city of Zion, but their enemies prevented them by driving them away from the lands they had purchased, and burning their houses. Thus the work was hindered for the time being, but the location of Zion was pointed out, a commencement was made, and eventually the design of the Lord will be accomplished.

A temple was designed by the Prophet and built by the united efforts of the Saints at Kirtland, Ohio. In it the Lord Jesus appeared to the Prophet Joseph and Oliver Cowdery, and declared His acceptance of the house which had been built to His name. On the same occasion Moses the great leader and law giver to ancient Israel, appeared to them and committed unto them the keys of the gathering of Israel from the four quarters of the earth, and the leading of the ten tribes from the land of the north. Thus the power to restore Israel to their lands, from which they have long been exiled, was given to him; and the work of the gathering which ultimately will result in the restoration of all the tribes of Israel to their possessions has begun.

While he was in Nauvoo he translated from the rolls of Egyptian papyrus, obtained from the catacombs of Egypt, the Book of Abraham, containing an account of the patriarch's sojourn in Egypt, and many important principles relative to the work of God in the salvation of man. He

also made an inspired translation, or, what would be more properly called an inspired revision of the Jewish Scriptures—the Bible. That work, however, was not published during his life time, and is practically lost to the world, because it is questionable if those into whose hands his manuscript fell have preserved the integrity of his work.

We should fall very short of stating the extent of the great work of the Prophet Joseph, if we stopped with what he did for the children of men this side of the grave. His work did not stop there. It reached beyond. At the time Moses visited him and committed to him the keys of the gathering of Israel, the Prophet Elijah came also, and revealed those principles of which the Prophet Malachi speaks, which are to turn the hearts of the fathers to the children and the hearts of the children to the fathers. The principles then revealed brought to light the doctrine of salvation for the dead.

Thus the work accomplished through the Prophet Joseph affects two worlds—the spiritual world as well as the one in which we dwell; and already the work in the former exceeds that which has been done in the latter. Salvation has been carried to those who sit in darkness in the spirit world; their hearts have been made glad and have been turned to their children, who can administer in the ordinance of salvation for them. A perfect flood of light has been thrown upon the sentence uttered by one of the prophets of old, who in speaking of the fathers, said: "They without us cannot be made perfect."

Nor must we omit to mention the new light which the Prophet shed upon the relationship of husband and wife. Under the darkness of an apostate Christianity, men and women were content to be united together, as husband and wife, until death did them part; but the Prophet Joseph brought forth the principle that the union of man and wife was designed in the economy of God to be eternal; that it was the means through which the race of the Gods was multiplied and new kingdoms added to the dominions of the great Eloheim; and that as long as there was room in infinite space, or elements in the exhaustless store-house of nature, or as long as the bosom of the Gods glowed with affection, just so long would new worlds be created and peopled with the ever increasing offspring of the righteous.*

Nor did he merely teach this principle as a theory; a beautiful thing to be contemplated at a distance; but qualified with the possession of that God-given power which binds on earth and in heaven, and so directed of the Lord, he established this order of marriage in the Church—an order in which tens of thousands rejoice, as they look forward with joyful anticipation, to an eternal union, with the families they have raised up in this life, in the midst of hopes and fears, poverty and toil, sickness and tears.

Such are the chief things accomplished by this great Prophet. We have given but an outline of his work. A volume would scarce suffice to

*The substance of the latter part of this paragraph is taken from P. P. Pratt's Key to Theology.

point out its importance, or trace out its relationship to the general designs of the Lord in respect to the redemption of our earth and its inhabitants. It cannot be expected that we shall undertake it in this brief article. Let it be sufficient here to say that even our imperfect enumeration of what he did will prove what was claimed in the outset, viz: That Joseph Smith, despised as he was by the world, has done more than any other man, save Jesus Christ, for the salvation of our race.

That the work he accomplished during his brief, but glorious career, was wonderful, goes without saying. The wonder grows upon us as we take into account the circumstances under which he did it. His life's labor was performed in the midst of stupendous difficulties. Opposition met him at every turn. Religious bigotry now ridiculed him for a fool, and now denounced him a knave; now claiming that he was beneath contempt; and now that he was the most dangerous imposter that had arisen since Mohammed, and invoked all powers at its command for his destruction. Poverty, hardship, and the hatred of his fellow men, dogged his footsteps through all his life. He was waylaid by assassins, beaten by mobs, cast into prisons, robbed of his property, worried with vexatious law suits, dragged before judges and betrayed by false brethren. He himself said in speaking of his life: "I have waded in tribulation neck-deep, but every wave that has struck me has but wafted me nearer to Deity."

Such were the circumstances under which he stood forth as a witness for God; brought forth new volumes of scripture; restored to earth the Gospel of the Son of God, with authority to administer the ordinances thereof; organized the Church; set in order the quorums of the Priesthood, and defined their duties and powers; sent the Gospel into every state of the Union, into Canada and England; laid the foundation for the gathering of Israel; opened the door for the salvation of the dead; commenced the work of building up Zion; founded Kirtland, Far West and Nuavoo, with its magnificent temple—a work accomplished under circumstances which give him a fame and name that cannot be slain, but which will grow brighter as time on silent wheels rolls by.

The Smoot Case.

After a fight extending over a period of about four years, the protestants against Senator Reed Smoot at last have been defeated, the senate sustaining him by a final vote of 42 against 28. Counting the eighteen senators who were paired and who did not vote, the record actually stands 37 to 51 in the Utah Senator's favor. Mr. Smoot, and Senator Wetmore of Rhode Island, were not present and were not paired. Not only has Senator Smoot been vindicated by the vote of the United States senate, but by way of a clinching endorsement, he is to receive an appropriation of \$15,000 from Congress to offset his defense expenses. The cost of the contest to the government is estimated at about \$75,000, which certainly is an enor-

mous sum to compel the government to expend in order to prevent an insane popular prejudice in the minds of a faction of American citizens from overturning the Constitution. Every sensible man and woman in the United States ought to know that a man's religion does not disqualify him from public service in any capacity. This is one of the corner stones of our government specifically designated in the Constitution; and it is certainly astonishing to know that the leaders of this foolish and un-American fight, to break in pieces this foundation support of our nation's superstructure, were politicians and ministers of Christian churches with a mob of misguided, and excited screeching women at their heels. But they all have learned a good though expensive lesson in the venture, and they ought now to be wiser men and women. It is not expected, however, that this stern rebuke will deter those agitating and falsifying ministers in Utah from keeping up the fight against the Mormon people, because by hoodwinking women like Helen Gould and other people of wealth, they succeed in raising money to fill their own coffers; and as long as the principle of "a fool and his money is soon parted" exists, these pretended preachers of righteousness will continue to resort to any scheme no matter how debasing, to gratify their appetite for gold, the god they adore and the only supreme entity whom they worship.

The act of Congress to consider Senator Smoot's compulsory incumbences in the expenses of the case, is a just and commendatory measure; for, when a man is qualified in every detail, and is duly elected to office, he ought not to be forced to pay expenses forced upon him in defending his right to the position, against an attack based upon a popular prejudice against his religion by a howling rabble, no matter if he be Protestant, Jew, Gentile or Mormon.

The *Washington Post*, in reviewing the case, said that included in the expense to the government was a sum of over a thousand dollars paid in fees to Charles Mostyn Owen. It is known that Owen was employed by certain ministerial associations to secure evidence against Senator Smoot, and it was quite generally believed, too, that he was also employed by certain members of the committee on Privileges and Elections. The chairman of this investigating body, Mr. Burrows, and another of its members, Mr. Dubois, both of whom were the prime prosecutors in the case—although they were morally and legally bound to serve as impartial judges in the matter—were known to be almost insanely prejudiced against Mr. Smoot and his Church, Mr. Dubois having done all in his power to create public sentiment against him from the beginning. Mr. Burrows' uncle, Sylvester Smith, was a slanderous apostate of the Mormon Church, and perhaps heredity played its part in producing the venomous attitude of Burrows toward Mr. Smoot personally and against the Latter-day Saints generally. Whether or not Burrows and Dubois had anything to do with employing Owen to assist them in the prosecution, does not conclusively appear, but the fees Owen received unquestionably cast an odious suspicion upon

certain members of the committee, the reason therefore, being better known to Burrows and Dubois than to any one else; in fact they are the only members of that body who seemed really to have anything to do with the matter. And what more, they both figured as prosecutors, and interested themselves in but that side of the question. However, there were enough honorable, level-headed American statesmen in the Senate to protect Senator Smoot from the hands of conspirators and to shield the Constitution from being torn to pieces by prejudiced and bigoted minsters and politicians. The fate of that sacred instrument, as was predicted by the Prophet Joseph Smith, hung suspended as by a single thread, and the Elders of Israel, as he further prophesied, through their faith and their diligent work to counteract the mighty force brought to bear against it, prevailed with the Lord and saved it from destruction.

The press throughout the South concurs with the Senate in its just decision and applauds the verdict rendered. In fact we have not seen nor has our attention been called to one paper of any prominence, holding a contrary view. We mention especially the three dailies of this city, THE TIMES, the NEWS and the STAR; also the TIMES DISPATCH of Richmond, the ATLANTA GEORGIAN and NEWS, the MONTGOMERY TIMES and the COURIER and NEWS of Charleston.

We desire to say one word of praise in behalf of the noble hearted, brave and patriotic Senators who dared to uphold the cause of justice. Certainly they were men of the hour. Upon their hearts prejudice had no hold. Their minds were broad, clear and deep, and their manhood and their courage equal to the task before them. They viewed the question from all sides, and after due deliberation formed themselves in line upon the safest ground, and with one mighty and decisive charge they won the victory of the day, carried to higher heights and planted upon a more solid foundation than ever, that sacred palladium of American liberty—the Constitution of the United States!

In closing these few reflections no sentiment could be more fitting than a patriotic expression made by letter to the editor from the vindicated Senator from Utah a few days after the vote was taken. He said:

"Though over a century old, the Constitution still looks young and vigorous. May there never be a hatchet manufactured in this broad land with edge keen enough to make the slightest indenture upon its tender bark."

The Second Coming of Our Lord.

Our attention has been called to a controversy or something akin to it which exists in a certain part of the Mission, involving the question whether or not Jesus, after His resurrection, went unto His Father. One faction to the disagreement, argues that He did not do so; for, it is contended, if such be true, His subsequent visits to the earth constituted His "second"

coming and hence this event, so frequently spoken of in the Bible, is already past.

This question to us seems very simple, but it has come up in such a way as to make us feel that a few words on the subject are necessary for the benefit of the Saints and Elders, or any one else, who may be interested.

Immediately after Jesus came forth from the tomb He forbade Mary to touch Him because He had not, up to that time, ascended into heaven. Evidently it was His wish that He report to His Father in His resurrected body before mingling again with men in the flesh. In fact the following words spoken by the Savior at this particular time proves plainly enough that His first duty was to go unto His Father:

"Touch me not, for I am not *yet* ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father and your Father, to my God and to your God."

It is a notable fact that this incident happened in the morning, whereas His first visit to His disciples occurred in the evening of the same day, so that during the interval evidently, He was upon His proposed visit to His Father. Subsequently to the time that this restriction was placed upon Mary, the person of Jesus did come in actual contact with men. Thomas was invited by the Lord to feel the wounds in His body made at the crucifixion, and he thus removed his doubts as to the identity of the resurrected Redeemer. Peter leaned upon his Master's arm in his attempt to walk with Him upon the water. These two circumstances clearly show that the barrier which prohibited Mary from touching the Lord, was removed in the case of Thomas and Peter; and, taken in connection with the words of Jesus to Mary, there is but one conclusion to reach and that is that He must have ascended unto His Father. At all events Stephen at his martyrdom, beheld the Lord sitting on the right hand of God, so that at that time we know positively He was with His Father. Paul at this time was a persecutor of the Saints. He held the coats of some of the men who put Stephen to death. Subsequently, however, he was converted and not only heard the Savior's voice, but declared that he had also seen Him, showing that after Christ had been with His Father, as testified to by Stephen, He again visited the earth.

From these citations two things are deducible: First, that after the resurrection, Jesus did go unto His Father; and second, He afterward visited the earth. It should be noted also, that in this dispensation, He in company with His Father, visited the Prophet Joseph Smith. But these visits to the earth do not constitute that "second" coming which the Saints have been taught to look forward to. Christ's first coming was when He came to dwell upon the earth in mortality; His second coming will be when He comes to dwell here in immortality.

When this event takes place, the Lord will appear in clouds of glory with thousands of His Saints, and He will come to reign personally upon the earth as Lord of lords and King of kings; however, in the meantime He

may, and will, make many visits to the earth, especially to His temples; for He is in no way restricted from exercising this high privilege and right as often as He desires.

In conclusion let us caution the Saints and Elders to avoid deep water. The Gospel embraces all truth, and man with his finite mind can comprehend but a small degree at a time. He must gradually, step by step, ascend the scale of knowledge, just the same as the child must do in the school room. Sufficient already has been given for our present salvation, and when additional light is needed God will reveal it through His servants, the Prophets. Keep close to the advice of these men, for God doeth nothing save that He revealeth His secrets unto them. Do the will of the Father and you shall then know of the doctrine; and if you are faithful the mysteries of the kingdom will be revealed to you through the Lord's appointed ones, as rapidly as it is necessary and expedient for you to receive them. You have a right to the companionship of the Spirit of God. Live worthy of its influence. Obey its whisperings, for it will lead you aright in all things.

Time and time again we have published the words of the Prophet Joseph Smith and the Patriarch Hyrum, given to the Elders sent into the world to preach the Gospel, counseling them to preach the fundamental principles and warning them against the mysteries of godliness. The brethren have been counseled to preserve these words in their reference books and now is a good time for them to commit them to memory for future use.

The Canadian Saints Defended by Minister of the Interior.

(The *Deseret News* received the following newspaper clipping from a correspondent at Cardston, Alberta, Can., and published the same under date of February 28. Besides being of present interest it is worthy of preservation:)

Ottawa, Feb. 4.—Hon. Frank Oliver, Canadian minister of the interior, takes direct issue with Rev. Professor Kilpatrick, Knox College, Toronto, and with Rev. Somerville, general agent of the Presbyterian church in Canada, in their attitude towards the Mormon immigration into Alberta.

At a meeting in Bloor street Presbyterian church, Toronto, Mr. Kilpatrick said: "The greatest grief in Alberta was the Mormon settlement. These people were Mormons first and Canadians afterwards. It was not enough to say they grew good beets, but do they grow good Canadian citizens?" Dr. Somerville said: "The Mormon invasion was a sign to be laid at the government's door. They formed a dangerous element in Canadian life, and nowhere did the mission board meet with such discouragement."

MR. OLIVER'S REPLY.

These remarks having been drawn to his attention, Mr. Oliver said: "It does not seem to me that the remarks quoted do credit to the un-

derstanding of the reverend gentlemen who made them, and I hope they are not a fair measure of the Christian spirit of the church in which they are to some extent leaders.

"Dr. Kilpatrick is reported to have said 'the greatest grief in Alberta was the Mormon settlement.' I have lived many years in Alberta, and this is the first time I have heard that the Mormon settlements were a cause of grief. The region now occupied by the Mormons was unoccupied until they came, and so far as we can see it would have remained unoccupied for an unterminable period had it not been for their knowledge of like conditions in the United States; and of means by which these conditions could be overcome or their disadvantages overcome. They have given an object lesson in agriculture in the southwestern corner of prairie Canada, which has increased the value of the whole semi-arid region of southern Alberta of from 20,000,000 to 30,000,000 acres.

"Nor can anything be said against their citizenship. They are sober, orderly, law-abiding, intelligent, and progressive. With the citizenship of the Mormons, the government has all to do; with their religion it has nothing to do. The churches which exist for the purpose of dealing with matters of conscience are quite within their rights in discussing the merits and demerits of religious views of members of adherents of their own or other churches, but they have no right, because they dissent from the religious views of a certain body of people, to try by misrepresentation to discredit them as citizens, or by some misrepresentation arouse religious prejudice to be turned to account in party politics."

A Penalty for Sending Obscene Postal Cards Through the Mails.

(From the Chattanooga Star.)

The Chattanooga postoffice authorities have confiscated a number of obscene postal cards, and the sender of the same stands liable to a fine of \$5,000, or five years in the penitentiary for each card sent through the United States mails. If the federal courts see fit, the offender can be assessed with the fine and also given the penitentiary sentence.

These cards were mailed recently in a Florida postoffice and the addressee resides in Chattanooga. The sender even went so far as to sign his name to the cards under improper and suggestive writing. The matter is to be investigated and arrests and prosecution are liable to follow.

The laws against obscene literature or pictures being sent through the United States mail are quite stringent.

All good principles and laws have emanated from the Almighty, and have come to man by inspiration from Him. For instance, the government of the United States, or the Constitution, came from Him; it was given, we believe, by inspiration.—*Orson Pratt.*

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Supplement to the Elders' Journal Mar. 15, 1907.

ANNOUNCEMENT FOR THE NEXT ISSUE.

Our readers can look for a star number on April 1st. The following articles, among others, will appear:

- "MATERIALITY" by Parley P. Pratt. (1845.)
- "A HINT TO THE WISE." by Lorenzo Snow. (1841.)
- "AN EPISTLE FROM NINE OF THE TWELVE APOSTLES." (1841.)
- (who were all in England at the time.)

There will also appear an affidavit relating to the death of a man who threatened to lead a mob against a certain Elder, and the very day on which he was to execute his imprecation his body was taken to the cemetery.

Note: CAN YOU OBTAIN A SUBSCRIPTION FROM A FRIEND AND SEND IT TO THIS OFFICE THAT HE ALSO, MAY ENJOY THESE VALUABLE "GEMS"?

Church and State.

In discussing the controversy between the French government and the vatican, Senator Beveridge, of Indiana, in a speech at Carroll Institute at Washington, on the night of February 11, in part said:

"With the purely governmental controversy between any state and its citizens or subjects, we Americans, as a nation, have nothing to do. On such questions we as Americans may have our personal opinion, but not an official opinion. But when any government on earth grounds its policy in an attack on religion itself, then it is time for all men who believe in the gospel to speak out in protest. For such an attack is the beginning of a movement against all religion and is to dethrone the Savior of the world as the sovereign of the spiritual and moral empire of mankind. It affects all the churches equally. I wonder if men who talk so boldly of exterminating our faith understand what would happen if that faith were dethroned. How long do you think the republic would last if all the churches were turned into factories and all the preachers and priests—ministers of the same gospel—ceased forever their holy vocation? How long would society itself endure? Men have rebelled against the intolerance of dogma; men should no less rebel against the intolerance of politics. Men have resisted intolerance of the church, both protestant and Catholic, men should no less resist the intolerance of the state, whether republican or monarchical."

Senator Frazier of Tennessee made a most able address in the Senate in favor of state's rights, and then a few days afterward became the executioner of that speech by voting against Reed Smoot. State's rights may be very dear to Senator Frazier and he may have a broad and profound understanding of the subject, but to his mind the doctrine does not embrace the right of a sovereign state to choose its own senators unless such senators' religion is clothed with popularity.

The Gospel to Children.

FROM THE GOSPEL PRIMER, BY ELDER WILLIAM A. MORTON.

(Continued from page 235)

IVINE AUTHORITY.

"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof." (*Articles of Faith, par. 5.*)

In order for a man to acceptably preach the Gospel and administer in its ordinances he must first be called of God, "as was Aaron," and ordained under the hands of men holding the authority of the Holy Priesthood. No man can take this honor unto himself without incurring the displeasure of God. In every age of the world when the Lord required men for the work of the ministry He called them, either by His own voice or

by the revelations of the Holy Ghost. Noah was called of God to preach repentance unto the Antediluvians; Abraham was also a chosen servant of the Lord, and had received the Holy Priesthood, by which he was enabled to see God and converse with Him face to face, for no man, except those who have been ordained to the Melchisedek Priesthood, can see the face of God and live. (*See Doc. and Cov. Sec. 84, verse 22*).

Moses was called by direct revelation, the Lord appearing unto him in the burning bush at Mount Horeb. Moses was afraid to look upon the face of God, but the Lord told him that He had come down to send a deliverer to His children who were groaning in Egypt under the bondage of Pharaoh. And God called Moses and said unto him, "Come unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (*Exodus iii 10.*) Later Moses went up to Mount Sinai and received from the Lord the Ten Commandments, and other laws, for the guidance of the children of Israel.

When the Lord desired Aaron and his sons to be ordained to officiate in the priest's office, he gave a revelation to that effect. He said to Moses:

"Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazer and Ithamar, Aaron's sons." (*Exodus xxviii: 1.*)

But in our day men do not wait to be called of God, as were Aaron and his sons. Young men are sent to colleges, where they are made ministers by men. Having passed certain examinations, they are then sent out to preach, but without having been called of God or ordained under the hands of His authorized servants. How different from the way in which Christ called His ministers. Poor, unlearned fishermen were chosen by Him to be His apostles and special witnesses.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He said unto them, Follow me and I will make you fishers of men. And they straightway left their nets and followed Him. And going on from thence He saw two other brethren, James, the son of Zebedee, and John his brother, in a ship with Zebedee, their father, mending their nets; and He called them. And they immediately left their nets and their father, and followed Him." (*Matt. iv:18-22.*)

In like manner were the rest of the apostles called and ordained, and sent forth to preach the Gospel. When Judas, through transgression, lost his apostleship, Mathias was appointed by revelation to take his place (*see Acts i:24-26*); Barnabas and Saul were called to the ministry by the revelation of the Holy Ghost. (*Acts xiii:1-3*). No man can be called a minister of the Gospel who has not been called by revelation, and ordained by an authorized servant of God.

The following instances will suffice to show how displeased the Lord is with those who undertake to officiate in offices to which they have not been called by Him or His servants: Uzziah, notwithstanding that he was king in Israel, was smitten with leprosy, and remained a leper until the day

of his death, because he went into the temple of the Lord to burn incense upon the altar of incense, a duty which appertained not unto Uzziah, but to the priests, the sons of Aaron. (*II Chron. xxvi chap*). When David was fetching the ark of the covenant from Kirjath-jarim to Zion, the oxen stumbled, and Uzzah put forth his hand to steady the ark, when the anger of the Lord was kindled against him, and God smote him for his error, and he died by the ark of God. (*II. Sam. vi:6*.) In the time of Paul, certain vagabond Jews undertook to cast out evil spirits in the name of the Lord. "There were seven sons of one Sceva, a Jew, and chief of the priest, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, so that they fled out of the house naked and wounded." (*Acts xix: 14-16*).

After the death of the apostles a great apostasy took place in all the churches. False teachers arose who perverted the Gospel of Christ, and finally the Lord took the Gospel and the Holy Priesthood from the earth. He promised, however, to restore them in the latter days. (*See Rev. xiv:6*). In the year 1827 the Gospel was restored to the earth, for in that same year an angel of the Lord appeared to Joseph Smith, and delivered unto him the plates of the Book of Mormon upon which was written the fullness of the everlasting Gospel as preached among the Nephites, the ancient inhabitants of America. With the Gospel were also restored the Aaronic and the Melchisedek Priesthood.

On the 15th of May, 1829, the angel, John the Baptist, appeared to Joseph Smith and Oliver Cowdery, in Harmony, Susquehanna County, Pennsylvania, and ordained them to the Aaronic Priesthood, saying unto them:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (*Doc. and Cov. Sec. 13*).

In the year 1829 the apostles, Peter, James and John, appeared to Joseph Smith and Oliver Cowdery, and conferred upon them the Melchisedek Priesthood. Joseph was ordained an Apostle of Jesus Christ, to be the first Elder of this Church; Oliver was also ordained an Apostle, and called of God to be the second Elder of this Church. (*Doc. and Cov. Sec. 20:2-3*.) Soon after this, men were ordained and sent forth to preach the Gospel, and the Lord has ever acknowledged the labors of His faithful servants.

The Church of Jesus Christ of Latter-Day Saints is the only Church upon the earth which teaches the true and everlasting Gospel, and which has authority from God to administer in the ordinances thereof.

(To be continued.)

The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone.—*Joseph Smith*.

Review of Mission from January 15 to February 15.

VIRGINIA.—Much severe cold weather has hindered the Elders materially in their work; however, a number of counties have been canvassed and new ones opened. Considerable snow has fallen during the month.

E. F. MARSHALL, President.

KENTUCKY.—Considerable sickness has existed among the Elders, but not of a serious nature. Last reports bring the intelligence that better health now prevails among them. All the Saints in Christian county have been visited by Elders David Boam and W. B. Richins.

JAMES A. CHRISTENSON, President.

NORTH CAROLINA.—Sleeting snows have swept the counties along the coast. Several cities have been opened (the names of which were not given by the conference president) in which the mayors and police officers are very friendly. One baptism was performed.

J. A. BERRETT, President.

MIDDLE TENNESSEE.—The Elders in the country districts are treated kindly in most instances. Many people who heretofore have been bitter are now friendly. The work in Memphis is still progressing encouragingly. One baptism was performed.

WM. M. PATTEN, President.

GEORGIA.—Some of the Elders in this field have been somewhat afflicted during the past month with chills. But all are now improving rapidly. Elders Geo. M. Bartholomew and W. R. Messick sold fifty-one books in one week. This is the highest record made in the county for this conference.

BRIGHAM NIELSON, President.

EAST TENNESSEE.—President Lyman J. Ball and Elder John H. Batty are making a tour of the conference, visiting the Elders and Saints. Elder Batty will succeed President Ball, who will return home within a short time. A branch conference was held at Monterey on February 10th and 11th. Three public meetings were held. They were fairly well attended.

LYMAN J. BALL, President.

FLORIDA.—President C. A. Callis visited Tampa and Key West in the interest of the work being performed in these cities. He reports the people on the island as being practically free from prejudice, and says the conditions are full of bright possibilities. Elder L. W. Hardy received word of the sad death of his sister, who resides in Canada. Elders George L. Tate and J. F. Keller held a meeting in a school house at Hortense, Ga. Permission to use the building was given by a Methodist minister with whom they were also kindly invited to dine. Eleven baptisms were performed.

C. A. CALLIS, President.

SOUTH CAROLINA.—Elders M. T. Harmon and Joseph Nielson, while canvassing Orangeburg, were summoned to appear at the city hall on February 4th. They appeared at the place appointed at the proper time, and the chief of police informed them that reports had come to him to the effect that they had "insisted too much on the women to take their literature," and also that they were "visiting too much." The mayor interposed, saying that there was no law prohibiting them from canvassing, whereupon they were released. The brethren completed their work in the city and went to Branchville. Branch conferences were held at Islington, Horsegall and Ridgeland.

JOHN H. GIBBS, President.

ALABAMA.—A branch conference was held at Lamison. Four meetings convened and a most peaceful spirit prevailed at all gatherings. Ten Elders were present, all of whom were most hospitably entertained by the Saints and friends. The brethren are laboring now mostly in the southern part of the state. Elders David Larsen and Marion King, while returning from holding meeting at Beaver Meadows, were assaulted by some ruffians, who hurled a number of pine knots at them. They were not struck, fortunately, and the incident passed without further disturbance. Another branch conference was held at Loango, twelve Elders being in attendance. Eight meetings were held and all were well attended.

H. P. SELLERS, President.

OHIO.—The brethren laboring in Cincinnati and Covington are much encouraged over the result of their work. Many friends are being won to the cause. Their meetings are well attended. Elders Myron Lance and Jesse L. Hibbard, stationed at Portsmouth, say that during the exceptionally high water there thousands of people were left homeless. The people of Dayton as a rule are broad-minded and

are willing to hear the truth. Brother Ries, of Camden, who tried to get the use of the Methodist church in which to hold the funeral services of his wife, was refused this courtesy. The Universalist church was kindly tendered, however, and the exercises were conducted by Elders J. F. Corbett, A. E. Burgon and President Broadbent.

SYLVESTER BROADBENT, President.

MISSISSIPPI.—Elders S. J. Francis and W. W. Clark, who are laboring in Pannola county, report having heard a Presbyterian minister preach a sermon on the personality of God and the atonement of Christ. He said little children who died without baptism were saved in the Kingdom of God. "My church may handle me," he is reported to have said, "for teaching this doctrine, but it is true nevertheless." The clergyman had been to Utah. A man in Union county tried to raise a mob against Elders H. A. Pace and A. L. Broderick, but failed to succeed in getting supporters. At Greenwood Springs President Lester held three public meetings, and also a priesthood service with the Elders present. The brethren were given a cordial invitation to return.

WILLIAM LESTER, President.

MISSION OFFICE.—The past month has witnessed several cases of sickness among the Elders, due to the climatic changes in the weather, and while some of the brethren have been released on account of ill health none have been afflicted dangerously. Better health now prevails among the Elders all over the mission. The issue of the ELDERS' JOURNAL of March 1st contained the indorsements of the First Presidency, the quorum of Twelve, the first seven presidents of Seventies, and of twelve presidents of missions. Each recommendation, save only in the case of four mission presidents in foreign fields, whose photos could not be had in time, was accompanied by a half tone cut of the indorser. President Rich has returned to Zion and will not be back until after the April conference.

Arrivals.—Elder Charles Mugleston, Salt Lake City, Utah, assigned to labor in the conference.

Transfers.—Elder Genneth McFarland, East Tennessee to Georgia; Elder W. Aird Macdonald, office to Kentucky; Elder A. F. Tolton, Georgia to Florida; Elder E. D. Phippen, North Carolina to Ohio; Elder A. L. Pace, North Carolina to office; Elder H. G. Stokes, Florida to Kentucky; Elders S. E. Peterson and J. W. Allen, Ohio to office; Elder M. B. Farr, North Carolina to Georgia; Elder Austin Watts, Kentucky to Ohio. F. P. Whitney, Virginia to Georgia.

Releases.—The following Elders were honorably released during the month: David L. Smith, A. O. Jackson, R. Ray Nixon, Sylvester Broadbent, George E. Pope, R. W. Snyder, Wilford W. Whittaker, Lyman J. Ball, L. McGavin, L. R. Baker, J. L. Ford, Joseph F. Walker, Job F. Hall. Brother Hall and Brother Ford were released on account of sickness.

Releases For March.—The following Elders will be honorably released during the month: J. E. Gee, Alabama; A. A. Wilde, Georgia; H. W. Richins, Kentucky; W. H. Hopkins, Mississippi; Hugh Roberts, Middle Tennessee; A. F. Pierce, North Carolina; H. W. Olson, Ohio; Joseph Finlinson, South Carolina; Olof Jensen, East Tennessee; J. R. Burbridge, North Carolina; H. D. Bayless, North Carolina; A. W. Archibald, South Carolina.

Mission Paper for New Zealand.

The JOURNAL has just received the first copy of a little missionary paper started by the New Zealand mission, over which Elder Louis G. Hoagland is presiding. It is called the *Elders' Messenger*, contains eight pages and is printed part in English and part in the Maori language. It will be the policy of the *Messenger* to follow this order, so that the local Saints can be edified through its columns. It is a neat publication, and the Elders behind the movement are to be congratulated for their enterprising movement. All Elders who have in the past filled missions to New Zealand should heartily support this publication. They ought to be loyal to their mission and with a united effort assist to establish the paper upon a firm financial basis. It will bring them interesting news from their old field of labor and help the native Saints to develop in the Gospel.

The JOURNAL bids the *Elders' Messenger* welcome into the missionary field and extends towards it its best wishes that it may become a mighty power in the defense of the truth wherever it may be sent.

Report of Mission Conferences for Three Weeks Ending March 1, 1907.

PRESIDENTS	Conference	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branches Org'd	Elders' Jour. Sub.	Deseret News Sub.
H. P. Sellers	Alabama.....	2298	408	126	945	2450	140	3	47	57	1734	3	2	...	...	6	2
John H. Batty.....	E. Tenn.....	1608	57	48	413	968	27	2	6	43	659	...	...	...	...	...	...
C. A. Callis.....	Florida.....	1917	2301	166	699	5391	156	15	9	120	1535	13	7	...	...	1	...
Brigham Nielson.....	Georgia.....	2375	1896	172	519	2740	424	5	6	101	983	2	...	...	...	...	...
J. A. Christensen.....	Kentucky.....	1660	2239	296	332	2180	184	8	64	104	1558	7	4	...	...	1	1
Wm. N. Patten.....	M. Tenn.....	1795	412	422	290	3385	184	3	29	64	1117	...	...	...	...	...	...
Wm. Lester.....	Mississippi.....	2202	1375	154	709	4162	113	18	23	85	1417	8	1	...	...	1	1
J. A. Berrett.....	N. Carolina.....	1167	994	91	435	1331	104	10	23	84	644	5	1	...	...	4	...
Ellis Merkley.....	Ohio.....	1494	1309	354	501	2901	135	8	43	46	1329	...	...	...	...	1	...
J. H. Gibbs.....	S. Carolina.....	1888	1413	425	1092	2568	231	11	23	48	1545	4	...	...	...	5	3
E. F. Marshall.....	Virginia.....	1889	464	224	605	3836	243	13	46	14	1315	...	...	...	...	4	1
Totals.....		20293	12738	2548	5640	31012	2171	96	319	802	13836	40	15	...	...	23	8

Smiles Will Lighten Duty.*Selected.*

Are you weary of the long and rugged road,

Weary of the burdens, oh, my brothers?

Men have found the surest way of lightening the load

Is to try and lighten it for others.

Hearts still hold the most of love that most their love bestow

On lonely lives of those who are forlorn;

Roll the stone from out the path where tired feet must go,

And touch your lips with gladness every morning.

Touch your lips with gladness, and go singing on your way,

Smiles will strangely lighten every duty;

Just a little word of cheer may span a sky of gray

With hope's own heaven-tinted bow of beauty.

Wear a pleasant face wherein shall shine a joyful heart,

As shines the sun, the happy fields adorning;

To every care-beclouded life some ray of light impart,

And touch your lips with gladness every morning.

Died.

HAWKINS.—Sister Ella Louisa Hawkins, on February 25th, at Falkner, Miss. Sister Hawkins was a faithful wife and a devoted mother and a staunch Latter-day Saint.

FICKLIN.—Infant son of Brother and Sister Ficklin, of Gonzales, La., on Jan. 11.

VOYLES.—Infant son of Brother and Sister E. L. Voyles, of McAlpin, Fla., on February 8.

JINKENS.—Infant son of Brother and Sister Archie Jinkens, of Dawling Park, Fla.

KAYSER.—Mr. J. A. Kayser, of Danville, Va., on February 6. Mr. Kayser was a true friend to the Elders.

HOLLAND.—Sister Mary E. Holland, of Kelsey, Texas, on December 31st, 1906. Sister Holland was the mother of eight children. She was a true disciple of the Lord.

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Baptism is a sign to God, to angels and to heaven, that we do the will of God; and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved and enter the Kingdom of God, except faith in Jesus Christ, repentance and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost.—JOSEPH SMITH, The Prophet.

Vol. IV.

APRIL 1, 1907

No. 13

Gospel to the Living and the Dead.

BY PRESIDENT GEORGE Q. CANNON, IN THE JUVENILE INSTRUCTOR.

Strangers ask many questions about the Temple. They want to know how it will be used and for what purpose, and they cannot understand why we attach such importance to that building. Perhaps some of our young people may have similar thoughts. But the Lord has commanded His people to build temples. Several have already been built, and doubtless many more will in course of time be erected—in fact, as the Saints increase in numbers the need for these buildings will increase also. In them ordinances are administered by means of which God has promised to those who are faithful.

It has been a subject of frequent inquiry in Christendom as to what the fate of the heathen would be. The general belief was that there were but two places after death to which men and women would go, one being heaven and the other hell.

The Bible says that there is no other name given under heaven whereby man can be saved than that of Jesus.

Now, as the heathen never heard the name of Jesus, what will be their fate in eternity? How can they get to heaven under such circumstances? If they cannot, the question arises, would it be just to condemn people for not obeying laws of which they had never heard; for not obeying something which they had never been told how to do or that it was necessary should be done?

Yet there are many men who profess to be ministers of Jesus who state that the heathen will be sent to hell. This doctrine has made many

people infidels. They could not believe that any being could be merciful or just who would thus punish innocent people with eternal torment for not obeying laws of which they had never heard. They, therefore, rejected all the teachings and all the beliefs of those who taught such ideas.

The Prophet Joseph Smith received many important revelations in the early days of the Church concerning these matters. Among other revelations which he received was one which explained that there were more than two places to which the souls of men were consigned after death; and that it was erroneous to teach the doctrine commonly believed in by Christendom that there were only two. That revelation taught that there were different degrees of glory to which the inhabitants of the earth were consigned, and that men and women would receive rewards and punishments according to the deeds done in the body. Some men were more righteous than others, and they would receive a greater reward. Some men would be more wicked than others, and they would receive punishment according to their crimes.

Then the Lord also revealed to His Prophet a doctrine which is set forth in the scriptures, but which the world could not understand. It was that the gospel of Jesus is preached after death to those who die in ignorance of it, and to those who having heard it, had rejected it and had been punished therefor. The Apostle Peter sets forth in great plainness this doctrine when he said:

“By which also he (Jesus) went and preached to the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah.”

Noah had declared to them how they could be saved, but they had rejected his words, and they were destroyed. Their spirits were committed to a prison which the Lord had prepared for them, and there they remained in torment, being punished for their great wickedness, until the crucifixion of the Savior. After His Spirit left His body He went and opened the prison doors to them and declared to them the gospel of salvation. They then had the opportunity of repenting. And thus it is, as we are taught, in this dispensation, the Elders of this Church are engaged, while in the spirit world awaiting their resurrection, in preaching to the millions of human beings who once lived upon this earth, but who died in ignorance of the gospel of Jesus Christ. They preach to them as living Elders now hope, this heavenly message which comes to them freighted with so many glorious promises, and feeling humble and contrite they receive the truths which they are taught and live as best they can according to the light given to them.

But baptism is as necessary in its place as faith and repentance.

How can they be baptized?

This is not possible in the condition in which they are placed, but the Lord has provided means. He has revealed that living men and women can be baptized for those who are dead. If a man's father died in ignor-

ance of the Gospel, the son can be baptized for and in behalf of the father. If a woman's mother never heard the Elders or never obeyed the Gospel in the flesh, she can go forth and be baptized in the temple for and in behalf of her mother. Hands can be laid upon the head of the living person, and he or she can be confirmed and the Holy Spirit be sealed upon them for and in behalf of the dead.

The Lord has taught that this can be done under proper circumstances in the temples which may be erected in Zion or in any of her Stakes. Therefore in the Temple at Salt Lake as well as in the other temples, there is a font resting upon twelve oxen, three looking to the north, three to the south, three to the east and three to the west, and in this font the holy ordinance of baptism can be administered to living people for and in behalf of their dead relatives and ancestors. This is one of the purposes for which temples are required, and not only are baptisms and the laying on of hands administered for the dead, but other ordinances are also administered, it being just as necessary that those who have died and have not received these ordinances should receive them as it is that the living should receive them. It requires the same obedience and submission to the laws of the Lord on the part of one class as on the part of another. If any one could have been saved without obedience to these principles, surely our Savior, the Son of God, could have been. He had committed no sin, and it might be asked why should He be baptized, for baptism is for the remission of sins. But the Savior respected the law of the Gospel and obeyed the ordinances thereof, and when John, feeling his own unworthiness, remonstrated with Him about His coming to be baptized, Jesus replied: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness."

We shall of necessity be a temple-building people, because there is an immense work to be done for the redemption of the dead. Millions have been born and have died between the time the Gospel was taken from the earth and the time of this restoration in these days. These millions will have to be officiated for, and this will doubtless form one of the chief labors of the people of God during the thousand years of peace which we are approaching, when Satan will be bound and righteousness will reign throughout the earth. We are on the threshold of that great era, and we have every assurance that that blessed period is not far distant. The prophet Malachi in speaking of the latter days, makes the following prediction:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The angel Moroni in speaking to the Prophet Joseph Smith in reference to this prediction of Malachi's uses a little different language. He quotes Malachi as saying:

"And he shall plant in the hearts of the children the promises made

to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole world would be utterly wasted at his coming."

Now as soon as the people hear the Gospel preached by the Elders, they naturally inquire, "What has become of my father and my mother? They were good people, but they died without being baptized. What will be their fate?" In this way they fulfill the words of Malachi.

That spirit has filled the hearts of all the Latter-day Saints, that is, of all who are true Latter-day Saints. They want to have their ancestors saved as well as themselves. Their hearts naturally, therefore, turn to their kindred who are dead, and in the temples now built they can officiate for them as fast as they can obtain their names. In this way they become saviors as the prophet Obadiah said they should.

And there can be no doubt concerning the heart of the fathers being turned to the children. It is easy to imagine that the spirits who hear and accept the Gospel when it is preached in the spirit world by men in authority are exceedingly anxious to receive the blessings bestowed upon those who obey baptism, laying on of hands and other ordinances. Therefore their heart turns to their children, and thus the words of the prophet Malachi are fulfilled.

The prophet Elijah has appeared, as Malachi said he should, and fulfilled the prediction upon that point. In Section 110 of the Book of Covenants the record is to be found concerning his appearance in the Temple at Kirtland. He came to the Prophet Joseph Smith and Oliver Cowdery in that temple, and used these words:

"Behold the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

Beware of an Aspiring Spirit.

AN EXTRACT FROM AN EPISTLE OF THE TWELVE, WRITTEN AT MANCHESTER, ENGLAND, APRIL 15, 1841, AND PUBLISHED IN "MILLENNIAL STAR."

And now let the Saints remember that which we have ever taught them, both by precept and example, viz.: To beware of an aspiring spirit which would lift you up one above another; to seek to be the greatest in the Kingdom of God. This is that spirit which hurled down the angels—it is that spirit which actuates all the churches of the sectarian world, and most of the civil and military movements of the men of the world—it is that spirit which introduces rebellion, confusion, misrule and disunion, and would, if suffered to exist among us, destroy our union, and consequently our power,

which flows from the spirit through the Priesthood—which spirit and power and Priesthood can only exist with the humble and meek of the earth.

Therefore beware, O ye priests of the Most High! lest ye are overcome by that spirit which would exalt you above your fellow-laborers, and thus hurl you down to perdition, or do much injury to the cause of God. Be careful not to respect the eloquence—not the smooth speeches—not the multitude of words—not the talents of men; but be careful to respect the offices which God has placed in the Church. Let the members hearken to their officers; let the priests, teachers and deacons hearken to the Elders; and let the Elders hearken to the presiding officers of each church or conference. And let all the churches and conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the Church; and by so doing a spirit of union will be preserved, and peace and prosperity will attend the people of God.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON HYDE,
P. P. PRATT,
ORSON PRATT,
WILLARD RICHARDS,
WILFORD WOODRUFF,
JOHN TAYLOR,
G. A. SMITH.

Materiality.

BY PARLEY P. PRATT—EXTRACTED FROM HIS PUBLICATION, THE PROPHET, ISSUED IN NEW YORK IN 1845.

God the Father is material.—Jesus Christ is material.—Angels are material.—Spirits are material.—Men are material.—The universe is material.—Space is full of materiality.—Nothing exists which is not material.

The elementary principles of the material universe are eternal; they never originated from nonentity, and they never can be annihilated.

Immateriality is but another name for nonentity—it is the negative of all things and beings, of all existence.

There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels nor men could possibly conceive of such a substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe—reason and analogy never scan it or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted or smelled by the strongest organs or the most acute sensibilities. It is neither liquid or solid, soft or hard; it can expand or contract. In short, it can exert no influence whatever—it can neither act nor be acted upon; and even if it does exist, it is of no possible use. It possesses no one

desirable property, faculty or use; yet, strange to say, "Immateriality" is the modern Christian's God—his anticipated heaven—his immortal self—his all.

O Sectarianism! O Atheism!! O Annihilation!!! Who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name.

The Atheist has no God.

The Sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair—they both claim to be the negative of all things which exist—and both are equally powerless and unknown.

The Atheist has no after-life or conscious existence beyond the grave.

The Sectarian has one, but it is "Immaterial," like his god; and without body or parts. Here again both are negative and both arrive at the same point: their faith and hope amount to the same, only it is expressed by different terms.

Again, the Atheist has no heaven in eternity. The Sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the "poor Mormons" to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of a man, and is, in fact, of the same species, and is a model or standard of perfection, to which man may attain. He being the Great Father and Head of the whole human family.

He can go, come, converse, reason, eat, drink, love, hate, rejoice, possess, and enjoy. He can also traverse space with all the ease and intelligence necessary for moving from planet to planet and from system to system. This Being cannot occupy two distinct places at once, therefore He cannot be everywhere present. For evidence and illustration of this God and His personal organization, powers and attributes, we refer to the Scriptures of the Old and New Testaments, which speak abundantly of His body, parts, passions, powers, and of His conversing, walking, eating, drinking, etc.; for instance, His taking dinner with Abraham.

What is Jesus Christ? He is the Son of God, and is in every way like His Father, being "the brightness of His Father's glory, and the express image of His person." He is a material intelligence, with body, parts and passions, possessing immortal flesh and immortal bones. He can and does eat, drink, converse, reason, love, move, go, come; and, in short, perform all things even as the Father—possessing the same power and attributes. And He, too, can traverse space, and go from world to world, and from system to system, precisely like the Father, but cannot occupy two places at once.

What are angels? They are intelligences of the human species, offsprings of Adam and Eve. That is, they are men who have, like Enoch or Elijah, been translated, or, like Jesus, been raised from the dead, consequently they possess a material body of flesh and bones; can eat, drink, walk, converse, reason, love, wrestle, sing, or play on musical instruments. They can go or come on foreign missions, in heaven, earth or hell; they can traverse space and visit the different worlds with all the ease and alacrity with which God and Christ do the same, being possessed of similar organizations, powers, and attributes, in a degree.

What are Spirits? They are material organizations, intelligences, possessing body and parts in the likeness of the temporal body, but not composed of flesh and bones, but of some substance less tangible to our gross senses in our present life; but tangible to those in the same elements as themselves. In short, they are men in embryo—intelligences waiting to come into the natural world and take upon them flesh and bones, that through birth, death, and the resurrection, they may also be perfected in the material organization.

What are men? They are offsprings of God the Father, and brothers of Jesus Christ. They were once intelligent spirits in the presence of God, and were with Him before the earth was formed. They are now in disguise, as it were, in order to pass through the several changes and the experience necessary to constitute them perfect beings.

They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones, in which they will eat, drink, converse, reason, love, walk, sing, play on musical instruments, go on missions from planet to planet or from system to system: being Gods or sons of God, endowed with the same powers, attributes and capacities that their Heavenly Father and Jesus Christ possess.

What are these beings taken together, or summed up under one head? They are one great family, all of the same species, all related to each other, all bound together by kindred ties, interests, sympathies, and affections. In short, they are all Gods; or, rather, men are the offspring or children of the Gods, and destined to advance by degrees and to make their way by a progressive series of changes till they become like their Father in heaven and like Jesus Christ, their elder Brother.

Thus perfected, the whole family will possess the material universe, that is, the earth and all other planets and worlds, as "an inheritance incorruptible, undefiled, and that fadeth not away." They will also continue to organize, people, redeem and perfect other systems which are now in the womb of chaos, and thus go on increasing their several dominions till the weakest child of God which now exists upon the earth will possess more dominion, more property, more subjects, and more power and glory, than is possessed by Jesus Christ or by His Father; while, at the same

time, Jesus Christ and His Father will have their dominion, kingdoms and subjects, increased in proportion.

Such are the riches, glories, blessings, honors, thrones, dominions, principalities and powers held out by the system of materialism. Such the wealth, the dignity, the nobility, the titles and honors to which "Mormons" aspire. Such the promises of His whose word can never fail.

With these hopes and prospects before us, we say to the Christian world who holds to immateriality that they are welcome to their God—their life—their heaven—and their all. They claim nothing but that which we throw away, and we claim nothing but that which they throw away. Therefore there is no ground for quarrel or contention between us.

A Hint to the Wise.

A LETTER TO "THE MILLENNIAL STAR," 1841, BY OUR LATE PRESIDENT, LORENZO SNOW.

LONDON, 13th May, 1841.

The Savior has commanded us not to cast our pearls before swine. I am sorry to say, however, that this instruction is not always sufficiently regarded by those to whom our Lord hath given, through the everlasting covenant, His pearls of wisdom, knowledge, and gifts; and the consequence is, we lose blessings instead of gaining them; a decrease of the Holy Spirit follows instead of an increase; and our minds become a darkened room instead of being enlightened. What I allude to is this: We too frequently engage in conversation concerning things of the kingdom of God with individuals of a wrong and bad spirit; and, feeling ever anxious to make them see, understand and acknowledge our light, we urge on and persist in the conversation until we fall into an unpleasant state of mind and finally catch the spirit of the person with whom we are conversing. We ought to be particularly guarded against falling into errors of this kind.

It is very easy to understand when a conversation is attended with profit. We then feel our minds enlightened, and feel the power of God resting upon us through the Holy Spirit; we find ideas flowing into our minds, and have power to express them with perfect ease and freedom. Conversation conducted in this spirit proves highly profitable, not only to ourselves, but to the persons with whom we converse; and after its close we contemplate with the highest pleasure the profitable scene in which we have acted, and our hearts are drawn out in gratitude to the Most High in the privilege granted us of unlocking the door into the mysteries of high heaven, and communicating a view of the glories thereof unto the sons and daughters of mankind. But, on the other hand, how different the effects produced when giving way to temptation and casting our pearls before swine! When we exercise our golden talent, our heavenly light, in conversation with individuals of a bad, wrangling, and contentious spirit, our minds seem barren of ideas; the Holy Spirit no longer steps in to our assistance, our reasoning powers cease to receive their accustomed super-

natural aid, our tongues are chained, and our whole mind becomes clothed in a dark mantle of horrid night, and finally we become vexed with ourselves as we still persist in the conversation, until at length we are seized with the contentious and wrangling spirit of our opposer; and after the close of our conversation, what pleasure do we derive in looking back upon it? Have we been profited? Was the Lord pleased with us? The answer is at hand; we are not profited, neither did the Lord approbate us. For if He had, His Holy Spirit would have communicated its assistance, and our minds would have been opened, our tongues ready to have given utterance, and the conversation teemed with intellectual fruitfulness, and we would have been blessed in our labors.

To carry on conversation in this spirit, and with these effects attending, is the height of folly. It is wrong and sinful in the eyes of the Most High; and in the name of the Lord let us cease from this course.

Tithing.

AN ABLE AND APPLICABLE EDITORIAL FROM "THE MILLENNIAL STAR," 1886.

A perfect compliance with the laws of God will bring us a perfect enjoyment of all its blessings, while a less degree of faithfulness will result in a proportionately less reward. It is customary to speak and think of the reward of the righteous as that degree of glory that will be enjoyed by them in the next life, and while it is proper for us to look forward to that time for a more perfect realization of those hopes and aspirations which the Gospel of Jesus Christ has awakened in our bosoms than we can possibly enjoy in mortality, yet it is perfectly agreeable to our experience that obedience to God's commandments brings us many precious blessings in this life. As the poet expresses it:

The men of grace have found
 Glory begun below;
 Celestial fruit on earthly ground
 From faith and hope may grow.

There is no happiness equal to that arising from obedience to the commandments of God, and it is upon this principle that the Latter-day Saints are the happiest people on earth, notwithstanding the contumely and persecution heaped upon them by the world, for they are the most obedient to the revelations of the Almighty. But their joy, great as it is, is not so full as it might be, and it could be largely increased by greater diligence in the service of God. There are some principles of our religion which are not so fully observed by us as they should be, and we do not think it is too much to say that the law of tithing is one of those most commonly neglected by us.

It is rather difficult for some of us who have been trained in the traditions of the world to get rid of the idea that religion consists almost entirely in the performance of a few spiritual duties on the Sabbath day,

and we are slow to adopt a practical religion that enters into all the affairs and businesses of life, and has to do with those things we term "temporal," as well as with those which custom causes us to term "spiritual." It may perhaps be difficult to make the Gospel such an every-day business with us as it is designed to be until we gather up to the land of Zion, but we should live as near to that condition as possible, and learn to live up to the commandments of God, revealed through His servants, as fully as our circumstances will allow, and cease to look upon any of them as of little or no consequence. Until we do this we will never quite realize the truth of that sentiment which we so often sing:

"It is good to be a Saint of latter days."

Modern revelation tells us "There is a law irrevocably, decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to the law upon which it is predicated." (*Doc. and Cov.*, page 462.) Now, there are blessings connected with the law of tithing that cannot be justly claimed but by obedience to that law, and it is with a desire that these blessings may be more widespread among the Saints in this land that we call attention to them.

The highest and noblest incentive we can have for obeying a law of God is that He has commanded it. To a dutiful son of a good father, no stronger reason for a filial act of obedience can be given than, that "father requires it." But as our earthly parents occasionally reward our obedience by special gifts and favors, in addition to the continual regard and care they have for us, so does our heavenly Father add to His never-failing providence and kindness to us, in common with all His children, special blessings proportioned to our faithfulness and diligence in serving Him. Particular blessings have been indicated as the reward of obedience to certain laws. Of such a nature are the blessings promised to those who keep holy the Sabbath day, honor their parents, observe the Word of Wisdom, pay their tithes, etc. These special blessings are additional incentives He gives us to keep His commandments, and they are also given with a divine wisdom to counteract the temptations that are offered by the evil one to induce us to disobey those laws. For instance, how specious and seductive are the temptations to disregard the Word of Wisdom! The tempter would have us to believe that strong drinks make us stronger, and hot drinks more enduring, and that tobacco is soothing and beneficial to the nerves. Now, the revelation in the Word of Wisdom in the blessings attached to its observance exactly meet these fallacies. How well does this also apply to the principle of tithing! This law requires us to pay one-tenth of our income or interest as a revenue to the work of God, by which its financial requirements may be met. It therefore directly affects our pecuniary interests, and the tempter immediately suggests that we cannot afford it, and we will be so much the poorer if we do. But the Lord has

told us, through His servants, in ancient and modern times, that we will be blessed and prospered in our temporal affairs if we pay our tithing, and that we will be richer with the nine-tenths, and our tithing paid, than with the whole, and the tithing—the Lord's part—kept back. Now, we acknowledge that this is not exactly in accordance with the wisdom and policy of the world, which prompt us to get all we can and keep all we get, and which would tell the poor man he has too little to pay from, and the rich man that he has too much to pay. But how easily can the Lord fulfill His promises and reward our faith! He controls the springs of increase and pours out the blessings of prosperity upon whom He will. If we are deficient of the comforts of life, we have a greater claim on the Lord to help us obtain them, if we freely meet His requirements in the law of tithing. If we are afraid that we will come to want and destitution by obeying the commandments of the Lord, then indeed our faith is weak. David had a different idea of things when he said, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Paying tithing alone does not make a man righteous, but we can scarcely fulfill all righteousness without obeying so plain a requirement, and if our faith will enable us to do it, the blessings and favor of the Lord will far more than compensate us for any inconvenience and privation it may put us to, or any sacrifice we may make. If these ideas were not perfectly agreeable to the revelations of heaven, nor borne out by the experience of thousands of Latter-day Saints, who joyfully testify of their truth, we would hesitate to present them, but we know that the Latter-day Saint who neglects this duty deprives himself of precious blessings that it is his privilege to enjoy. The idea that we are too poor to discharge any duty required of us is a deceptive one, and shows a lack of faith in God's ability or willingness to fulfill His promises.

In the year 1848, when the Saints were in great poverty in Salt Lake Valley, one of the brethren brought a sack of corn for tithing to the Lord's storehouse. Knowing the extreme poverty of the man, the receiver of tithing referred to his condition and reminded him that he had but very little corn at home. "Yes," replied the brother, with great earnestness, "I know that times are very hard indeed, and I am afraid if I did not pay my tithing that I should starve to death!"

The idea that we cannot afford to keep the commandments of God should give place to the idea that we cannot afford to neglect them. The payment of tithing is perfectly voluntary with the Saints, and there is no desire to urge them unreasonably to the performance of this or any other duty, but if there are blessings to be obtained that the Saints are not generally enjoying, it is the duty of the Elders to point out the means by which they may be secured.

It is a master work to school our minds so as at all times to exercise complete power over them.—*Brigham Young.*

Seventy-Seventh Anniversary of the Church.

On the 6th of April, seventy-seven years ago, the Church of Jesus Christ of Latter-day Saints was organized by the Prophet Joseph Smith with a membership composed of five other persons whose names were Oliver Cowdery, Hyrum Smith, Peter Whitmer Jr., Samuel Smith, and David Whitmer. At this time the Prophet was little more than twenty-four years old, having been seven years in course of training under the tutorage of heavenly messengers who visited him from time to time and instructed him upon all detail doctrines of the Gospel and the intricacies of the Church organization, as they were clearly set out in that sacred record entrusted to him for translation from which came the Book of Mormon; this work having been completed and published even before the Church was organized. The method and scheme of organization and all doctrines pertaining thereto, were not original with him. He claimed no part of them as his own invention. It was all given to him of God, and he but faithfully executed the plans delivered to him by his Father, organizing as he was instructed to organize, and teaching those principles which he was commanded to teach. He lived but fourteen years after establishing the Church, during which time he was kept under a merciless fire of persecution which raged incessantly against him both night and day; sometimes dragging him from his bed and covering his quivering body with tar and feathers; sometimes tearing him from the companionship of his children and the bosom of his wife and casting him within prison walls without process and without trial; sometimes burning and plundering the homes of his followers; yea, sometimes murdering them in cold blood; and lastly, visiting him with a martyr's death; and all for no other reason than the fact that the Father, the Son, and angels had appeared to him and authorized him to re-establish the Church of Christ in the earth and commanded him to proclaim unto all the nations throughout the world that the seal of the heavens had been broken, that communion with Jehovah had been renewed, that His personality had been revealed, that His authority had been committed again to man, and that the Gospel and Jesus Christ had been restored for the redemption of all mankind. For this reason, and because he would not deny the truth, was he made to suffer and his life unjustly taken by the hands of those who, like the persecutors and crucifiers of the innocent Christ, clung tenaciously to the dead letter of the law and erected monuments to the memory of the ancient prophets, but rejected the living oracle of God.

The same spirit which followed him during his life and which ultimately accomplished his destruction, has continued to wage a war of persecution against the work he established in order that this too might be destroyed. Every means known to man has been employed to attain this end. Science has tried her hand at undermining the system; philosophy has applied every known principle of reason to prove it unsound, but every effort made to accomplish its overthrow has disclosed additional evidences

of its indestructibility; and, what more, Holy Writ, although at first pressed into service against it, has been found to sustain its claims, for in every sentence it proclaims its truth and attests its divinity. And so, the work being thus surrounded by the impenetrable wall of Scripture, science and philosophy, presents a bulwark as invulnerable as the foundations of the mighty deep, and yet men—professedly wise men, men of modern Christian education and training—still array themselves against it to effect its annihilation, armed only with the despicable words of ridicule, abuse, misrepresentation, and in instances, brute force, weapons which have no place with the worthy instruments of battle in any contest, not even among the degraded tribes of heathendom, and least of all, upon the field of our modern Christian civilization. They bear the stamp of evil motive, base purpose and ignoble cause, and upon the brow of every man among whose armament they may be found is written by the hand of Fate “defeat and disgrace.” Men of this class have persistently fought the Church ever since its organization and what have they accomplished? Nothing. They have neither added laurels to their own names nor retarded for one moment the cause they sought to overthrow. Their life’s strength has been wasted in foolish effort. They could have won a place among the noble benefactors of their race, by instilling into the hearts of men principles of truth, sowing seeds of charity, kindness, forgiveness, and love, preparing the souls of men for that state of goodness and purity where God and angels dwell, instead of debasing every noble characteristic within the breast of man by feeding their baser natures and cultivating only those traits from which evil thoughts, prejudiced feelings, and unkind actions come.

For seventy-seven years the Church has withstood the bombardment of its persecutors and would-be destroyers, and yet it stands more firmly established than ever, immovable and without a scar. Its growth, even in the face of all opposition, has been luxuriant and marvelous. Nearly half a million people are numbered within its fold, and with a force of representatives nearly two thousand strong is its cause heralded abroad in every civilized nation beneath the skies. Its teachings are known in every land, and its organization pronounced by the most intellectual minds of the age to be more nearly perfect than any other institution extant; and thus it stands today, “a marvelous work and a wonder” before the eyes of all the world. No human hand laid its foundation, neither has the mind of man directed its onward march. God is its author, and by Him has it been guided and protected from the beginning. It will stand forever. No weapon that is formed against it will prosper, and so it will continue its triumphant course until the wheels of time brings Christ the Lord to reign and rule personally upon the earth. God grant that as each succeeding anniversary comes and goes, His Saints will be found more and more diligent in attesting their gratitude to Him above, for all His abundant blessings, by lives of obedience to the principles of the Gospel of Jesus Christ.

Judge Bell and the honorable attorneys, Messrs. George Saufley and William Shanks, who figured in the trial of two Elders of the Church of Jesus Christ of Latter-day Saints, an account of which appears elsewhere in this issue, have placed themselves on public record with the broad-minded honorable men of the land. They are friends of the Constitution. They love law and justice and are not afraid to champion the cause of right, unpopular though it may be. Such men command the respect and implicit confidence of all who know them, for their nobility is a guarantee that whatever position they might occupy or whatever fiduciary relations they might sustain toward their fellowmen, their acts will be controlled by the exalted laws of right and justice. A word of praise, too, is due to the noble men and women of Rowland who so valiantly and faithfully supported the Elders. The jurors are certainly to be complimented for their impartial verdict, a thing so seldom done in cases in which a "Mormon's" rights are involved. Rowland certainly has a good healthy supply of pure American blood, and is in no danger of falling a victim to the few infectious bacteria afloat in the neighborhood.

Trial of Elders Kassouth, Dyal and Marion P. Stinson.

A BRIEF REVIEW OF THE CASE.

Last October, Elders Kassouth Dyal, of Hazelhurst, Ga., and Marion P. Stinson, of Pima, Ariz., began work in Rowland, Lincoln county, Kentucky. The city marshal and others invited them to preach in an old abandoned church. They accepted the invitation and commenced a series of meetings which were well attended. Three ministers, two Methodists, John Pence and William Sprinkle, and a Campbellite by the name of W. A. Fowle, heard of their success and served notice upon them that they must cease using the church. The people took issue with the divines and told the Elders to ignore the injunction. This they did, and upon reaching the building that night to fill their appointment they found it cleaned, lighted and in perfect order, the work having been done by their friends. Next day the ministers had them arrested for trespass. They appeared in court and were bound over to the higher tribunal under bonds of \$100 each, which was promptly furnished by the city marshal, Mr. Ben Martin, and another gentleman by the name of Thomas Jennings. As soon as they were released, their friends secured the use of the school house located about twenty feet from the church, and insisted upon the services being resumed. They gladly responded and for several days thereafter they continued their work, preaching to large and interested congregations. Their trial came off on March 4 and 5, an account of which was communicated to this office by the Elders under date of March 6. We submit the following interesting extracts taken from their letter:

Our case was called for trial on the morning of March 4. One of our attorneys, Mr. George Saufley, rigidly examined every juror to ascertain if he were disqualified to act through prejudice against us by reason of our faith. Every one of them testified that he was unbiased, and that he would give us a fair and impartial trial regardless of our religious belief. After

the witnesses against us had testified, our attorney, Mr. Sanfley, made a strong plea to have the case dismissed on the grounds that the testimony already given vindicated rather than convicted us, but in this he failed. Elder Dyal was then called to the stand, and for about an hour and a half, he answered all manner of questions about our belief and practice. The ordeal was decidedly interesting to say the least, because there were four attorneys on the side of the prosecution, and although he underwent a severe cross-examination, yet his testimony remained unshaken. Then followed several of our friends, many of whom were ladies. These witnesses testified as to what we had preached in the church and the kind of Bible used. Several witnesses were asked if they found any difference between our teaching and that of other ministers, to which they all answered in substance: "They preached from our own Bible, but they taught us more about it than we ever knew before."

After using about one-third of our witnesses, all of whom had volunteered to testify without subpoena, the taking of testimony closed. Mr. Charles Hardine, an attorney for the prosecution, tried by ridicule and misrepresentation, to prejudice the jury. He made a very weak argument. Mr. Wm. Shanks, our associate counsel, delivered a most able plea in our defense. He argued that the Constitution guaranteed to us the same religious liberty that it did to other American citizens, and therefore we had a right to believe what we pleased. He reviewed the testimony of the witnesses for both the prosecution and the defense and showed that both agreed in point that we were invited to preach in the church by the people of the community. The case was then continued until the next day. At the opening of court, our attorney, Mr. Saufley, began his argument in our defense which was the most able effort we have ever listened to. He said that while it was true that Elder Dyal had not denied or even tried to deny that some of the leaders of his Church had practiced polygamy prior to 1890, yet he testified that since that time, this practice had ceased and there is no competent testimony to be had anywhere in support of charges made to the contrary. Furthermore, we must remember, Mr. Saufley argued, that the old patriarchs, Abraham, Isaac and Jacob, and Solomon and David, as well as others, had practiced this principle, and we look upon them as great men, and believe them to have been inspired of God; then have not these defendants just as much right to believe in their leaders who have followed the practice of the patriarchs, as we have to believe in these ancient worthies? But as this practice ceased with the patriarchs after many years, so has it also been discontinued among the Mormons; and yet, while you and I and all other Christians believe all the ancient polygamists to have been men of God, we are not held responsible for their acts, and neither can these young men be held liable to any greater extent for what their leaders may have done. But after all, you are not trying these men for what they believe or teach, you are trying them for trespass; however since the prosecution has brought the religion of these Elders into

issue, my arguments in their defense in this particular are made necessary, and they are emphasized by the fact, that religious fanatics are responsible for this prosecution. Gentlemen, you can not find the defendants guilty of trespass, for there is not one iota of evidence against them. It matters not what they believe, for that is a matter of constitutional right guaranteed to every citizen of this great republic.

After Mr. Saufley concluded, one of the prosecuting attorneys occupied the floor for a few minutes when the case was given to the jury. Thirty-three minutes after they retired, they brought in a verdict of "not guilty," which brought forth hearty congratulations from our many friends. Kind individuals paid Mr. Saufley's fee, his associate counsel, Mr. Shanks, having given his services gratis. The honorable judge, Mr. Bell, of Danville, accorded us every courtesy and consideration. He told us he had been to Salt Lake City and had visited the great tabernacle there.

We cannot find words to express our appreciation for all that the good people of Rowland did for us. They stood by us nobly throughout the whole affair, pledging their word and their honor that they would protect us no matter what it might cost, and they had the money to do it with. Our attorneys are both honorable men, and we certainly appreciate their faithful work in our behalf. Our many friends have again opened the church to us and we are now holding services therein. We have the support and sympathy of the best citizens of the city and county and this incident will no doubt continue to help us in getting the Gospel before the people of this vicinity.

KASSOUTH DYAL.

MARION P. STINSON.

The Work in the British Mission.

From a copy of the *Millennial Star* just received, we note that our brethren in the British mission have made a most praiseworthy record during the year of 1906. The statistical report for the whole year shows that the Elders made 857,214 visits; distributed 4,092,449 tracts and 136,830 books; held 19,285 meetings and 278,319 gospel conversations. There were 676 baptisms performed, and 363 souls emigrated. The mission has a membership enrollment of 4,743, which does not include 732 children who are under eight years of age. Included in the total number of members are the 281 missionaries in the field.

At every step this Kingdom has advanced, the opposition of the ungodly has also advanced. Their hate of the truth has never been laid by. It has seemed to slumber at times, only to wake up with renewed vigor and fresh determination and strength to operate against the truth; while on the other hand the Lord has given this people seasons of rest, that they might take breath and have an opportunity of sending their missionaries to preach the Gospel, that the honest in heart might be

gathered out from among the wicked, who are struggling to crush out of existence the last vestige of truth and righteousness upon the earth.—*Erastus Snow.*

The Gospel to Children.

FROM THE GOSPEL PRIMER, BY ELDER WILLIAM A. MORTON.

(Continued from page 285.)

ORGANIZATION OF THE CHURCH.

"We believe in the same organization that existed in the primitive Church, viz.: Apostles, prophets, pastors, teachers, evangelists, etc."—*Articles of Faith, par. 6.*

The Church of Christ, as established according to the directions of the Savior, is the most perfect organization upon the earth. Christ Himself is the head or the chief corner stone. In the church which He established during His ministry in Jerusalem He placed "first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." (1 *Cor. xii: 28.*)

In the 10th chapter of Matthew the names of the twelve apostles are given:

"These twelve Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." (*Matt. x: 5-8.*)

Peter, James and John constituted what is now known as the First Presidency of the Church. To Peter were given the keys of the kingdom, with the promise that whatsoever he should bind on earth would be bound in heaven, and whatsoever he should loose on earth would be loosed in heaven.

When Judas through transgression fell, Matthias was appointed by the Lord to take his apostleship. (*See Acts i: 24-26.*)

By this we see that it was the desire of the Lord that a perfect church organization should be perpetuated. Paul, who with Barnabas, was called to be an apostle of Jesus Christ, (see *Acts xiii: 2-4; Acts xiv: 14*), says the Lord placed in the Church apostles, prophets, evangelists, pastors and teachers, "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (*Ephesians iv: 12-14.*)

Next to the Apostles and Prophets came the Evangelists, to which office Philip and Timothy were ordained. (*Acts xxi: 8; 2 Tim. iv: 5.*) An

Evangelist is a Patriarch, who holds the keys of the patriarchal blessings upon the heads of all members of the Church; and the Lord has said that whoever His Patriarch "blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven." (*Doc. and Cov. cxxiv: 91-92.*) Then came the High Priests, and after them the Seventies. The Lord appointed two quorums of Seventies "and sent them two and two before his face into every city and place, whither he himself would come." (*Luke x: 1.*) Seventy elders were appointed by the Lord to assist Moses in his labors among the children of Israel. "And the Lord came down in a cloud, and spake unto him (Moses), and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied and did not cease." (*Num. xi: 25.*)

Some say that we have no need of apostles and prophets in these days; that we have the Bible, and that that book is a sufficient guide to lead us unto eternal life. True, the Bible is a sacred book; it contains the principles of life and salvation; but many plain and precious parts have been taken away by wicked men, and the right ways of the Lord have been perverted by others, until today there are hundreds of sects, professing belief in the Bible and at the same time preaching doctrine directly opposed to the teachings of Christ and His apostles. Well might the poet exclaim:

"Some millions must be wrong, that's pretty clear;
'Tis time that some new prophet should appear."

Take for example the children of Israel. The Lord sent Moses and Aaron unto them to deliver them from the cruel bondage of Pharaoh. They saw the mighty miracles performed by Moses; they saw the interposition of the Lord in their behalf when He smote the first-born of all the Egyptians, and passed by their own doors; they saw the power of Jehovah when He divided the waters of the Red Sea, allowing them to cross over on dry ground, and destroying Pharaoh and his armies; they ate the manna in the wilderness, which the Lord sent down from heaven to feed them; they saw the glory of the Lord round about Mount Sinai, and heard His voice calling upon Moses to come up that he might receive the law of the Lord; all these things were done in the eyes of the children of Israel, and yet Moses, their prophet and leader, had not been gone forty days when the people took their ornaments of gold and persuaded Aaron to make them a golden calf that they might worship. And when Moses came down from the Mount he found the people bowing down before a calf of gold and saying, "This is the God that brought us out of the land of Egypt and out of the house of bondage." Now, when those people, who had received so many manifestations from the Lord, could not live forty days without an inspired prophet and leader, without falling into idolatry, will the people of Christendom tell us how they have lived for over eighteen hundred years without an inspired prophet among them?

Next to the Seventies were the Bishops, of which there were several in the church which was established in Philippi. (See *Phil. i: 1*.) Elders were next in authority. Paul and Barnabas, when they visited the Churches which were at Lystra, Iconium and Antioch, ordained Elders in every church. (See *Acts xiv: 23*.) Other officers of the church were Priests, Teachers and Deacons.

When Christ established His church among the Nephites He placed therein similar officers to those which were in the church at Jerusalem. There were apostles, prophets, evangelists, high priests, seventies, bishops, elders, priests, teachers and deacons, together with all the spiritual gifts which have ever distinguished the Church of Christ from the man-made, law-established churches of the world.

The Church of Jesus Christ of Latter-Day Saints is the only organization upon the earth worthy to be called the Church of Christ. It was established by the revelations of Jesus Christ; it is similar in organization to the Churches established by Messiah in Jerusalem, and upon this continent; it has the same officers, the same spiritual gifts, and is the only church upon the earth with which the Lord is well pleased. How thankful we should be that we are members of this Church, that we are taught by inspired apostles and prophets, that we enjoy the same spiritual gifts which the ancient Saints enjoyed, and, no matter what the world may say about us, that we have the testimony of the Holy Ghost that we are the children of God.

(To be continued.)

Shall We be Forced Constantly into an Attitude of Defense.

(An Editorial from the *Juvenile Instructor* for March.)

The frequent, unreasonable, unjustifiable, vicious, and untruthful assaults upon the character and motives of the Latter-day Saints naturally have a tendency to put them in a defensive attitude. It really seems necessary to defend ourselves against the menaces of those whose highest and often only aim in life seems to be to inflict injury upon the Latter-day Saints whose mission and work in the world they seek to retard or overthrow. Often the unjust and malignant attacks upon us are passed in silence; sometimes because they are too numerous to answer and sometimes because they bear the most apparent evidence of malice and anger. Some people may think these attacks should be passed by in contempt; while others would resent every accusation that is unjust and reply to every adverse criticism that is made without foundation against us. To the latter class the thoughts suggested in this article apply.

There is danger to a people as well as to an individual when either is placed in an attitude of constant defense. Little by little they become more and more concerned about what others are saying and doing against them, and less and less by what they are saying and doing for themselves.

In time, the aims and purposes of those who are always in a defensive attitude are embraced in the thought and wonderment of how long they can hold out against the enemy. Little by little the spirit of acquiescence and surrender creeps upon them. They come then to regard their position as fixed and stationary, their object in life seems to be to hold their own while they witness the accumulation of difficulties and adversity heaping up around and about them. Thus it is easy to see how persons constantly on the guard against attacks may make in time the walls of their defense an enclosure that imprisons them.

In the life of Jesus there are frequent examples of the cunning efforts made by His enemies to surround Him by a wall of defense which they hoped He would make to protect Himself against their accusations. There was circulated among them coins with the stamp of Caesar upon them. It was an image—an image which represented authority. It was against their interpretation of the divine command; it was an aspect of idolatry. Christ was asked what He would do about it. An honest answer in their judgment would put Him in the unpleasant alternative of rebellion against the Roman government, or in disregard of the law of God. Which alternative would He choose, respect for the law of God or the law of man? They had Him. But He dismissed their cunning inquiries by an answer that to them did not meet the issue—an answer that did not say what they thought He ought to be frank enough and honest enough to say. His enemies were busy in a disreputable effort to trap the Master.

Again, it was the law among the ancient Israelites that no man should make himself equal to, or the Son of God. The law had its beneficent purpose. The heroes of the Greeks and the Romans were the descendants of the gods. The religious theories among these people made them idolatrous nations. To permit the heroes of the Jewish people to be styled the sons of God as the Greeks were the sons of Jove and Mars and others would be the introduction of idolatry into the Hebrew race. Such a prohibition among the Israelites had a wise and divine purpose. But Christ came. He did the very thing the law prohibited. He called Himself the Son of God. How could He defend Himself; how could He answer the inconsistency of His own profession? He was put on trial. They said among themselves: "Now let Him defend Himself." "Art thou the Son of God?" What they asked was not a question. What they sought was not light. It was an accusation and Christ simply let their accusation stand. It went for what it was worth. How unsatisfactory the answer which they hoped would be an argument must have been. It was simply, "Thou sayest."

We are not simply trying to determine how long we can hold out against vicious assaults. We are not counting the days in which we shall seek to exist. We are not reckoning upon an overthrow. We are not a fortification awaiting surrender. Our mission is a progressive one. We have a work to accomplish. In the promulgation of the Gospel of Jesus Christ, our mission is one of aggression. We are carrying a message to

the world. We must enjoy the liberty of action. We seek to meet in peaceful progress the religious life of the world, not to overthrow it, but to so fill it with higher aims that it may overthrow itself. We would fill the world with hope and faith in the new promise—the promise of life everlasting to those who receive the message of the Master. Our attitude is not one of defense. We have no time to waste in the constant erection of barriers against scandal mongers. We refuse to be imprisoned within the walls of these barriers. Therefore, when men ask what we shall say to this or that accusation; how we shall defend ourselves against an impeachment of our motives, we have only to answer, Let them say on.

Our accusers are not seeking light; their motives and aims are vicious. Why should we feed the morbid curiosity and encourage the evil intent of our enemies? Our mission is first to improve ourselves and then to help others. It would be most gratifying to those who assail us to engage us constantly in the erection of defenses. They would make our defenses fortifications which in time would become prison walls. What is true of the people at large is equally true of the individual. Put him in a constantly defensive attitude and his own attitude to life and to the world at large is entirely lost in his fear and wonderment of the attitude of his fellowmen toward him.

Christ would not thus be imprisoned and every attempt to set Him to work in the creation of defenses against the accusations brought by enemies against Him proved futile. He turned such accusations aside by answers that were most unsatisfactory to His accusers and by answers that gave no encouragement to pursue Him. The cunning of the arch enemy of all righteousness has not lost its hold upon the human heart. That cunning is just as insidious in prompting the human mind today as it was in the days when it would have entrapped the Master.

Chastity.

EXTRACTS FROM AN ARTICLE BY ELDER JOHN JAKUES, IN

Millennial Star, 1852.

Chastity is a most lovely and precious gem. It will adorn the diadem of its possessor, and sparkle on his brow with celestial glory while eternal ages roll. The bare idea of chastity is inexpressibly beautiful and elevating to a virtuous mind. There is a germ of true nobility and divine majesty in the chaste man or woman, which impart a conscious dignity to the character, and command the homage of respect and high esteem. The grand and lofty sentiment—death before pollution—which, according to historians, once pervaded the ancient Roman community, has won the admiration of the pure-minded of all succeeding generations. Signal blessings are conferred upon and promised to the faithful observer of the law of purity, and in an awful manner are its violators denounced and punished.

Whoredoms and licentiousness were punishable with death by the Mosaic law. Exclusion from the congregation of the Lord to the third, and even to the tenth generation, was the curse upon illegitimacy. In the Doctrine and Covenants the following instructions are given concerning adultery: "Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Section xiii., 7. According to the Apostle John the most part of the inhabitants of all nations upon the earth in the last days will be filled with the spirit of licentiousness, and will be visited with righteous retribution for their fornications and abominations. Rev. xvii. and xviii. And can we not see the fore part of this prophecy fulfilling before our eyes in the present state of society? Do not licentiousness and debauchery stalk through the land with unblushing front, and revel unchecked from court to cottage, and from prince to peasant? Are not the proudest cities in Christendom besieged by prostitutes? Is not the world full of intrigue and seduction? Are not heads restlessly plotting and passions shamelessly pandering for the gratification of unbridled lusts?

In what light is this gross lewdness considered among modern Christian governments? Is it considered a crime of such fearful magnitude as to threaten the dismemberment and destruction of society, and consequently, worthy of condign punishment? Alas, no! It is not even considered a transgression of the law; but, on the contrary, houses are actually licensed for the perpetration of this filthiness! Hundreds and thousands of human beings are annually ushered into this world destitute of legitimate parentage. Such beings cannot possibly entertain much natural affection for the immediate authors of their existence: it is not to be expected, and we do not see it. Many of these persons grow up to maturity without any apparent link to unite them to the great family of man. This sets the hearts of the children against the fathers, and the hearts of the fathers against the children, and the curse of degeneracy is the doom of both. These things are crying evils, and call loudly for vengeance from on high.

Upon the plea of the artificial state of modern society, there may be many extenuating circumstances adduced in behalf of individuals overtaken in these faults, but it can hardly be denied that the genius of Christendom, as a whole, is compatible with licentiousness, corruption and abomination. Truly we can scarcely expect to see things otherwise, while millions of our fellow-creatures are stowed away in confined corners of the earth, and miserably sustained by the fluctuating favors of commerce, instead of spreading upon the face of the earth, replenishing it, and rejoicing in the bounties of a kind Providence and the fruits of their own industry.

Marriage is an ordinance of the Lord, and was instituted to author-

ize, consecrate, seal and celebrate the union of the sexes for the procreation of the human species, and for the uniting of society in the bonds of love and affection; thus forming the foundation upon which the social superstructure is reared, and at the same time serving for the key-stone by which it is held together. It is a most sacred ordinance, and cannot with impunity be trifled with. Man and woman are joined together by the law of God, in view of their interests blending together and becoming one, never more to be divided. An infringement of the marriage contract creates a social breach, proportionately weakening the social fabric, and providing a means whereby peace, confidence and the blessings of Almighty God are sure to leak out.

It should, then, be the highest ambition of the Saints of God to preserve their bodies and spirits pure and spotless from the abominations which are practiced amongst the Gentiles; to be chaste in thought, word and deed; to marry, and regulate their passions by the law of the Lord, and so secure to themselves the favor of God, the approbation of a clear conscience, and the inestimable blessing of a godly posterity.

The Early Christians.

LETTER WRITTEN TO THE EMPEROR TRAJAN BY PLINY THE YOUNGER WHILE HE WAS GOVERNOR OF BITHYNIA. IT IS THE FIRST CONNECTED ACCOUNT OF CHRIST'S FOLLOWERS THAT HAS COME TO US FROM A PAGAN SOURCE.

(From December *Scrap Book*.)

Pliny the Younger was a typically cultivated Roman of the first and second centuries, Anno Domini. Overeducated, self-conscious, and very firmly convinced of his own importance, he was none the less an amiable and well-meaning man. Whenever he wrote a letter, he wrote it with the intention of publishing it at some future time; so that the collection which we now have of his epistles is an amusing example of literary pose. Nevertheless, the letters are full of interesting sidelights upon the times in which Pliny lived. As a boy, he witnessed from a distance the destruction of Pompeii, in which his uncle perished. He beheld the awful excesses of some of the Roman emperors. He observed much of human life, and he tells many an interesting tale, ranging from ghost-stories to narratives of historical value.

The Emperor Trajan gave Pliny an official appointment as governor of the province of Bithynia. In that office Pliny first heard of the new sect called Christians. He was told that the Christians in reality formed a political organization, masking treason to the emperor under the guise of religion. This was, in fact, the prevalent belief in official circles; and the meetings of the Christians were viewed very much as a Russian bureaucrat views any private gathering of men and women for an unknown purpose. Having made an investigation, however, Pliny discovered nothing to justify this feeling; and he wrote a letter to the emperor asking how the Christians should be treated. This letter, which is given here, is interesting because it is the first connected account of the Christians which we now possess from a pagan source.

It is my habit, your majesty, to refer to you all matters concerning

which I am in doubt. For who can better direct my hesitation or inform my ignorance? I have never been present at any trials of Christians; therefore I do not know in what way and to what extent it is customary to question or punish them. And I have felt no little hesitation as to whether some allowance should be made for age or whether the weak and delicate should be treated exactly like the more robust, whether pardon should follow retraction, or whether the renunciation of Christianity should be of no avail to him who has once professed it; and whether the name of Christian itself, without any violation of the law, should be punished or whether violation of the law is considered as inhering in the name. Meanwhile, in the case of those who have been accused to me as Christians, I have pursued the following plan. I have asked them personally whether they were Christians. If they confessed it, I asked them a second and a third time, with the threat of punishment. If they still persisted, I ordered them to suffer the penalty, since I am very sure that whatever it was that they were confessing, stubbornness and unyielding obstinacy ought to be punished. There were some afflicted by this madness who, because they were Roman citizens, I remanded to Rome.

Presently, under this treatment, as is generally the case, the charge began to spread and they were led into more overt acts. Anonymous accusations containing many names were sent me. As for those who denied that they either were or had been Christians, when at my instigation they called upon the names of the gods and offered wine and frankincense to your statue (which, anticipating this emergency, I had caused to be set up with the images of the deities) and in addition to that had abjured Christ—none of which things, they say, those who are really Christians can be made to do—I thought that they ought to be let off.

Some, whose names had been given to me by informers, said that they were Christians and then denied it; that they had once been, but had ceased to be. Certain of them said that they had ceased to be Christians three years before, others more than that, a few even as long as twenty years ago. All these, too, worshiped both your statue and the images of the gods, and abjured Christ.

They declared moreover that this was the sum of their fault or error; that they had been accustomed to meet on a stated day before dawn, and to sing responsively a hymn to Christ as to a god, and to bind themselves by a solemn sacrament—not to any crime, but that they should commit no theft, nor adultery, that they should not bear false witness or refuse to give up a trust when it was demanded. When this ceremony was over they said that it had been their custom to depart and to assemble again for the breaking of bread, a common and harmless practice among them.

They further said that they had ceased to do even this after my edict, by which, following your commands, I had forbidden all formal assemblies. Wherefore I considered it the more necessary to try to get at the truth

by torture from two women who were called deaconesses. I found nothing further than a perverse, widespread superstition.

Having postponed action, I hastened to seek counsel from you, for it seemed to me that the matter was worthy of consideration, especially on account of the number of persons involved. For many of all ages, of all ranks, and of both sexes even, are under suspicion and will hereafter be under suspicion. The contagion of this superstition has spread, not only in cities but to villages even and farms, though I think that it can be checked and prevented. At any rate, it is pretty evident that the temples of the gods, which were deserted up to a short time ago, have begun to be thronged, the customary sacrifices, long interrupted, to be renewed, and also the pasturing of victims for these sacrifices which had been almost discontinued. From all of which it is my opinion that this body of men can be made to see the error of their ways, if only a chance is given them.

Remarkable Fulfillment of an Awful Imprecation.

(From *Millennial Star*, 1841.)

In the month of February or March, 1835, Mr. Francis G. Bishop, a minister in the Church of Jesus Christ of Latter-day Saints, came into the town of Oxford, New Haven County, and State of Connecticut, to preach the Gospel. He delivered one discourse in the Methodist Chapel, Zoar Bridge. Mr. Ashel Mead, a member of the Methodist Episcopal Church, attended Mr. Bishop's meeting, and at the close thereof (having heard some things advanced by Mr. Bishop repugnant to his own views) said to some of his friends that when Mr. Bishop returned to preach there two weeks from that day, he (Mr. Mead) would go at the head of a mob to mob Mr. Bishop. He then said that if Mr. Bishop was right in his views and doctrine, he hoped he would be taken away before the two weeks came around; if he was not, he would surely go at the head of a mob to mob Br. Bishop. So confident did he seem to be that he was right and Mr. Bishop was wrong that he repeated his request to be taken out of the way if Mr. Bishop was right. He emphatically requested the whole company to remember what he said. He indulged in abusing and slandering the Latter-day Saints very much. His conduct ill comported with the character of a Christian.

He was taken ill in a day or two, became deranged, and the very day that he proposed to head a mob he headed a funeral procession and was carried to his grave, a cold and lifeless corpse.

Having been eye and ear witnesses to the facts above stated, we cheerfully give our names to the world in testimony of the same, by the request of Mr. Hyde (Orson).

BURR TOMLINSON,
CAROLINA TOMLINSON.

Oxford, New Haven County, Conn., January 20, 1841.

Retribution.

(From the *Deseret News*.)

Justice is slow, but sure. This truth is again illustrated in the fate of many of the men who were responsible for the disgrace and torture of Captain Dreyfus. Vance Thompson, in a contribution to the *Success Magazine*, gives some of the gruesome facts. It will be remembered that Lemercier-Picard, Henry and Felix Faure were cut off from the land of the living by untimely deaths. But the list of such departures is a long one. Captain d'Attel, who claimed to have heard Dreyfus avow his guilt to Lebrun-Renault the day of his degradation, was "found dead" in a railway train, his corpse blue and already on the way to decomposition, though his journey had lasted but an hour. This pretended confession, which Dreyfus never made, d'Attel confided to his friend, Chaulin-Serviniere, a member of the Chamber of Deputies; now the deputy took train one day to visit his home; an hour later he was "found dead" on the railway tracks between two stations. And Rocher, of the prison guards, who also claimed to have heard Dreyfus say: "I am guilty, but I am not the only one!" died, and to this day no one knows where or how. The prefect Barreme was summoned to Paris by his government chief; he was "found dead" in his compartment when the train arrived at the Gare St. Lazare. Laurenceau, prefect of the North, was called to Paris to give evidence regarding the spy system on the German frontier; there was no accident on the journey; the next day he was "found dead" in his room at the Hotel Terminus. Lorimier, one of Henry's most tireless agents of forgery and crime, was "found dead"—hanged in a lonely barn; another, Guenee, was "found dead" on the floor of his room in Paris. Then there was Munier; his part in the conspiracy had been to falsify the meaning of a cryptic telegram sent by Panizzardi to the Italian government, so that it affirmed the guilt of Dreyfus; and Munier was "found dead" in a railway train.

A similar fate has overtaken many of those who were prominent in the acts of violence by which the Latter-Day Saints in the early days of the Church were slain or driven into exile. According to some notes on the subject contained in the *Historical Record*, published by Andrew Jenson, Dennison, a doctor who assisted to mob the Prophet Joseph in Hiram, Ohio, in 1832, died in the penitentiary, and Head, another of the assassins of the Prophet and his brother Hyrum, lived in torment of conscience ever afterwards. He frequently declared that he saw the two martyrs before him. Of the participants in the massacre at Haun's mill it is known that many led a life of misery. Some died in disgrace and shame. Some were smitten with terrible diseases and others were assassinated. The "colonel" who commanded the mob at the massacre was shot in the street one evening. He died next day in great agony. Another leader of that mob probably drank himself to death. His aged mother also became a drunkard and died in abject poverty.

History, we think, conveys the lesson to every thoughtful observer of events, that retribution is sure to overtake evil-doers. It is true that divine justice often postpones to eternity the final settlement of human accounts, but it is equally true that retribution sometimes commences this side of the grave.

Good Sound Doctrine.

ETHICS OF MARRIAGE AND HOME LIFE.

(Selected.)

When you marry you ought to resign from the club; and you ought to resign from the secret society, too. They will rob your home; and your club and secret society ought to be spelt with four letters, H-O-M-E. "Husbands, dwell with your wives," and dwell with your wives according to knowledge. Some one says, "What does that mean?" Well, I do not know definitely, but it can mean that you ought to share each other's knowledge. "Dwell with your wives according to knowledge," and you husbands ought not to have any secrets that your wives ought not to know, and the wives had better not have any secrets that the husbands ought not to know; certainly no secrets that the wife shall not know, and the husbands shall not know. The husband may keep from the wife many things that would unduly distress her, and the wife may keep from the husband some things that would unduly distress him.

When you are asked to join a society into which your wife cannot go with you, if you have a wise head you will "shake" it, and when you find yourself in a society the secrets of which your wife cannot share, you had better give up your society, and the quicker the better.

The secret society joins with the club in the destruction of the home. Right here comes the cleavage, nine times out of ten; the wife begins to realize that her husband knows what he cannot give to her; and the husband begins to realize that the wife knows, if she is a member of a secret society what she cannot give to him.

I do not know, have not studied yet, how many secret societies there are in Chicago, but in Boston they are undermining the church, and stand next to the saloon among the forces for evil.

Peculiarity of Mormonism.

"I want to point out a difference that exists between us and other religious denominations. It is that no one can persist in wickedness and retain a standing in the Church. There is no corruption of the heart that can maintain a place in the Gospel. The Spirit of God cannot abide with any such. With us a man must not only appear honest, but he must be honest; he must not only appear virtuous, but he must be virtuous; he must not only appear to be a good citizen, but he must be a good citizen.

As surely as men indulge in wickedness, so surely will there come a separation between them and the Holy Spirit.

"And what does separation from the Spirit of God mean? It means death—separation from kindred and friends, separation from God—a banishment into outer darkness, where the fire is not quenched, and the worm dieth not, where there is no progress. It means a consciousness of having violated the laws upon which is predicated all growth. That is what separation means, if the Gospel means life and growth, and continuous progress in all that is good, and noble, and true."—*Joseph F. Smith.*

N. L. Brown's Opinion of the Latter-Day Saints.

The following is a copy of an affidavit voluntarily made and circulated by a former Tennessean. The JOURNAL has received several copies of this declaration, and since the author has lived in the South, the publication of his opinion of the "Mormon" people as he found them, will no doubt be interesting:

Garland, Utah, February 28, 1907.

TO WHOM IT MAY CONCERN:

This is to certify that I have lived in Utah, (among the people called "Mormons"), nearly four years, and can truthfully say that they are truthful, honest, upright and virtuous—that they live their religion and practice what they teach.

Had I found them different, instead of being in these Valleys of the Mountains, I would be breathing the atmosphere in the "Blue Hills of Eastern Tennessee."

N. L. BROWN,
Formerly of Evensville, Rhea Co., Tenn.

Review of Mission from February 15 to March 15.

MIDDLE TENNESSEE—On the morning of February 21, Elders James W. Gillman and J. W. Jackson were called to administer to the child of Sister Julia Smith. The child had been sick for a week and its flesh had turned dark from the disease. In the evening of the same day, the brethren returned to see how the little sufferer was getting along, and to their satisfaction it was at play, and the abnormal color upon its body had almost disappeared. Sister Smith said she would have given her baby up to die had not the Elders called, so strong was her faith in the power of God through the holy Priesthood. Elder S. W. Bills has been somewhat afflicted of late but is recovering rapidly under the kind consideration of friends. The people generally are willing to listen to the truth.

WM. N. PATTEN, President.

GEORGIA—President Brigham Nielson met with sixteen Elders in branch conference at Soperton. Six public meetings were held and a most excellent spirit was present. The attendance at the last three services was augmented materially by friends and investigators. Elders M. A. Barton and C. E. Walker broke all former book records in the conference by selling 101 in one week. Elders Geo. M. Bartholomew and Wm. R. Messick previously held the highest honors, having a record of 74 for the week. The Elders are receiving many invitations to hold meetings at the homes of friends. President Nielson took his departure for home under an honorable release and has been succeeded by Elder G. W. Golding.

G. W. GOLDING, President.

SOUTH CAROLINA—A branch conference was held at Getsinger on Feb. 13, by Elders R. A. Meeks and A. W. Archibald, and a similar gathering convened at Pireway, N. C., on Feb. 24, Elders Richard Norwood, C. N. Motes, W. R. Lewis and President Gibbs being in attendance. The Saints of Lake City also

were favored with a branch conference on March 3. Elders M. T. Harmon and Joseph Nielson conducted the services which were well attended. The cities of Florence and Bamberg are completely canvassed; the former by Elders W. A. Wells and George Perry and the latter by Elders R. R. Siepert and Frank Paskett. President John H. Gibbs has been honorably released to return home and has been succeeded by Elder H. I. Mills. H. I. MILLS, President.

VIRGINIA—Several counties have been canvassed during the past month, namely, King, Queen, King George, Surry, Sussex, and Cumberland. The Elders are moving westward, visiting Saints en route. The Saints at Danville are undergoing a siege of measles, but so far, no extraordinary results have followed. E. F. MARSHALL, President.

MISSISSIPPI—On Feb. 12, President Lester, located at Meridian, received a telegram from Brother James Speed, of Speed, Covington county, asking that Elders be sent to administer to his daughter who was very sick. Elders Chester Liljenquist and David Powell were called to go and these brethren walked all night long in order to lose no time in reaching their destination. The Lord heard their prayers, for before they left the child was nearly well. President Lester and Elder George Kennington have been visiting among the Elders, holding meetings with and encouraging them. On March 5, a body of individuals endeavored to break up a meeting held by Elders Bertie Crump and H. M. Hodgson at Cypress. A brick was thrown into the building causing some confusion, and after services a few shots were fired over the Elders' heads, but no injuries resulted. Elders Paul Nelson and D. W. Stowell had a similar experience at Webster. Pieces of wood were thrown through an open window, one missel hitting but not seriously hurting Elder Stowell. Four baptisms have been performed. WM. LESTER, President.

FLORIDA—Eleven baptisms have been performed during the month. Sickness among the Saints has somewhat retarded the work of Elders so far as tracting is concerned. On March 13, meeting was held in the Baptist church at Raiford. The assembly was addressed by President Callis and Elder A. F. Tolton. Elders George W. Wood and Wm. Decker were also present and rendered several vocal selections. C. A. CALLIS, President.

OHIO—At Camden, Elders Jas. S. Fish and John R. Green could not get a church to preach in but are successful in holding services in the home of Brother John B. Ries. Street meetings are being conducted at Portsmouth by Elders Austin Watts and Myron E. Lance with the result that many are becoming interested and friendly. On Feb. 17, Rev. Ernest Bourner Allen, of the Washington Street Congregational church, delivered a lecture in which the subject of "Mormonism" was dealt with in regular ministerial style, which means, of course, that the Church and its members were vilified and slandered. Elders George A. Bigler and Fred Nelson met the minister and made an appointment to talk with him. He admitted that the "fruit of the tree" was good but condemned the Church and its leaders. Elders W. T. Litster and John W. Wright, who are laboring in Columbus, have sold eleven Book of Mormons in the last two months. The homes of friends are opened to them for meetings and their services are well attended. A lady teacher in the Friends' church has been excommunicated because she taught the Bible according to its true meaning. She has investigated the Gospel for about four months.

ELLIS MERKLEY, President.

KENTUCKY—The Elders generally are sending in encouraging reports, notwithstanding the heavy rains and muddy roads. In commencing work at Newport, Elders W. Aird Macdonald and Leonard Moncur were treated most courteously by the city officials. Mayor Hembold kindly gave the brethren permission to hold street meetings and to canvass the town. The Elders visited Chief of Police Lickert, Sheriff John Nagel and the city engineer, all of whom received them cordially, the latter furnishing them with a map of the city. The certificates of authority held by the Elders did them excellent service in gaining audiences with the gentlemen mentioned, and also gave them an influential standing in the mind of the editor of the city paper, who gave them a most favorable notice embodying the facts above stated. On March 2d, the trial of Elders Kassouth Dyal and Marion P. Stinson, who were under arrest for tres-

pass, was held, resulting in their acquittal. A letter from these brethren published elsewhere in this edition, gives the details which will be found to be very interesting. On the 10th President Rich spent the day with the Elders laboring in Louisville. He was en route west to attend the semi-annual conference.

JAMES A. CHRISTENSON, President.

ALABAMA—The Elders are still laboring in the southern part of the state and in that part of the conference embraced in the southwestern counties of Florida. The brethren report having received many invitations to visit persons who hitherto have been bitterly opposed to the Gospel. Elders R. S. Porter and J. W. Hutchinson are now re-canvassing the city of Dathn. They say that many people, with whom they left literature, are interested and eager to know more about the truth. Going over the canvassed ground a second time is profitable work. President Sellers and Elder C. W. Smith have been visiting among the Elders. Nine baptisms and eleven children blessed appear on the month's report.

H. P. SELLERS, President.

EAST TENNESSEE—The Brethren are moving eastward to the higher altitude for summer work. Clay, Morgan, and McMinn counties have recently been reopened for systematic canvass. The Brushy Ridge Sunday school is in a prosperous condition and has a most encouraging future. Many non-members are deeply interested in the Sunday school work and are taking an active part in the exercises of the organization.

JOHN H. BATTY, President.

NORTH CAROLINA—President Berrett is visiting the Elders and Saints in the eastern division of the conference. The Saints at Humphrey have so far completed their meeting house that Sunday school is being held therein. At Seven Springs a new meeting house is now in course of construction. Several friends are interested in the erection of the building and are helping the Saints to complete the same. Elder James R. Burbridge has charge of the carpenter work and is aided by Elders Gwyn Payne and L. L. Rushton and the local brethren. At Wilmington and Newbern, two cities in which work recently has been commenced, the Elders have been shown every courtesy by city officials. Mayor Wardwell of the former city spoke highly of our late president, George Q. Cannon, whose acquaintance he made in congress. The chief of police said the Elders could proceed with their street meetings, remarking that they would be an improvement on some open air services now in progress. The officials of Newbern promised the brethren protection in their work. The mayor of Greenville, a city which also is now being worked, wished the Elders success and hoped they could establish a branch of the Church there.

JOHN A. BERRETT, President.

MISSION OFFICE—There have been no serious cases of sickness among the Elders, and with but a very few exceptions the best of health has prevailed among them. Heavy rains and floods in the north have somewhat hindered the work of the Elders, while the sunny days of spring in the south have contributed to their success. Many of the Saints in different parts have been visited by the brethren and in nearly all cases they have been found doing the best they can in their isolated condition and unfavorable circumstances. En route to the semi-annual conference President Rich visited the Elders in Louisville, Ky.

ARRIVALS AND APPOINTMENTS—Elder Ira Orson Spencer, of Salt Lake City, Utah, to Georgia; Elder Earl A. Edwards, Idaho Falls, Idaho, to Florida; Elder George H. Johnson, Hyrum, Utah, to North Carolina.

TRANSFERS—Elders Leonard Moncur and W. Aird Macdonald from Kentucky to Ohio; Elder John R. Dansie from East Tennessee to Kentucky; Elder A. W. Bonham from Middle Tennessee to Virginia.

HONORABLY RELEASED—Elders A. C. Jensen and John W. Allen of the Mission Office, Elders Brigham Nielson and Moroni Winterton of Georgia, and Elder Jas. I. Bowers of Virginia have all been honorably released, Elders Allen and Bowers having been so released on account of ill health.

RELEASES FOR APRIL—The following brethren are to be released during the month: Elder John C. Cook, South Carolina; Elder M. T. Harmon, Georgia; Elder Joseph I. Reed, Virginia; Elder Z. E. Stone, Virginia; Elder David E. Boam, Kentucky; Elder O. P. Callister, Middle Tennessee; Elder Christopher Rodily, Georgia; Elder H. J. Fowkes, Alabama; and Elder George S. Kennington, Mississippi.

Smoot.

(By Graham Eggerton in the *Atlanta Georgian and News*.)

It probably has never dawned upon those good, yet misguided citizens whose religious intolerance and zeal would aid in burning latter-day Cranmers and Latimers at the stake, that they have overdone the thing in their reckless handling of Reed Smoot.

When these ultra-zealous defenders of the true faith started out on the war path to take the political scalp of the senior senator from Utah, the impression very generally prevailed that Smoot, being a Mormon, was a believer in and practiced polygamy in open defiance of the law, and was as such an offender against both the moral and statute law, unfit to retain his seat in the senate.

It will astound many to know that not only has Reed Smoot never entered into or advocated the plural marriage relation, but that the senate committee on privileges and elections has expressly decided that such charge has not even the flimsiest foundation in fact, but that on the contrary, the personal character and private life of the senator "are above criticism and beyond reproach, and that not a line of evidence was submitted to the committee to substantiate the charge of polygamy." Those who in good faith but without first familiarizing themselves with the facts have joined in the hue and cry against Smoot will accept the situation gracefully, but it was a fearful jolt to the bigots and intolerants when the senate refused to expel the senator.

Many women, with the teachers
Of Sunday schools and preachers,
Have been making things unpleasant
For Reed Smoot;

Facts and logic don't affect 'em,
You can not disconnect 'em
From the idea that 'a Mormon is a
brute."

They declare that his admission
To the senate's a condition
That no Christian country ever faced
before;

Constitutional objections
They meet with genuflections
Prayers, petitions and round robins by
the score.

With a zeal that's so profound
They concede no middle ground,
And no redeeming feature will they
see;

Smoot's a Mormon, self-confessed!
That's enough, they guess the rest,
He must pull his freight from Wash-
ington, D. C.

I don't court the indignation
Of the Gentiles in this nation
By taking issue with their zeal in any
way,

Yet it seems that they ignore
In their eagerness to score,
Every principle of justice and fair
play.

Those seeking to disgrace him
And from public life efface him
Have left untorned no stone to find a
flaw:
Every secret has been bared
And his private life been alread
As surely never mortal's was before!

Yet their efforts so laborious
Met with a doom: inglorious
And the character they've ventured to
disparage
Though by bitter tongues traduced,
Still no line of proof's produced
That he practiced or defended plural
marriage.

When the clamor and confusion
Did subside, the same conclusion
Was then reached, that no religious
view,
Church doctrine, creed or tenet
Forfeits right to seat in senate.
Whether held by Dunkard, Mormon,
by Catholic or Jew.

From a Representative of the Saints in the South.

I consider the ELDERS' JOURNAL by far the most valuable magazine to which I have ever subscribed. The divine truths it contains are as essential to the soul as the daily bread is to the body. Each issue is a new spiritual feast; in fact, the JOURNAL is helpful in various ways. In an hour of solitude it would prove an interesting companion; were I bowing at Sorrows' gloomy shrine, it would comfort and cheer me; should sore trials come upon me, it would strengthen and encourage; when enjoying that sweet peace which often fills a Christian soul, it adds to my happiness. My constant prayer is that it may be the means of carrying the Gospel to many benighted souls.

SISTER REBECCA NETTLES,

Leroy, Georgia.

Report of Mission Conferences for Two Weeks Ending March 15, 1907.

PRESIDENTS	Conference	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branches Org'd	Elders' Jour. Sub.	Deseret News Sub.
H. P. Sellers.....	Alabama....	1480	674	69	469	1958	106	9	14	72	1205	9	10	...	...	4	2
John H. Batty.....	E. Tenn.....	828	156	33	308	997	36	...	3	23	445	4	...	...	...	...	...
C. A. Callis.....	Florida.....	1164	1284	131	421	3531	114	4	5	91	1032	14	20	...	...	6	1
L. W. Golding.....	Georgia.....	1429	577	217	381	2784	457	4	10	62	775	2	...	...	...	...	...
Earl M. Crandall.....	Kentucky....	1027	834	118	311	1373	112	6	59	61	948	...	...	1	1	...	...
Wm. N. Patten.....	M. Tenn.....	1144	727	204	230	1120	107	6	18	30	660	...	...	...	...	...	...
Wm. Lester.....	Mississippi...	1443	573	82	563	2417	85	15	7	79	939	4	3	...	...	2	3
H. I. Mills.....	N. Carolina...	782	500	68	367	864	81	2	26	56	455	...	...	...	...	...	...
Ellis Merkley.....	Ohio.....	927	855	373	322	3194	195	9	26	39	1073	1	...	...	...	1	1
J. H. Gibbs.....	S. Carolina...	1543	1432	120	765	1510	138	8	8	42	921	...	...	...	...	3	1
E. F. Marshall.....	Virginia....	1175	158	80	321	1811	171	4	15	17	806	1	...	...	...	5	...
Totals.....	.....	12942	8770	1495	4458	21539	1601	67	191	572	9259	37	33	1	1	21	8

Mission.*(By Ella Wheeler Wilcox.)*

If you are sighing for a lofty work,
 If great ambitions dominate your mind,
 Just watch yourself and see you do not shrink
 The common, little ways of being kind.

If you are dreaming of a future goal,
 When, crowned with glory, men shall own your power,
 Be careful that you let no struggling soul
 Go by unaided in the present hour.

If you are moved to pity for the earth,
 And long to aid it, do not look so high
 You pass some poor, dumb creature faint with thirst,
 All life is equal in the Eternal eye.

If you would help to make the wrong things right,
 Begin at home; there lies a life-time's toil,
 Weed your garden fair for all men's sight
 Before you plan to fill another's toil.

Died.

SHEFFIELD—Sister A. F. Sheffield on Dec. 21, 1906. The place of Sister Sheffield's death was not reported.

ELLIS—Sister Elizabeth T. Ellis, of Eagle Rock, N. C., on Jan. 29.

MARN—Brother Peter Harn, of Priddy, Va., on March 1.

STANLEY—Brother T. S. Stanley, of Monplier, Va., on Feb. 28.

STEWART—Kathleen, daughter of Sister Annie J. Stewart, of Opelika, Ala., on March 12.

CARTHORTHY—Brother Charles Carthworthy, of Cleveland, Ohio, on February 16.

GRADDICK—Sister Mary M. Graddick, of Whitmire, S. C., on March 8.

May God comfort those bereft and fill their hearts with strength and courage sufficient for the hour of trial, that they may find peace and consolation in the blessed hope that the kindred ties now broken will be restored with increased joy in that future and better world.

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"There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy who have not committed the unpardonable sin, which hath no forgiveness, neither in this world nor in the world to come. There is a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation."—JOSEPH SMITH, the Prophet.

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Fulfillment of Prophecy.

PARAGRAPHS TAKEN FROM A SERMON DELIVERED JANUARY 1, 1871, BY PRESIDENT WILFORD WOODRUFF.

Many persons have looked forward to the year 1860 with great interest; and this has been the case with many of the Latter-Day Saints. What took place in that year? The dissolution of the American Union; for in that year the South took a stand against the North, and the North against the South, in fulfillment of a certain revelation given by Joseph Smith thirty years before it took place. Joseph Smith predicted that there would be a great rebellion in the United States—the South and North warring against each other—and that this rebellion would commence in South Carolina, and would end in the death and misery of many souls; and that in process of time, after many days, the slaves would rise against their masters, and that one nation would call for aid upon another, for war would be poured out upon the whole earth. I wrote this revelation twenty-five years before the rebellion took place; others also wrote it, and it was published to the world before there was any prospect of the fearful events it predicted coming to pass.

Joseph Smith once said in a speech at Nauvoo, to a company, that whosoever lived to see the two sixes come together in '66 would see the American continent deluged in blood. That was many years before there

was any prospect of a rebellion. The history of '60 and of '66 is before the world.

We are here in these valleys of the mountains, as the Church of Jesus Christ of Latter-Day Saints, established by the hand of God, by revelation from heaven. This Church has been established by raising up prophets unto whom have been given the keys of the kingdom of God—the keys of the Holy Priesthood and Apostleship of the Son of God, with power to organize the Church and Kingdom of God on the earth, with all its gifts, graces, ordinances, and orders, as proclaimed by all the Apostles and prophets who have lived since the world began. It is because of this that we are here today. In fulfillment of prophecy and revelation we have established a kingdom, as it were, a state, a nation, a people here in the deserts of North America. We have planted six hundred miles of cities, towns, villages, gardens, orchards, tabernacles and temples by the command of God, for the hand of God is in all these things, and they are in fulfillment of revelations given in the Bible, Book of Mormon, and Doctrine and Covenants, in our day and in ancient days. This is the work of the Lord, and all the Scriptures, from the beginning of Genesis to the end of Revelations, point to this day as one of great interest to all the human family.

At the present day darkness covers the earth and gross darkness the minds of the people; nevertheless they are living in an age of the world more fraught with interest to the human family than any preceding age or generation since the creation. There is no hundred years, no thousand years, no two thousand years since God made this world and placed Adam in the Garden of Eden when there was as much prophecy, revelation, vision, and word of the Lord and promises of God to be fulfilled as there is in the generation in which you and I live. This is the great dispensation of all dispensations. This is the time to which all the prophets of God have pointed, and in which they have declared the great latter-day work of God should be established. The wickedness committed today in the Christian world in twenty-four hours is greater than would have been committed in a hundred years at the ratio of fifty years ago. And the spirit of wickedness is increasing, so that I no longer wonder that God Almighty will turn rivers into blood; I do not wonder that he will open the seals and pour out the plagues and sink great Babylon, as the angels say, like a millstone cast into the sea, to rise no more forever.

If men do not cease from their murders, whoredoms, and all the wickedness and abominations which fill the black catalogue of the crimes of the world, judgment will overtake them; and whether we are believed or not, these sayings are true, and I bear my testimony as a servant of God and as an Elder in Israel to the truth of the events which are going to follow very fast upon each other. Every Prophet and Apostle who ever bore testimony to this work is watching us with the deepest interest; they watch our labors and faithfulness, and are anxious about the course we pursue.

Many of them desired to live in our day; but had not the privilege. We have been permitted to see and live in this great and eventful age of the world. The God of heaven has put into our hands the Gospel, the Priesthood, the keys of His kingdom, and the power to redeem the earth from the dominion of sin and wickedness under which it has groaned for centuries, and under which it groans today. Let us lay these things to heart, and try to live our religion; so that when we get through we may look back on our lives, and feel that we have done what was required of us, individually and collectively. The Lord requires much at our hands—more than He has ever required of any generation that has preceded us; for no generation that has ever lived upon the earth was called upon to establish the Kingdom of God on the earth, knowing that it should be thrown down no more forever. Daniel saw this; the Prophet Isaiah had spoken of it; in fact, three-fourths of all his predictions relate to the establishment of the Kingdom of God in the latter days; to our persecutions, to our travels to these valleys of the mountains; to the lifting up of the standard to the people on the mountains of Israel; to the casting up of the great highway—this national railroad; which the ransomed of the Lord should walk over, and on which the Gentiles should come to the light of Zion, and kings to the brightness of her rising.

These things are to come to pass in our day, and the beginning has commenced, and the end will come by the power of God and in fulfillment of His promises; and it is at our hands the work is required. Therefore, I feel to bear my testimony today that this is the work of God, that Joseph Smith was a prophet of God, and that Brigham Young is a prophet of God, and is inspired, led, dictated and directed of the Lord, and has been very profitable to the Latter-day Saints, and is doing all he can for the salvation of the world. So did Joseph Smith, while he lived. He came in fulfillment of prophecy, accomplished what was required of him, laid the foundation of the work, received the keys of the Priesthood and Apostleship, and every gift and grace in the organization of the Church necessary to carry it on. We are called to build on the foundation he laid, until Zion shall arise and put on her beautiful garments and the people of God become united as the heart of one man; until the little stone, cut out of the mountain without hands, becomes a mountain and fills the whole earth, and accomplishes all God has spoken concerning it.

Importance of the Sacrament.

BY PRESIDENT GEORGE Q. CANNON, IN MILLENNIAL STAR, 1861.

There are various causes for the loss of the Spirit and decrease of faith among the Saints—adultery, lust, murmuring against the Priesthood, neglect of prayer and other duties, etc., etc.; but there is perhaps no single cause more *frequently* productive of these evil consequences than the partaking of the Sacrament by the Saints, while in possession of a wrong spirit

and feelings. To commit adultery, every one who has had any experience or understanding of the work of God, will inevitably result, unless speedily and sincerely repented of, in the apostacy of the adulterer. So also in the commission of other sins, though the denial of the faith by the one thus sinning, might not follow the sinful act so quickly as in the other instance. But the partaking of the Lord's Supper appears almost to be so unimportant in the estimation of some, (probably through partaking of it often,) that they think it a matter of no consequence whatever, whether they are at that time filled with love to God and their brethren, or whether they are filled with enmity—whether they eat and drink in remembrance of the Lord Jesus, or whether His death and sufferings are never thought about by them. The eating of a piece of bread, or the drinking of a little wine, or its substitute, under ordinary circumstances, might not be expected to excite any particular emotions in those thus partaking; but it is nothing less than solemn mockery for men and women, professed followers of the Lord Jesus to assemble together and unite in a prayer to have the bread and the contents of the cup blessed and sanctified to their souls, and then eat and drink with feelings of enmity in their bosoms, to some one or more individuals of the same faith and hope with themselves, and in total forgetfulness of their Lord and His precepts. No individual, whether officer or member, can pursue a course of this kind and escape condemnation. Such also was Paul's faith in ancient days; for he wrote to the Corinthian branch of the Church that, in consequence of their partaking of the Lord's Supper unworthily, many were weak and sickly among them and many had slept.

The Lord Jesus Himself attaches so much importance to the sacrament that He has commanded His servants not to knowingly suffer any one to partake of His flesh and blood unworthily when they shall minister it. They are required to forbid such, because they who eat his flesh and blood unworthily eat and drink damnation to their souls. This places the Elders under solemn obligations to see that iniquity does not exist among the Saints; for iniquity of any kind would render whosoever practiced it unworthily of this ordinance. If there are feelings of enmity in the bosom of one against another—if there is evil speaking one of another, those harboring such feelings, those giving utterance to such sentiments cannot partake of the Lord's Supper without incurring His displeasure. Entertaining such a spirit and such feelings causes them to be unworthy, and they have need of repentance. Those who eat the flesh and drink the blood of the Lord should always remember Him, and should be filled with perfect love for Him and for their brethren, and upon no other principle can they expect to have His Spirit with them. We feel satisfied that there is a feeling of apathy and carelessness upon this subject which should not exist among the Saints. To show the nature of the obligation we take upon us on such occasions, permit us to quote from the customary prayer. The Elder or Priest who is called upon to administer the sacrament, calls upon the Father, according to the pattern given by the Lord. After asking Him to

bless and sanctify what they are about to partake of to the souls of all, that they may partake of it in remembrance of the body and blood of His Son, He says, "And witness unto Thee, O God, the Eternal Father, that they are willing to take upon them the name of Thy Son, and always remember Him and keep His commandments which He has given them, that they may always have His Spirit to be with them. Amen." Those who join in this prayer, and partake of the bread and wine, or its substitute, actually renew their covenant by so doing, before the Lord, to take upon them the name of Jesus, and to keep His commandments. They witness unto the Father by that act, that they are willing to do those things. If they do not mean to do so, then they lie unto the Lord. Jesus, in speaking to His Apostles among the Nephites, after they had partaken of the bread and wine, said, "Blessed are ye for this thing which ye have done; for this is fulfilling my commandments, and *this doth witness unto the Father that ye are willing to do that which I have commanded you.*"

The proper participation in this ordinance witnessed unto the Father their willingness to keep His commandments equally as much *in its place*, as the ordinance of baptism, when it was necessary to be administered. Now, every one who has any belief in the Gospel would deem it a very improper and wicked proceeding for any persons to go forth and be baptized or re-baptized, knowing that they had been violating plain laws of heaven, and not repenting of such violations, but rather cherishing them. No true believer in that ordinance would for one moment expect any good results to follow such a baptism as that, however pure the man might be who would administer it. On the contrary, they would expect the anger of the Lord to be kindled against an individual who would act thus hypocritically. Yet this is no worse than for Saints to partake of the sacrament with wrong feelings and thoughts in their hearts. Repentance of every wrong spirit, feeling and action is as necessary upon one occasion as the other. To partake of the sacrament often and in a proper spirit, is a very great safeguard against apostacy, because the Saints who will do thus will always remember the Lord, and as a consequence, according to His promise, shall have His Spirit to be with them. But to partake of it unworthily involves terrible consequences. No Elder can do his duty and permit persons whom he knows are not feeling and doing right to partake of this ordinance.

We hope that the importance of the sacrament will be more and more appreciated by the Saints; for, where it is properly appreciated, there must be spirit and power. No matter how small the branch of Saints may be, that realizes the necessity of partaking of the Lord's Supper with pure and holy desires, remembering the Lord, they will be full of life and faith; they must grow. And we can assure them that, whether it be an individual or branch, whether an Elder or a member, whether strong or weak, all who partake of the flesh and blood of the Lord with acromonious and unlovable feelings in their hearts must lose the Spirit and dwindle into unbelief.

The Misuse of Power.

BY ELDER ORSON F. WHITNEY IN MILLENNIAL STAR, 1882.

The severest test to which human virtue may possibly be subjected is the possession of unlimited power. Man may be ruled and wronged, persecuted and trampled upon, and the vitality and sweetness of his character will survive the tyranny of his oppressors, and like the shamrock of Ireland, which is said to take root and flourish when trodden under foot, gain strength and endurance from the very means employed for its destruction. But give him his own way, remove all restraints and barriers between him and the gratification of his selfish desires, and he is a strong man indeed who completely withstands the temptation.

The term power may imply lofty and influential position, boundless wealth, or intellectual eminence, or it may embrace in its definition all sources of dominion together, but whether considered singly or collectively, it can make no material difference. The rule finds general application. History is replete with examples of individuals and communities, kings and kingdoms, chiefs and armies, priests and churches, presidents and peoples, illustrative of the almost inevitable misfortune which results from investing mankind with extraordinary power and authority. Heroes have risen and fallen, dynasties have flourished and decayed, races have bloomed and withered, empires have been founded and destroyed; and in nearly every instance, either directly or indirectly, their downfall and destruction have been due to an improper use of the gifts and powers they were permitted to exercise. The opportunities afforded for the indulgence of pride and selfishness, the unbridled facilities presented for the gratification of passion, and the perpetration of every species of wickedness, with the thousand and one historical proofs of the proneness even of the greatest and most virtuous to succumb to these allurements of vice, to say nothing of the incumbent labors and responsibilities, are sufficient, it would seem, to make the tenure of earthly authority, or the possession of vast wealth, among the most undesirable attainments.

Let it not be inferred that we regard such things as essentially evil, or consider all aims and efforts in their direction as necessarily debasing in their tendency. Far from it. It is not wealth, but the inordinate love of it, that is "the root of all evil;" it is not the possession, but the perversion of power, that is the bane of man's happiness and prosperity. It is no more of an evil to hold power than to possess wealth, and no more of a sin to possess wealth than to enjoy any other blessing which flows from the Giver of all good; for as long as heaven has gifts to bestow, there must needs be those who will receive them and those who are best entitled to be the recipients are those who endeavor to deserve them and are qualified to use them in wisdom and righteousness, for the glory of God and the welfare of their fellow men. It is not the honest aim for, nor the proper exercise of these advantages, that are deserving subjects of depreca-

tion and disparagement, but it is the misuse of power, the prostitution of wealth, the neglect or abuse of any of the blessings of life, and the unhallowed methods employed in their acquisition, that are and ever will be, legitimate objects of denunciation and discouragement. So far from its being wrong to aim for superiority and excellence in any righteous direction, it is exactly the reverse. Our Father in heaven expects it of us. He demands that His children advance unceasingly towards power, wealth and intelligence illimitable. His motto is upward and onward, His course is one eternal round of progression, and His constant exhortation is, to follow in His footsteps; and as long as we have in view the exaltation that He has attained and confine ourselves strictly to the methods which He has ordained for its accomplishment; there is no danger of our being too ambitious or of making an improper use of the powers He will eventually bestow. But it is here in this weak mortal state, where our eyes are dazzled by the tinsel of earthly vanities, where our ears are enchanted by the dulcet but delusive notes of fame, and our feet are so apt to be seduced from the paths of virtue by the gilded snares of vice; it is here that there is an ever present danger of misusing the gifts and blessings we are privileged to enjoy, and it is this continuous and extreme liability that should render the acquisition of earthly power and wealth, to the great majority of mankind, exceedingly undesirable. All men who hold position do not abuse its privileges, and the man who serves God humbly and faithfully never will, for the moment he yielded to the temptation so to do, that moment would he cease to serve the Lord; but there are many, alas! who sadly misuse the functions of their office, and prostitute every power and privilege to the gratification of self and the injury and embarrassment of their fellowmen. It is dangerous to put some men into power. They swell up and become so distended with the ideas of their greatness and importance, that we are forcibly reminded of so many inflated toy balloons, which the slightest prick of a pin would burst and ruin forever. A very small office and a very little authority is sufficient to intoxicate some men and render them entirely unfit for duty.

The Prophet Joseph, in the course of a prophecy uttered in March, 1839, speaks as follows:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little brief authority, as they suppose, they will immediately begin to exercise unrighteous dominion;" and in two preceding paragraphs of the same, these words occur: "The rights of the priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved and when it is withdrawn, Amen to the Priesthood or the authority of that man."

It is a certain indication of a weak mind when it can be overturned by a brief draught of authority. Like a ship which spreads sail, but lacks the necessary tonnage to hold it level with the sea, the individual who hoists his pride on high and is devoid of the indispensable ballast of common sense, will speedily run on to ruin and oblivion. Solomon never said a wiser thing than that "Pride goeth beside destruction; and an haughty spirit before a fall." But the truly great man is never so affected. Too broad and deep and sensible to be dazzled by terrestrial splendor and too intent upon his purpose to be swayed or directed by the flattery of the fawning multitude, instead of being elevated, he is more apt to be humbled by promotion to power, or if he ever feels its influence, it is like new wine refreshing a giant, not like a seltzer draught overcoming a dwarf.

Some men evidently deem it their duty to be ambitious for distinction, on the principle, we suppose, that if the mountain will not come to Mahomet, Mahomet must go to the mountain. While this may be measurably true with regard to worldly matters, it is not so respecting the things of the Kingdom of God. No Latter-Day Saint need aim for power or position in the Church of Jesus Christ. If he be destined to hold office in the Priesthood, or to occupy any post of honor within the gift of that Priesthood, he can afford to wait in patience for it to come to him, for come it will, in the due time of the Lord, Mahomet's mountain to the contrary notwithstanding; but if he is not destined for the position to which he aspires, despite his most strenuous efforts he will be the victim of disappointment; or if permitted to reach the height of the ambition, it will be but to fall therefrom when his folly and his weakness shall have been made fully manifest. It is madness to rush needlessly into peril. Duty and necessity are the only motives which should impel any one into an encounter with temptation. The only assurance of complete victory over sin, after bravely meeting and conquering the temptations that can be safely met and resisted, is in avoiding all others which God never intended us to meet, and which as a consequence, we would find it impossible to overcome. A little done well brings a much higher blessing than a great deal undertaken and unworthily performed. Let him who lusts after wealth and aspires to earthly honors beyond the station in which it has pleased the Almighty to place him, ponder this well in his heart. Let him ask himself if he is qualified to make a wise use of the things he covets, if he is able to bear up under the heavy responsibilities they entail, and strong enough to resist successfully the temptations which would assail him on every hand; and if he is satisfied of this, let him recollect that God selects for His rulers those who have been humble and faithful in subordinate capacities, and that it is far more admirable to wait for, than to openly invite recognition and promotion. By the faithful discharge of the duties of his humbler calling, let him prove himself worthy of the honors of a higher, and having attained the summit of his hopes, the possession of the power, the wealth and the intelligence he craved, let him carefully exercise those gifts in the

fear of the Lord and the love of his fellowmen, lest he prove recreant to his trust, turn traitor to his God and be hurled from his exaltation like Lucifer from Heaven.

Happiness for the Sorrowful.

BY APOSTLE ORSON PRATT IN MILLENNIAL STAR, 1866.

Who is the happy man? Is it the king upon his throne? Is it the mighty emperor who sways the destiny of millions? Does happiness consist in ruling, in judging, in politics, in thrones, in palaces, in earthly grandeur? Does it consist in the honor which man renders to his fellowman? Is it found in high titles, such as Right Honorable Lord Bishop, his Holiness—the Pope, his Majesty—the King, or Emperor, his Lordship, etc., etc.? Does happiness seek the mansions of the rich, the splendid habitations and beautiful parks of the noblemen? Does happiness seek the companionship of the learned, and select its abode in academies, colleges and universities? Has the philosopher, the astronomer, the chemist, the optician, the mathematician, the learned in any science, sought out its desirable dwelling place? Tell me, ye swarming millions of by-gone generations, who among you were happy? Tell me, O sons of earth, has happiness been found by mortals? Whither shall I go for an answer? Let creation speak; let the earth open her mouth and testify. Listen! What sounds are those I hear? Can it be the low murmurings of distant thunder? It cannot be! It proceeds as if from the bowels of the earth! But hark! Did I not hear words, articulated in a deep, low, mournful sound? Has the earth, indeed, a language? Can she also express her sorrows? But, listen again! She sighs! She mourns! She exclaims: “Woe, woe is me, the mother of men! I am pained! I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?” Who could listen to this sorrowful, painful lamentation, this earnest, solemn, appeal to the Creator, and not be moved? Who could reflect upon the bitterness and anguish of our great common mother, and not weep over the untold miseries she has endured for six thousand years? Who so dead to sympathy, that he could not join with an intensity of desire unutterable, for the emancipation of the groaning captive? Oh, let the chains of old earth be burst asunder; let her arise and shake her very foundations; let her put on the strength and power of her Omnipotent Creator; let her gather the mighty waters into one place; let her unite the islands and the continents into one land, into an eternal bond of union; let the everlasting mountains bow their lofty heads; let the sanctifying fire of the Lord cleanse corruption from her face; let the redeemed captive smile as at the creation’s morn, and be blessed with the presence of her Creator, and be crowned with rest—everlasting rest.

But is there no rest for man? Must he seek, and seek in vain for happiness? Where, Oh, where, can the sacred gem be found? Is man forever doomed to sorrow, lamentation, and ghastly death? Or is there hope? Shall the sons of mortality appeal to the earth for aid? No, verily no; she herself has need of aid. Whence, then, shall they look for help? From heaven! From the high and lofty One who sits upon the throne! From the Creator, the Redeemer, the great fountain and eternal source of happiness. To Him, O ye sons of sorrow, direct your cry; to Him lift up the voice of supplication and fervent prayer; to Him bow your stubborn hearts, and wills, and yield yourselves to the voice of inspiration, to the counsel of His messengers; obey the heavenly, angelic message of the restored Gospel, and you shall be filled with the Holy Ghost—the Comforter, and be born again into a kingdom of happiness. Let all who seek for happiness, know assuredly, that this is the only road that leads to her peaceful abode. Peace is being taken from among the nations. She has sought out a resting place among the mountains of Israel, in the new found world. There, and there only will the weary be at rest, and the sons of sorrow find an heavenly balm for every wound. There the great Physician will heal the soul, and the body, too. There the heavens will converse with the sons of earth, and pour down the rich treasures of wisdom to feast the hungry, longing soul. There the Lord has commanded the blessing, even life forever more. There, in the Lord's mountain, will He take away the veil that is over all flesh, and wipe away the tears of the sorrowful, and impart a fullness of life and everlasting joy.

The Gospel to Children.

FROM THE GOSPEL PRIMER, BY ELDER WILLIAM A. MORTON.

(Concluded from page 307)

PRAYER.

We know of no more appropriate subject that we could select for our final lesson than the subject of prayer. In a revelation which the Lord gave to the Church in the month of November, 1831, parents were counseled to "teach their children to pray, and to walk uprightly before the Lord." (*Doc. and Cov. Sec. 68:28.*)

Children should be taught early to pray, and to pray in faith, believing that God will hear and answer their prayers. We should always remember, when we kneel to pray before the Lord, to offer up our prayers in the name of His Son Jesus Christ. Unless they are so offered they cannot be accepted by God.

Prayer might be divided into four parts, adoration, confession, petition and thanksgiving.

In adoration we solemnly recite the character of God; we ascribe to Him the glory that is due to His holy name for all His infinite perfections,

and for the manifestations which He has made of Himself in His word and in His works.

In confession we acknowledge our sins and faults, praying God for Christ's sake to pardon and forgive us, and to help us to overcome the temptations with which we are tempted day by day. At such time we should have no enmity in our hearts toward any of God's children, but should freely forgive all those who have trespassed against us; "for if we forgive not men their trespasses neither will our Heavenly Father forgive us." In confession we acknowledge also our dependence upon God for His blessings, for it is from Him that every good and perfect gift cometh.

"He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain."

In petition we ask for those things which are agreeable to the will of God. When we engage in prayer we should ask Him for His Holy Spirit, for we must pray by the Spirit as well as by the understanding. If we pray under the inspiration of the Spirit of God, or the Holy Ghost, we will ask for nothing contrary to His will.

In Thanksgiving we express our thanks for the blessings we receive from His hands from day to day. In the morning when we arise from our beds, and before entering upon the labors of the day, we should bow our knees in prayer, and ask the blessings of God upon our labors. We should pray for health and strength, food and raiment, and for the divine protection to be over us.

In the evening we should remember with the deepest gratitude the blessings of the day. These are the blessings we asked for in the morning, and which God has been pleased to bestow upon us, notwithstanding our sins. We are now about to lay ourselves down to sleep. While we sleep, we have no protector, save God, and we should remember to supplicate Him for His divine protection. To Him we are indebted for the sleep itself, and the quiet rest, by which our minds and bodies are refreshed and strengthened for the labors of another day.

Indeed we should pray always, for so we have been exhorted by the Lord. Daniel prayed three times a day. One time the presidents and princes of the Medes and Persians passed a law that no man should ask a blessing from any God or man, for thirty days, save from King Darius. But Daniel refused to obey this unrighteous decree. He attended faithfully to his prayers, and one day he was found praying, for which offense he was cast into a den of lions. But the Lord remembered Daniel: He knew how faithful Daniel had been, and when the Lord saw His servant in trouble, He sent His angel to shut the lions' mouths, so that they could not harm the prophet. (*Daniel vi chap.*)

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth for the space of three years and six months. And he prayed again, and the heaven gave

rain, and the earth brought forth her fruit." (*James v: 17-18.*)

In the Book of Helaman (*Book of Mormon p. 459*) we read that the people of Nephi had become very wicked. Nephi feared lest the Lord should send the Lamanites upon them to slay them with the sword. So he prayed unto the Lord, saying, "O Lord do not suffer that this people shall be destroyed by the sword; but, O Lord, rather let there be a famine in the land, to stir them up in remembrance of the Lord their God, and perhaps they will repent and turn unto Thee."

The Lord heard the prayer of Nephi, and sent a famine in the land, and when the people began to remember the Lord, and to humble themselves before Him, Nephi prayed again unto the Lord and asked Him to remove the famine, and He did so.

One time when Nephi was exhorting his brethren to be more faithful in keeping the commandments of God, they became angry with him, and they laid their hands upon him, and bound him in the wilderness to be devoured by wild beasts, but Nephi called upon the Lord in prayer, saying, "O Lord, according to my faith which is in Thee wilt Thou deliver me from the hands of my brethren; yea, even give me strength that I may burst these bands with which I am bound. And it came to pass that when I had said these words, behold the bands were loose from off my hands and feet and I stood before my brethren, and spake unto them again. (*1 Nephi, vii: 16-17.*)

Our prayers should be offered in the simplest language. Long prayers are not acceptable to the Lord, for we should remember that our "Heavenly Father knoweth what things we have need of before we ask Him."

"Seek, then the Lord, while He may be found: Call ye upon Him, while He is near. When you call He will answer; and when you cry unto Him He will say, "Here am I' "

Secret Prayers.

(From the *Millennial Star*, 1882.)

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Luke 11:10.

There is a golden key of power in the secret prayer from the humble and repentant heart of man. The unlocking of the whole Scripture to the mind is the result of this great duty, which is also a privilege and a blessing. To know how to approach the Deity, and to enjoy the privilege of a silent communication with the beneficent Author of our being, is a pleasure which is known only to those who have experienced it. We owe to this principle all the great truths revealed to the ancient Prophets and Patriarchs. They sought and obtained Divine knowledge, and recorded a part of it "for our profit and learning." Could they have reached this blessing without secret prayer? On bended knees in a secret cave of the earth, away from the haunts of the worldly minded, and wrapped in sacred sol-

itude, each servant of the true God offered up his heart's petition for knowledge, for light, for faith, for wisdom, for strength to serve his Maker, for grace to stand in his trying circumstances, and ability to clear his skirts from the blood of his generation. In those favored spots of solemn seclusion was the "still, small voice that pierceth all things" heard by the chosen men of God. What great truths were revealed! What glorious sentiments given birth in those hours of secret adoration! When the heart laid itself open to the loving eye of the Eternal, confessed all things, and sought for Divine forgiveness and acceptance! Then the loving Parent bent down His willing ear, and moved with compassion for His offspring harkened to the sacred whisperings of the soul of man, and decreed mercy and forgiveness for sins committed. The channel of communication was opened up between the child and its Father. Heart spoke to heart the Divine in man's innate being sent forth its sweet incense to the throne of God on High. In humility was it offered on the altar of pure affection, and in power was it answered by the outpouring of blessings from above! The Saints in our day have power to touch the same heavenly chord, to reach the ear of Divinity, and to move the same Parental heart which yearned to bless the ancients. God is ready to answer when we call, and to bestow His richest blessings on those who diligently seek Him.

Let the troubled heart retire to a secret closet, to the lonely chamber, or to the secluded forest, and pour fourth its sorrows in faith before the Great Being who gave us life, and no power can hinder that prayer from ascending to the throne of mercy to be recorded as a sweet smelling incense by the Heavens. And as in ancient days it will be found that "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Innumerable instances might be adduced in which the secret prayers of the Saints have been heard and answered in our day. The writer testifies that it is to him the greatest solace in life, and at times the only one in affliction. His prayers have been directly answered in miraculous ways, and on many occasions, in comparatively small as well as in important matters, and that every righteous desire of the heart will be granted to him or to her who seeks it in faith, if according to the wisdom of the Great Creator. But in all cases will light, peace and true joy pervade the soul which sincerely worships the Father in and through the name of Jesus Christ; trusting in His almighty power to save, and His willingness to bless those who seek Him in faith. Some may think that their family prayers are sufficient to call down all the blessings they desire, but there is a great virtue in the secret prayer of the heart uttered where no mortal can hear it. The Savior beautifully expresses this principle as recorded in the sixth chapter of Matt. and sixth verse: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

The Liahona.

We have received the first copy of the new missionary paper, published at Independence, Jackson county, Mo., at the headquarters of the Central States Mission. It is a weekly publication of sixteen pages, devoted to missionary work. It is well known that the Church recently purchased something like twenty-five acres of the original Temple lot, and now they have removed the headquarters of the mission mentioned from Kansas City to Independence. We welcome the new missionary paper with outstretched arms, and say God bless its effort in spreading the principles of the Gospel throughout every land it may be able to reach. There is certainly room enough in the missionary field of the United States for two missionary papers belonging to the Church, and, while both will have to rely upon help from the stakes of Zion, we feel certain that our brethren and sisters throughout those portions of the west, so thickly settled by Latter-Day Saints, will help the *Liahona* as well as the *ELDERS JOURNAL*, that they both may live long in the missionary field as messengers of life and salvation.

Conference News.

Just as we got to press the *Deseret News* containing a report of the first day's conference proceedings at Salt Lake City is received. The special feature of the day was the reading of a "declaration to the world" signed by the First Presidency, which was unanimously adopted by the Church. The message is an official refutation of the popular misrepresentations against the Latter-Day Saints and sets forth the true position of the Church on all questions involving matters of policy and doctrine, which have been used by agitators all over the country in their war against what they choose to call "Mormonism." The document is a most weighty one, and to all fair minded men and women throughout the land, it should be of the utmost importance, because of the authoritative information it contains on the greatest religious problem now before the civilized world. Certainly the Latter-Day Saints are better able to represent themselves than are their inveterate enemies and persecutors, or perhaps those schooled in fictitious Mormon doctrine and history under the tutorage of grossly prejudiced minds. The whole declaration will appear in the next issue of the *JOURNAL*.

Ministers as Politicians.

(*Deseret News*.)

A contributor to the Boston Transcript, speaking of the inauguration of Governor Buchtel, of Colorado, in a religious edifice and with religious ceremonies, gives a list of names of men prominent in American political life who commenced their career in the service of some church.

From the facts presented it will be seen that Garfield was a Campbellite preacher before he became prominent in politics. Brownlow who became governor of Tennessee and a United States senator, was before that an itinerant Methodist preacher. Edward Everett was first a famous divine, but that did not prevent him from rising to the position of secretary of state. "When Everett," the correspondent of the Transcript says, "was in the zenith of his con-

gressional career, a dynasty of clergymen-politicians was beginning to draw toward its decline with the waning activity of the Muhlenberg family of Pennsylvania, no less than three of whom left the pulpit for public office. Frederick Augustus Conrad Muhlenberg, who was a delegate to the Continental Congress in 1779-1780, and speaker of the house of the First Congress under the Constitution, serving also in subsequent congresses, was originally a minister of the Lutheran church. He was a brother of General John Peter Gabriel Muhlenberg, who was an Episcopal clergyman in Virginia, and who threw off the preacher's gown and revealed himself to his congregation in the soldier's uniform. General Muhlenberg served in first, third and sixth congresses, was elected senator from Pennsylvania, but did not take his seat, and died collector of customs; also felt the family impulse, for he likewise began life as a clergyman, went into politics, served five terms in congress, was minister to Austria, 1838-1840, and died in 1844, when democratic candidate for governor of Pennsylvania.

Other names mentioned are Rev. Luther McKinley of New Hampshire, who served in the 50th and 51st Congresses; Rev. Samuel J. Barrows of Massachusetts, and Rev. Mark Trafton, a prominent Methodist divine, who served in Congress from Dec. 3, 1855, to March 3, 1857.

This country has had many distinguished theologians and fervent pulpit orators, and they, naturally, exercised great influence upon public affairs. Our laws and customs bear the imprint of the views and sentiments of such men. Of late years, the theological career has been thought a bar to political advancement, and the result is that the sectarian churches find that the young men possessing exceptional intellectual powers generally prefer the study of law, or medicine, to that of theology. Whether the country is the gainer or loser by this, is a different question.

Woman as a Political Factor.

(*Washington Herald.*)

Just what influence is exerted by woman, always lovely and sometimes enthusiastic, in the larger affairs of the country challenges our attention in view of two recent and synchronous events in congress. We refer to the overwhelming defeat of the Webber bill for prohibition in Washington in the house committee on the District of Columbia and the triumph of Senator Reed Smoot in the senate. Women clamorously demanded the closing of saloons in Washington and the expulsion of the Mormon apostle from his seat in the senate. In each case their demands were rejected by a large majority vote.

In the case of Senator Smoot, the women were particularly aroused, if we are to judge by the number of petitions sent in by them praying that the Mormon be denied the seat to which he was elected in due form by the Utah legislature and in conformity with the prescribed constitutional methods. Nine-tenths of them, no doubt, honestly believed the false charge that he was a polygamist. For the past year or more they have bombarded the senate with memorials against Smoot, and literally millions of them subscribed their names to the petitions circulated all over the country asking the senate to take action against Mr. Smoot. We doubt that their representations and arguments had the slightest effect upon the mind of any senator. If senators considered their representations at all, they doubtless took into the account the interesting fact that in Utah, where female suffrage prevails, the women could have prevented the election of Smoot to the senate had they thought him unfit or unworthy to serve the state. The same statement can be made as to Idaho, for there, too, the women vote, and in the last campaign Senator Dubois, the most uncompromising opponent of Mormonism in public life, made his campaign for re-election squarely on that issue and was defeated.

None of the states which have granted the franchise to women has adopted prohibition. In point of fact, that age-long issue is not a factor in the politics of any of them.

Are we to conclude from premises such as these that women are no more concerned over issues of the kind involved in these two questions than are men? It would seem so. And moreover, it appears that the congress of the United States understands the situation very well indeed.

Report of Mission Conferences for Two Weeks Ending March 29, 1907.

PRESIDENTS	Conference	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branches Org'd	Elders' Jour. Sub.	Deseret News Sub.
H. P. Sellers.....	Alabama.....	1549	505	126	385	2017	73	5	35	55	1206	1	6	...	4	1	
John H. Batty.....	E. Tenn.....	1252	98	47	309	1825	97	...	7	84	483	...	1	...	...	...
C. A. Callis.....	Florida.....	980	791	91	428	2497	137	2	6	64	902	10	4	1	...	1	1
S. W. Golding.....	Georgia.....	1276	1449	213	452	1817	429	4	4	79	691	...	2	...	...	...
Earl M. Crandall.....	Kentucky.....	1135	941	599	374	1489	110	6	29	81	934	14	7	1	...	3	2
Wm. N. Patten.....	M. Tenn.....	1252	996	590	225	2628	151	4	22	47	805	...	1	...	...	...
Wm. Lester.....	Mississippi.....	1838	1208	94	401	2131	69	3	16	63	872	8	4	...	3	1	
John A. Berrett.....	N. Carolina.....	977	228	73	306	802	69	2	12	64	462	...	...	...	...	...
Ellis Merkley.....	Ohio.....	1039	1159	302	336	3806	279	14	24	55	1063	3	...	...	1	...	
H. I. Mills.....	S. Carolina.....	1190	818	59	341	1228	114	8	5	35	739	8	2	...	...	...
E. F. Marshall.....	Virginia.....	1341	416	148	815	2690	202	3	16	15	869	1	3	...	2	...	
Totals.....	.....	13307	8607	2342	3372	22426	1730	51	176	592	8976	40	30	2	...	14	5

Before it is Too Late.*(Selected.)*

If you have a grey-haired mother, in the old home far away,
 Sit down and write the letter, you put off day by day;
 Don't wait until her tired steps reach heaven's pearly gate,
 But show her that you think of her, before it is too late.

If you've a tender message, or a loving word to say,
 Don't wait till you forget it, but whisper it today.
 Who knows what bitter memories may haunt you if you wait;
 So make your loved ones happy before it is too late.

We live but in the present—the future is unknown—
 Tomorrow is a mystery—today is all our own.
 The chance that fortune lends to us, may vanish while we wait,
 So spend your life's rich treasure, before it is too late.

The tender words unspoken, the letter never sent,
 The long-forgotten messages, the wealth of love unspent—
 For these some hearts are breaking, for these some loved ones wait,
 So show them that you care for them, before it is too late.

Died.

VARM—Sister Lydia A., wife of Geo. W. Varm, of Enterprise, Ala., died MARCH 14. Sister Varm had been a faithful Latter-day Saint for eleven years.
 BALL—Brother Neils Ball, of Washington, N. C., on MARCH 2.

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"The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning and not wait for the death-bed to repent. As we see the infant taken away by death, so may the youth and middle-aged, as well as the infant, be suddenly called into eternity. Let this, then, prove as a warning to all, not to procrastinate repentance, or wait till upon the death-bed, for it is the will of God that man should repent and serve Him in health, and in the strength and power of his mind, in order to secure His blessing, and not wait until he is called to die."—JOSEPH SMITH, the Prophet.

Vol. IV.

MAY JUNE 1, 1907

No. 15

Origin of the "Reorganized" Church—The Question of Rejection—Salvation for the Dead.

REMARKS MADE IN THE WEBER STAKE TABERNACLE, OGDEN CITY, UTAH, MARCH 10, 1907, BY ELDER JOSEPH F. SMITH, JR.

My beloved brethren and sisters and friends. The great majority of you who are assembled here today are, without doubt, members of the Church of Jesus Christ of Latter-day Saints, and I suppose that most of you have a divine testimony of the truth of this latter-day work—the gospel of Jesus Christ—which we have received. To you who have a testimony, my remarks shall not be addressed particularly, but if you will bear with me in what I have to say that I may be led to say something that will strengthen the faith of those who may be weak, or that will encourage those who have no faith at all, I will feel amply paid.

I am not here for the purpose of assailing any man for his religion, for we Latter-day Saints hold that every man is entitled to his religious views and should have the privilege of worshiping according to the dictates

of his conscience, let him worship, how, where or what he may. And we will protect him in this right. But we are opposed to the custom adopted by certain men who travel through the settlements of our people abusing the authorities of the Church, distorting our doctrines and defaming the dead for the purpose of destroying the faith and confidence of the Latter-day Saints. Therefore in treating the subject of the "Reorganized Church" this afternoon, it will be in the spirit of self-defense.

We will first consider the statement made by the senior senator from Michigan, Mr. Burrows, in his speech delivered in the United States senate on the 11th of last December. After stating that the membership of the Church at the martyrdom in 1844, was 50,000 adherents, he continues:

"The death of Joseph Smith in 1844, carried dismay and demoralization throughout the entire membership of the Mormon Church, scattering its adherents in divers directions and for the time being seemed to presage the complete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the "Reorganized Church of Jesus Christ of Latter-day Saints," with headquarters at Lamont, Iowa, and presided over by Joseph Smith, a son of the prophet."

Then continuing, he says:

"During this period of disintegration one Brigham Young, who had identified himself with the Mormon organization as early as 1832, a man of indomitable will and undaunted courage, bold and unscrupulous, seized upon the occasion of the demoralization incident to the death of the prophet to place himself at the head of some 5,000 Mormons, and marching over desert and mountain, established himself with his adherents in the valley of Salt Lake, July 24, 1847, then Mexican territory, where he undoubtedly indulged the hope that the new doctrine of polygamy about to be publicly proclaimed by him might be promulgated with impunity and practiced and maintained without interference by the United States."

Now, this is not true. The senior senator from Michigan has here stated the position of the "Reorganized church" as capably and clearly as any member of that sect could possibly have done, and in exactly the same way that they have stated it for the past forty-seven years. Why he was led to make such a statement he best may know, but it shows the careful coaching that he has received by members of the "Reorganized church" in their opposition to the Church of Jesus Christ of Latter-day Saints.

In a pamphlet, published by that organization in 1864, the following appears:

"The greater portion of the Church did not follow this Brigham Young, and in obedience to the revelation in relation to gathering, remained around about the land of Zion, waiting for the Lord to again reveal Himself; and today where there is one Saint who was in the Church in the days of Joseph the martyr, now associated with Brigham Young, there are ten of those old members standing aloof or rejoicing under the administration of the word of the Lord through his son Joseph."

SAINTS FOLLOWED PRESIDENT YOUNG.

And this is not true. Now I intend to show that at the martyrdom the

Latter-day Saints followed President Brigham Young and the twelve. And too, in accordance with divine revelation. For we learn in the Doctrine and Covenants that the quorum of apostles is equal in authority with the first presidency and it is their right to take the lead of Church affairs and the presidency in the absence of the first presidency, or when that quorum is invaded by the death of the president of the Church.

At the time of the martyrdom the Church in and about Nauvoo, the headquarters, numbered not to exceed 20,000 souls. This information is based on the best possible authority. And while this was not all the Church membership in the United States, it was the great bulk of the Saints, as the following will show:

In the *Times and Seasons*, volume 2, page 274, in a "Proclamation to the Saints scattered abroad," and signed by the presidency, Joseph Smith, Sidney Rigdon and Hyrum Smith, dated Jan. 15, 1841, we read the following:

"The population of our city is increasing with unparalleled rapidity, numbering more than 3,000 inhabitants. Every facility is afforded in the city and adjacent country, in Hancock county, for the successful prosecution of the mechanical arts, and the pleasing pursuits of agriculture. The waters of the Mississippi can be successfully used for manufacturing purposes, to an almost unlimited extent.

"Having been instrumental in the hands of our Heavenly Father in laying a foundation for the gathering of Zion, we would say, let all those who appreciate the blessings of the gospel, and realize the importance of obeying the commandments of heaven, who have been blessed of heaven with the possession of this world's goods, first prepare for the general gathering, let them dispose of their effects as fast as circumstances will possibly admit, without making too great sacrifice, and remove to our city and county—establish and build up manufactories in the city, purchase and cultivate farms in the county—this will secure our permanent inheritance, and prepare the way for the gathering of the poor. This is agreeable to the order of heaven, and the only principle on which the gathering can be effected—let the rich, then, and all who can assist in establishing this place, make every preparation to come on without delay, and strengthen our hands, and assist in promoting the happiness of the Saints. This cannot be too forcibly impressed on the minds of all, and the Elders are hereby instructed to proclaim this word in all places where the Saints reside, in their public administrations, for this is according to the instructions we have received from the Lord."

Now, this shows that the Saints "scattered abroad" were commanded of the Lord to gather at Nauvoo and in Hancock county, Illinois. It will go without saying that all the faithful Latter-day Saints would take advantage of this commandment and therefore the faithful Saints, or the great majority of them would soon be located at Nauvoo. Again, in this same volume, page 434, we find another proclamation to the Saints abroad, signed by President Joseph Smith, in which he says:

"The first presidency of the Church of Jesus Christ of Latter-day Saints, anxious to promote the prosperity of said Church, feel it their duty to call upon the Saints who reside out of this county, to make preparations to come in, without delay. This is important, and should be attended to by

all who feel an interest in the prosperity of this the corner stone of Zion. Here the temple must be raised, the university be built, and other edifices erected which are necessary for the great work of the last days; and which can only be done by a concentration of energy and enterprise. Let it therefore be understood, that all the stakes, excepting those in this county, and in Lee county, Iowa, are discontinued, and the Saints instructed to settle in this county as soon as circumstances will permit."

This was on May 24, 1841, and we find in the same volume, page 520, an epistle from the twelve to the "saints scattered abroad," in which the following is found:

"We say to all Saints who desire to do the will of heaven, arise, and tarry not, but come up hither to the places of gathering as speedily as possible, for the time is rapidly approaching when the Saints will have occasion to regret that they have so long neglected to assemble themselves together and stand in holy places awaiting those tremendous events which are so rapidly approaching the nations of the earth.

"It will be recollected that in a recent communication from the first presidency, all places of gathering are discontinued, excepting Hancock county, Ill., and Zarahemla in Lee county, I. T., opposite Nauvoo."

At the conference of the Church held in October, 1841, Almon W. Babbitt was disfellowshipped for persuading Saints who were emigrating to Nauvoo to remain and build up Kirtland, Ohio, as the minutes say, "until such time as he shall make satisfaction." This shows how important this doctrine of gathering was. Therefore the great bulk of the Latter-day Saints, at the time of the martyrdom, were located in Nauvoo and its vicinity. It is in order now to show that these Latter-day Saints sustained President Brigham Young and the twelve.

On the 8th day of August, following the martyrdom, a special conference was held in Nauvoo at which time the claims of Sidney Rigdon and the rightful claim of the twelve apostles were presented for the vote of the Latter-day Saints. At this conference President Young, in addressing the Saints, said:

"I will ask you as quorums, Do you want Brother Rigdon to stand forward as your leader, your guide, your spokesman? President Rigdon wants me to bring up the other question first, and that is, Does the Church want, and is it their only desire to sustain the twelve as the first presidency of this people? * * * All that are in favor of this, in all the congregation of the Saints manifest it by holding up the right hand. (There was a universal vote.) If there are any of the contrary mind, every man and every woman who does not want the twelve to preside, lift up your hands in like manner, (no hands up.) This supersedes the other question, and trying it by quorums." (History of the Church for Aug. 8, 1844).

Also at the general conference held the following October, the apostles were again unanimously sustained by the vote of the Church as the presiding quorum and presidency of the church. (*Times and Seasons* 5:692). Mark you, this was by the unanimous vote of the Saints.

Now in the exodus from Nauvoo these Saints—the great bulk of the Church, continued to be true and faithful and followed the twelve apostles.

Gov. Thomas Ford, in his "History of Illinois," states that in 1846 there were 16,000 Church members with the twelve on the plains of Iowa, while

the 1,000 that remained, a small remnant, were those who were unable to sell their property, or who having no property to sell, were unable to get away. (History of Reorganized Church, iii: 164.) And this remnant followed as soon as they were able.

In the census reports of 1850—three years after the settlement of the Salt Lake valley, we learn that the population of Utah was 11,380, all Mormons. That same year the population of Pottawattomie county, Iowa, was 7,828, all Mormons, the Latter-day Saints at Kanessville. Thus we see that 19,208 members of the Church who had followed President Brigham Young in the exodus from Nauvoo, were located at these two places. And that is not all, there were other settlements of the Saints at Garden Grove, Mount Pisgah, St. Louis and other places where temporary settlements for the saints were formed during that exodus. These also later gathered to Utah. Thus we see that almost the entire membership of the Church as it stood in 1844, is accounted for in the following of President Brigham Young and the twelve.

That the Church was not threatened with dissolution the following statistics will show—I have not at hand the increase of membership of the Church during that period in the United States, but the increase in Great Britain is as follows: In the year 1844, the population of the Church in the British Isles was 7,797. Six years after the martyrdom—December, 1850—that membership had increased to 30,747. This does not show much of a dissolution or falling away.

WHO FORSOOK THE CHURCH.

I do not intend to convey the idea that there was not a falling away, an apostasy, at the time of the martyrdom and the exodus from Nauvoo, for there were many who forsook the cause, but compared with the Church membership, they were but few. Who were they? Did the faithful saints forsake the Church at that time? Did those who risked their lives—who were shot with the phophet and patriarch forsake the Church? No! We do not find the faithful Latter-day Saints, who had the gospel rooted in their hearts turning away. Then who were these who forsook the cause? I will tell you.

In the parable of the sower the Savior said:

"Behold a sower went forth to sow; and when he sowed some seed fell by the wayside, and the fowls came and devoured them up. Some fell upon stony places where they had not much earth; and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away."

In explaining this parable He said:

"But he that receiveth the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, endureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended."

These were they who forsook the Church in the exodus from Nauvoo. Not the faithful who had been tried and proved and not found wanting, who had an abiding testimony of the truth. Now let us see what Gen.

Thomas L. Kane has to say on this subject. He visited Nauvoo about this time and also the camps of Israel. In the postscript to the second edition of his lecture on "The Mormons" he says, page 86:

"The Mormons as I saw them, though a majority were but a portion of the Church as it flourished in Illinois. When the persecution triumphed there, and no alternative remained for the steadfast in the faith but the flight out of Egypt into the wilderness, as it was termed, all their fair weather friends forsook them."

Continuing he further says:

"So the Mormons have been, as it were, broken and screened by calamity. Their designing leaders have left them to seek fairer fortunes elsewhere. Those that remain of the old stock are the masses, always honest in the main and sincere even in delusion; and their guides are a few tried and trusty men, little initiated in the plotting of synagogues, and more noted for services rendered than bounties received. They are the men whom I saw on the prairie trail, sharing sorrow with the sorrowful, and poverty with the poor; the chief of them all, a man of rare natural endowment, to whose masterly guidance they are mainly indebted for their present prosperity, driving his own ox team and carrying his sick child in his arms."

We have the statement of Sidney Rigdon, one of those who forsook the cause. It is found in his *Messenger and Advocate* for June, 1846, pages 474-5, and a portion of his statement I will now read:

"Their camp (that is the camp of the exiles, the pioneers) is in the western part of Iowa, some 200 miles west of Nauvoo. Their situation, according to our informant, is as miserable as it well could be. Their stock of provisions they took with them, is getting fast reduced, so much so, that they can proceed no further; neither can they go back. They are there without shelter, other than tents and wagons, and their tents so indifferent that they will not shed the rain, which has been incessantly falling since their arrival. In this awful condition is to be found the aged and infirm, the mother and tender infant. When our informant left, they were going to fence in some 300 or 400 acres of land, for the purpose of raising a crop of corn to try and preserve life. The remains of their furniture, which in part consists of beds and bedding, they are sending off to Missouri to exchange for corn and bacon to sustain life. * * * This said Young professed to be a follower of Christ, and hold communion with Him, and to receive revelations from Him; but where are his pretensions now? He has got, according to our informant, some 800 or 1,000 people far into the wilds, without feed, without shelter, and himself being judge, without object. . . . A state of wretchedness beyond this is not easily conceived of. Our informant says when he left, which was some three weeks since (and I may add that it is quite evident from this account why he left) the mud, by reason of the incessant rains, was six inches deep round their camp."

I suppose that there are some present this afternoon who realize the hardships through which the pioneers had to pass that tried men's souls and that only the faithful were able to endure.

I have now shown that the great majority of the Latter-day Saints followed President Brigham Young and were true to the Church. We get a good idea of the number who scattered from the testimony of William W. Blair.

FEW JOINED REORGANITES.

Of the members of the Church who were in fellowship in 1844-6, the "Reorganized Church" has received no more, and likely less than 1,000 converts, which fact shows that the apostasy was not so great in 1844-6 as has been stated by the senator from Michigan and members of this "Reorganization." This statement is based on the testimony of William W. Blair, one of the original members of the Reorganized Church, as he testified before the United States court of appeals for the western district of Missouri, in 1894, in the temple lot suit, which was for the possession of property in the hands of the "Church of Christ," or "Hedrickites."

Before that court Mr. Blair, who was for many years a member of the presidency of the Reorganized Church, testified that "1,000 was probably too high an estimate for the members of the original Church, that had joined the Reorganized Church." He could "approximately say," that 1,000 had joined the "Reorganized Church, and possibly that estimate was too large." Record pp. 180, 181.

ORIGIN OF REORGANIZED CHURCH.

We will now consider the origin of this Reorganized Church. Many people have been led to believe that this society had its origin at the martyrdom, or immediately following the martyrdom. But this is not the fact. Properly it did not come into existence until 1850—16 years after the martyrdom, but the two men who were mainly responsible for the organization commenced their work in 1852-3. These men were Jason W. Briggs and Zenas H. Gurley. Perhaps a brief outline of their lives would be interesting.

Jason W. Briggs, who was really the founder of the Reorganized Church, or, who perhaps did more than any other one man to bring about that sect, was born June 25, 1821, at Powroy, Onondaga county, N. Y. It is said he joined the Church at Potosi, Wis., about 1842, but we have no history of this man except as we get it through the records of the reorganization. His home was at Beloit, Wis., from 1842 to 1845. He remained with the Church under the leadership of President Young and the twelve until the year 1846. It is interesting to note in this regard that the exodus commenced February 4, 1846, so we are quite safe in saying that this man was one of "the fair weather friends."

After the exodus he joined James J. Strang, and in his organization labored in the ministry quite extensively (Reorganite History ii: 737), filling short missions to various parts of New York and in Wisconsin.

In September of 1849, with B. G. Wright, he organized the Waukesha branch of Mr. Strang's church (Hist. Reorganized Church iii: 737-8). Now remember this was in September, 1849, and the organization of this branch was in the Strangite church. About this same time he also organized the Beloit branch for the same organization.

In 1850 he left Mr. Strang's organization and joined with William Smith, who had himself been a follower of Mr. Strang until excommuni-

cated from that organization. In William Smith's church Mr. Briggs accepted the position of "apostle;" but at the time of the disintegration of William Smith's Church in 1851, he withdrew, and in 1852 joined with Zenas H. Gurley. These two men then organized what was called at the time the "New Organization of the Church," but today known as the "Reorganization," which he had begotten. (*Saints' Herald*, 33; 248-9.) His reasons for withdrawing we will consider later.

Zenas H. Gurley was more active in the Church previous to the martyrdom. He was ordained a seventy in Nauvoo in 1844, and when the Twenty-first quorum of seventy was organized, April 6, 1845, he was chosen as the senior president, he being the oldest of the presidents chosen. He was a native of New York state, born May 29, 1801, and was therefore 43 years of age in 1844.

We know something about this man's career between the martyrdom and the exodus from the minutes of this quorum of seventy. And as this record contains some very interesting items I will read a few of them here. In the minutes of November 2, 1845, we read:

"President Zenas H. Gurley apologized for his absence the two last meetings. He then enlarged upon the subject (i. e., the subject before the quorum). He said he had received the assurance of an addition of power of the Priesthood upon every accession of authority he had received. We ought to be the best men living in consideration of our privileges as members of the Church of Jesus Christ of Latter-day Saints, enlightened as it was with divine revelation. He exhorted the brethren not to aspire but to rise upon their own merits and to visit the poor in their afflictions."

In the minutes of November 9, we are informed that Erastus H. Derby, one of the presidents of that quorum, said:

"Brother Brigham advised and counseled the Saints to get ready for emigration in May, 1846. If he (Derby) possessed the wealth of the whole nation he would not stay behind the Church going into the wilderness."

Immediately following these remarks, Zenas H. Gurley arose and said, as the minutes read, that "He confirmed the same." That is, he too would rather forsake the wealth of the whole nation than fail to go with the Church into the wilderness. Then continuing his remarks he said:

"Small prototypes of great national events were given by command of God, by the ancient prophets, and the like would probably now days distinguish what God is about to do in the earth. . . . Certain characters have been elected from before time to fulfil certain purposes in the earth, called though they were from all nations, tongues and ranks. . . . The order of free masonry was outrageously violated by the people of Hancock; but the pledges, obligations and vows of the Latter-day Saints would, if adhered to, exalt them to thrones, dominions and power."

This was in relation to the temple work.

On the 21st of December, 1845, he said:

"He remembered forcibly the sayings of the first presidents of seventy, that we should so live that no charge can be brought against us. A few years ago the men in high standing in this Church (the twelve) were as little as we are. They obtained their exaltation by patient submission to right, and minding their own business. . . . There are many young

men in this quorum able to travel a great way. You will be called on to go, also to receive your endowment. Keep always meek and a teachable spirit. The willow always bends in the breeze and is also firm in the root. Though many have gone out from the Church,"—now remember this—"YET it increases as fast as ever and evinces to the world as great affinity and identity to the eternal plan of Jehovah as ever it did."

This does not sound much like a falling away or a dissolution of the Church, does it? And this is the testimony of Zenas H. Gurley given before he left the Church. Again, on the 3rd of January, 1846, the minutes say:

"Zenas H. Gurley enlarged on the subject of liberally donating to the Church necessities. God said he has so shaped the scheme of salvation as that to be saved and appear approved of God, we must sacrifice of all that we possess. . . . He felt filled with the Spirit. The course the Church is pursuing has been spoken of by Jesus Christ and the holy prophets of olden time."

There is his endorsement of the course of the Church. And on January 10, 1846:

"Zenas H. Gurley arose and said that the presidents of the quorum had received their endowment."

Continuing, he said—mark you, he was one of those presidents:

"He observed that it was remarkable for an unusual outpouring of the Holy Spirit. He felt for the quorum that they should receive their endowment. The Church authorities, the quorums of seventy in succession, to furnish the people engaged in the endowment, one day each, and he wanted the quorum (Twenty-first) to acquit themselves from every obligation."

It may be interesting to know that this man and his wife were endowed in the temple January 6, 1846. Here is the testimony of Zenas H. Gurley in relation to the temple ceremonies when he was in full fellowship in the Church and was in possession of the spirit of his calling. At that time he declared most emphatically that on that occasion the Spirit of the Lord was unusual in its outpouring. If that is true and he could testify to it then, there cannot be anything so very bad in these glorious privileges of which he testified. In later years, when he had lost the spirit of the gospel and was fighting the work he had formerly upheld, he denounced in bitterness these sacred ordinances that he on this occasion sanctioned. His former testimony is the one that is consistent.

On the 17th of January, 1846, the minutes say:

"President Zenas H. Gurley arose and said * * * The business before the meeting was the arranging for a donation for the benefit of those of the Priesthood engaged in the temple. (Not on the temple, but in it). He beautifully observed that it was his design, and also this council's to exalt the Twenty-first quorum, and the quorum should reciprocally return the favors of the support and influence towards its welfare."

Then on the 25th of the same month:

"President Zenas H. Gurley arose and said that the business before the meeting was to select persons to receive their endowment. He had received direction to select 10 or 12 to go in the temple. He desired the brethren not to think it was partiality to make this selection. The most important point to be considered was to learn obedience. This was the principle taught by Jesus Christ."

He then proceeded to name the brethren for this purpose, and continuing his remarks said:

"The Saints who have passed through the trials of the Church were generally rooted and grounded in love and have a witness in their hearts or they would not have remained."

And I say amen to that. I wish with all my soul that Zenas H. Gurley had been one of them for his own sake, for it was but ten days after he made this utterance, that the exodus from Nauvoo began, and this is the last reference we have of Zenas H. Gurley while connected with the Church. What became of him? "Because he had no root he withered away." The terrible trials the saints were forced to undergo in the wilderness were too great for him; he could not stand the test. And while he had declared that he would go with the saints even if it required that he should sacrifice the wealth of the whole nation, when put to the actual test his heart failed him and he sought safety in flight, he sought his life, but lost the life eternal!

The next reference we have of him in the minutes of the Twenty-first quorum is in 1855, where the statement is made that he had fled from the Church and was associated with James J. Strang. Of his connection with Mr. Strang, I prefer to read to you the account from the History of the Reorganized Church, for you know then we will have it correct. On page 744 of volume three we have the following:

"After the death of Joseph Smith, Elder Gurley investigated the claims of the various leaders, and finally accepted those of James J. Strang as being the most reasonable. A letter written by him from Gananoque, Canada West, November 6, 1849, and published in Gospel Herald, volume 4, page 187, indicates that he was then on a mission to Canada in the interest of the organization under Strang. On January 1, 1850, he again wrote from Landsdown, Upper Canada, still engaged in the same work.

"A letter written January 10, 1850, from Pittsburg, Canada West, manifested zeal in his work."

We have already shown how he had manifested great zeal in his work in the Twenty-first quorum before he left the Church. But to continue:

"March 15, 1850, he wrote from St. Lawrence, New York, that he was 'assisting Brother Silsby in organizing the brethren and helping them in getting ready for Beaver.' He was present at a conference held at Voree, Wisconsin, June 1 and 2, 1850, and in these minutes we find this entry: 'Brother Z. H. Gurley was'—then there is an elipsis, no doubt it would be interesting to know what follows, and the account continues—"sent to the northeastern parts of Wisconsin, on the presentation of President Strang."

Now please note carefully what follows:

"It was probably while on the mission thus appointed that Elder Gurley raised up the Yellowstone branch, the members of which helped to form the nucleus of the Reorganization." Page 744-5.

We have already seen that Jason W. Briggs raised up the Waukesha branch of the Strangite Church in 1849, also that he raised up the Beloit branch for the same organization, and now we have the admission, fatal to their organization, that the Yellowstone branch was also raised up to Mr. James J. Strang. These branches you see became the nucleus of the "Reorganization." They never were connected with the Church of Jesus Christ

of Latter-day Saints, according to their own admission, but were organized for the Church of James J. Strang.

Now let us return to Jason W. Briggs. In Mr. Heman C. Smith's "True Succession," pages 134-135, we have an alleged revelation that this man received that was the cause of the coming together of the so-called Reorganized Church. I have already told you that he was the most important man in this movement if not the father of it. This "revelation" is as follows:

"Therefore, let the Elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall preside over the high Priesthood of my Church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith."

WHY BRIGGS SECEDED.

In this alleged revelation we have this man teaching lineal priesthood or the right of succession from father to son. We also have him teaching the literal gathering to Zion of the honest in heart. We will now see what his reasons were for withdrawing from this Reorganized Church. We find on pages 248-249 of volume 33 of the *Saints' Herald* that the reasons why this man withdrew from the "Reorganization" with the family of Zenas H. Gurley, were as follows:

What he could not believe in:

(1) "The literal gathering of the Church into Jackson and the adjoining counties in the state of Missouri (or any one or more places) known as a local Zion."

(2) "Temple building and ceremonial endowments therein."

(3) "Baptism for the dead."

(4) "Tithing as a law applicable to the Church."

(5) "The law of consecration by which individuals are made legal heirs to the kingdom of Zion."

(5) "A sole mouthpiece of God to the Church."

(6) "The plenary inspiration of, and consequent absolute authority of what are called the sacred books."

(8) "The doctrine of 'cursing our enemies,' and of 'avenging God upon them to the third and fourth generations.'"

(9) "To the foregoing may be added the revelation of January 19, 1841, section 107 D. & C., (124 our edition), which enjoins upon the Church the building of a hotel, called the 'Lord's boardinghouse,' for Joseph Smith and posterity to dwell in from generation to generation, as also the promise contained therein, viz.: 'And as I said unto Abraham concerning the kindreds of the earth, even so I say to my servant Joseph, in thee and in they seed shall the kindreds of the earth be blessed.'"

"This coupled with the provisions in section 43, that 'none else' should or could receive revelation from the Church and the provision in section 19, that the Church shall receive Joseph's words and commands the same

as if from God's own mouth,—establish in our judgment a lineal descent of authority, equivalent to an imperial dynasty, which is foreign to the spirit and genius of the gospel of Christ."

This communication was dated March 28, 1886, and was signed by Jason W. Briggs, (president of their apostles); Zenas H. Gurley, (a member of that quorum); Gracie Gurley, Margaret Gurley, Edwin H. Gurley, Mida Gurley.

We see that this Mr. Briggs repudiated the fundamental portions of his alleged revelation. In the "revelation" he teaches the gathering, but here he says he does not believe in the gathering either to Jackson county or to any other place to be known as a local Zion. In his "revelation" he teaches lineal priesthood, but when he withdraws from the Church one reason was that he could not believe in "a sole mouthpiece of God to the Church," and in an "imperial dynasty," which he erroneously thought was taught in the revelations. Thus he repudiates his "revelation," denies the divine mission of the Prophet Joseph Smith, and repudiated the standard works of the Church. Unstable to the last, this man would not rest content in this organization which he was such a potent instrument in bringing into existence.

There is another thing in his so-called revelation that is interesting. He declares that the Lord would raise up one of the seed of Joseph Smith who would be mighty and strong. Now evidently this does not refer to Joseph Smith, president of that organization. I say this with all due respect. Joseph Smith of the Reorganized Church declares that he is not the one mighty and strong and the Reorganized Church has backed him up by resolution in that conclusion.

QUESTION OF REJECTION.

We now come to the question of the rejection of the Church. Our friends tell us that the Church was rejected for the reason that they failed to complete the Nauvoo temple "in the sufficient time granted by the Lord." They say that the temple was not finished. The president of the "Reorganization" has made the following statement in this connection:

"The basement was fitted for occupation, and the baptismal font was ready for use. The auditorium or the first floor was completed sufficiently to be seated and occupied for assembly purposes. The stairway on the south side was completed for use. The auditorium on the second floor, the stairway on the north side, nor any other portion of the building except those above named were completed; though the small rooms above the second floor auditorium were used by President Young and the resident Church authorities for various purposes." (Hist. of Reorg. Church 2:562).

His brother Alexander makes a similar statement.

In reply to this it is only necessary to say that it made no difference whether the temple was finished or not. The revelation of January 19, 1841, provided:

"That when I (the Lord) give a command to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that

work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings;

"And the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

"Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God:

"And I will answer judgment, wrath, and indignation, wailing and anguish and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God.

"And this I make an example unto you for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God."

No sane man will dare say that the saints were not hindered by their enemies in the building of the Nauvoo temple, both before and after the martyrdom. Nevertheless I maintain that they were diligent in their labors as the following references will show, and furthermore that the temple was completed. In the *Times and Seasons*, volume 3, page 775, is to be found an editorial written by the Prophet Joseph in which he says:

"This noble edifice is progressing with great rapidity; strenuous exertions are being made on every hand to facilitate its erection, and materials of all kinds are in great state of forwardness. * * *

"While the busy multitude have thus been engaged in their several vocations, performing their daily labor, and working one-tenth of their time, others have not been less forward in bringing in their tithings and consecrations for the same object. Never since the formation of this Church was laid have we seen manifested a greater willingness to comply with the requisitions of Jehovah; a more ardent desire to do the will of God; more strenuous exertions used, or greater sacrifices made, than there has been since the Lord said: Let the temple be built by the tithing of my people. It seemed as though the spirit of enterprise, philanthropy, and obedience rested simultaneously upon old and young; and brethren and sisters, boys and girls, and even strangers, who were not in the Church, united with an unprecedented liberality in the accomplishment of this great work; nor could the widow in many instances, be prevented, out of her scanty pittance, from throwing in her two mites."

This was written in May, 1842. I want you to remember the date, for I will have occasion to refer to this again before we are through.

This editorial reveals to us what is meant by laboring with your might and "to cease not their diligence." The Lord did not require all the time of the saints to be devoted on that building, but a tithing—one-tenth of their time or means. That is all He required of them in order that they should fulfill the commandment. This is also set forth in the second volume of the *Times and Seasons*, page 567, and in volume 3, page 938-9, but I take it for granted that the reference given is sufficient to cover this ground.

TEMPLE BUILT BY SACRIFICE.

Let us here pause a moment and see what it took to build the temple. That structure cost more than one million dollars; the saints were poor,

and a great deal of the time the temple was in course of erection they were harassed by their enemies. The Prophet Joseph was forced into exile to avoid his enemies who tried to drag him into Missouri, and therefore he could not devote his personal attention to the building of the temple as he otherwise would have done; and in this way the work was retarded to some degree by the enemies of the people. Moreover, the building of that structure was not like building one today. The saints could not order their timber from the lumber yard in a state of preparation for the temple. There were no iron foundries from which they could obtain the required metal properly prepared; but on the contrary, every detail had to be performed by the saints. The timber had to be hewed in the far off forests of Wisconsin, carried to Nauvoo, and cut into boards and for the various uses of the temple. The stone had to be cut and polished from the quarries, and the whole work had to be supplied out of the tithing of the people. If the Lord had required all their time how would they have supported their families? Of course He could have cared for them; but it was but the tenth, mark you, of their time and means that was required. And yet some of our friends complain that the temple was not completed inside of six months. Naturally under these conditions it would take a number of years to complete the building.

We have seen that the saints were diligent up to May, 1842. Let us now see if they did not continue their diligence. Of course there were some who were not diligent, but not of the faithful, not of those who followed the twelve. At the April conference, 1844, the Patriarch Hyrum Smith, addressing the saints, said:

"I am one of the committee (i. e. temple committee); the committee tell me the quarry is blockaded, it is filled with rock, the stone cutters are wanting work; come on with your teams as soon as conference is over. It is not necessary for me to tell who will come and do it; I will prophesy that you will do it. There is not one in the city but that will do right if they know it; only one or two exceptions, and they are not worth notice; God will take care of them, and if He don't, the devil will."

Now, I know that Hyrum Smith was a prophet of God, the Lord declared it, and his prophecy did not fail. This shows the willingness of the saints to do this work as late as 1844.

In a communication to the *Times and Seasons*, October 13, 1844, signed "C.," we have the following:

"The temple is rising even faster than could have been anticipated, and has a very imposing appearance."

Again on page 744, of volume 5, *Times and Seasons* (December 15, 1844), this is stated:

"The temple has progressed with greater rapidity since the death of Joseph and Hyrum than ever it has done before; and things in this city never looked more prosperous."

And in an editorial in this same paper of May 15, 1845:

"The temple progresses rapidly and the Saints being united (as we have heretofore said), are industrious, frugal and determined."

Then in the *Times and Seasons*, volume 6, page 926:

"After a little more than four years of hard labor, in truly troublesome times, and not, too, without the loss of the best blood in the Church, on the morning of the 24th ult. (April, 1845), at a little past 6, a goodly number of Saints had the honor, and glory to witness the capstone of the temple laid in its place."

In a letter from Elder John Taylor to Joseph Cain (*Mill. Star*, 8: 31), we find this:

"My feelings were very peculiar while standing in the font, which is of stone, and passing through the rooms, when I thought how the Saints had labored and strove to complete the building."

And in the *Times and Seasons*, volume 6, page 1017:

"On Sunday, the 5th of October (1845) through the indefatigable exertions, unceasing industry, and heaven blessed labors, in the midst of trials, tribulations, poverty, and worldly obstacles, solemnized, in some instances, by death, about 5,000 Saints had the inexpressible joy and great gratification to meet for the first time in the house of the Lord in the city of Joseph (Nauvoo). From mites to tithing, millions had risen up to the glory of God, as a temple where the children of the last kingdom, could come together and praise the Lord."

There are other passages, but these ought to suffice on this point of the diligence of the Saints. But some one will say, all this testimony is from those who are interested—from your friends. Should we take the testimony of our enemies, those who are interested in our downfall, and who are not acquainted with these facts? However, I will add the testimony of one who hoped that the temple would not be finished. In the *Messenger and Advocate* for June, 1846, published by Sidney Rigdon, I quote the following:

"That people [the Saints with Brigham Young] were told that they would not finish that temple which THEY were building. They were told that they would get the roof on, and do some of the inside work, but never would finish it."

Now mark this; he adds:

"No people ever labored harder to prove the above declaration false; no pains were spared; but where has it terminated? Just as we said it would."

Here we have the testimony of Sidney Rigdon, who opposed the twelve and the Church and the building of that temple. Yet he says they were diligent, but when he says it was not completed, he spoke too soon. This article was written just shortly after the exodus commenced, and at that time the temple was not quite finished, but it was finished before all the saints left Nauvoo.

I suppose that it is unnecessary to continue this branch of the subject any further, but since our Church members have to meet the sophistry on the point of the elders of the "Reorganization," we will.

NAUVOO TEMPLE COMPLETE.

In proof that the temple was completed I present the following evidence. In the *Times and Seasons*, volume 6, page 1017, we find the following:

"It certainly afforded a holy satisfaction to think that since the 6th of April, 1851, when the first stone was laid, amidst the most straightened

circumstances, the Church of Jesus Christ of Latter-day Saints has witnessed their bread cast upon waters; or more properly their obedience to the commandments of the Lord to appear in the tangible form of a temple, entirely enclosed, windows in, with temporary floors, pulpits, and seats to accommodate so many persons preparatory to a general conference."

And on page 1018.

"The font and the other parts of the temple will be in readiness in a few days to commence the administration of holy ordinances of endowment, for which the faithful have long diligently labored and fervently prayed, desiring above all things to see the beauty of the Lord and inquire in His temple."

Now this was given in October, 1845, and we learn that the font—that is the permanent font which replaced the former and temporary one—also the other parts of the temple would be in readiness in a few days to commence the administration of holy ordinances. I wish now to refer to another reference from the writings of the president of the "Reorganization." I have already read where he declares that the front and the first floor above the basement and one stairway, also the basement, were completed. He reaffirms that in the following, which is taken from an editorial in the *Saints' Herald* of February 17, 1904:

"Work continued to be done on the temple until the fall of 1845, possibly until the summer of 1846"—you see he is not quite sure about it—"but the building was never finished; and whatever ordinances were performed in it took place in rooms not wholly finished." Now note this particularly: "The north stairway, the second or upper auditorium, and the attic were entirely incompleated."

We will now examine the *Times and Seasons* of January 20, 1846, and see what his testimony is worth. Here on page 1096 occurs the following:

"January, thus far has been mild, which, in the midst of our preparations for an exodus next spring, has given an excellent time to finish the temple. Nothing has appeared so much like a finish of that holy edifice as the present." Now I want to call your attention to this which immediately follows: "The attic story was finished in December," that is in December, 1845. You will remember that the president of the Reorganization declares that the attic was "entirely incompleated." But to continue the quotation—"and if the Lord continues to favor us, the first story above the basement will be completed ready for meetings, in the month of February. The font, standing upon 12 stone oxen, is about ready, and the floor of the story, is laid, so that all speculation about the temple of God at Nauvoo, must cease."

Now you will notice that temporary floors were laid in October, 1845, so these floors must have been the permanent ones, and while the temporary finishing in October was for the purpose of fitting the building for the ordinances, this finishing was permanent.

Here is an interesting feature about his testimony. The parts of the temple which the president of the Reorganized Church says were completed—finished, the *Times and Seasons* here states would not be finished for a few days, or till February, but the part of the building which he says was "entirely incompleated," is here declared to have been finished in the past December, 1845. I shall not dispute with him the fact that the parts

which he says were finished were completed, for they were; but what does his evidence amount to when confronted with the statement of the *Times and Seasons*? Simply nothing more than to prove that he knew nothing about it at all. Now which shall we believe? The *Times and Seasons* published at the time, or the president of the Reorganization, who made his statement some 40 years later? Remember if he admits that the temple was finished his whole structure crumbles to the ground—it's bound to crumble anyway sooner or later for it is built upon the sand.

Elder John Taylor, in an address to the saints in England, published in the *Millennial Star* of November, 1846 (Vol. 8:97) has this to say:

"Time alone can unfold this to many, but to us it has been manifested long ago, years before the temple was completed, and long before the martyrdom of our prophet and patriarch."

Here he declares that the temple was completed. Now our friends quote from the remarks of President Brigham Young delivered at the dedication of the St. George temple to the effect that up to that time the saints had never had the privilege of completing and enjoying a temple. I can call your attention to the fact that President Brigham Young left Nauvoo before the temple was finished. He left in February, 1846, and a great portion of the Latter-day Saints were expelled from that city before they had the privilege of receiving the ordinances of the house of God, therefore President Young was correct when he said we had not up to that time had the privilege of completing and enjoying one. But I will now call your attention to a statement of President Young's made in October, 1853 *News*, 13: 96). Said he:

"We have already built two temples, one at Kirtland, Ohio, and one at Nauvoo, Illinois. * * * God commanded us to build the Nauvoo temple, and we built it, and performed our duty pretty well. There are Elders present here today who labored on that house with not a shoe to their foot, or pantaloons that would cover their limbs, or a shirt to cover their arms.

"We performed the work, and performed it within the time which the Lord gave us to do it in. Apostates said that we never could perform that work, but through the blessing of God it was completed and accepted of Him. Apostates never build temples unto God, but the Saints are called to do this work."

The Nauvoo temple was publicly dedicated May 1, 1846, by Elder Orson Hyde, and the following day about 3,000 saints met in the building in a public service. It is most likely that the greater number of these saints were also at the dedication. It is not reasonable to suppose that this building was dedicated until it was finished, for each part had been dedicated as it was finished, and the dedication on the 1st of May, 1846, was of the entire structure.

REVELATION ON TEMPLE BUILDING.

I have now shown that the temple was completed, that the saints were diligent in their labors, and they were also hindered by their enemies. I now reaffirm what has previously been said—that it made no difference, so far as the Church and its authority is concerned, even if the temple had

not been completed, or finished in the technical sense of that word. Some of the embellishments, the ornamentations and fixtures may not have been placed in the building according to the original intention, and in that technical sense the building may not have been "finished completely." But if so, what difference would it make? The Lord, thank heaven, is not as technical and peevish as men are, or woe be unto all of us. The revelation does not say that the Church would be rejected with its dead if every identical board and plank or fixture was not in the building according to the original design. The thing the revelation does require is that a place be prepared, or built, where the Lord could reveal the priesthood and its ordinances which had been taken away or that had not been restored. And, too, if the temporary floors had not been replaced by the permanent floors, the Lord could and would have revealed Himself to the saints and would have accepted of their offering. Now let's see just what the revelation does say about this matter. Beginning at verse 25:

"25. And again, verily I say unto you, let all my Saints come from afar;

26. And send ye swift messengers, yea, chosen messengers, and say unto them; come, ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities; that will come, may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth;

27. And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein;

28. For there is not a place found on earth that He may come and restore again that which was lost unto you, or which He hath taken away, even the fulness of the Priesthood;

29. For a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead;

30. For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me.

31. But I command you, all ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me: and if you do not these things at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God.

33. For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me.

34. For therein (that is in temples) are the keys of the holy Priesthood ordained that you may receive honor and glory.

35. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord.

36. For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

37. And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

38. For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise that those ordinances might be revealed which had been hid from before the world was;

39. Therefore, verily I say unto you, that your anointings and your washings, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy name, which my people are always commanded to build unto my holy name."

I have read quite extensively from this revelation, now let us examine and see just what is meant. At the time this revelation was given the saints were baptizing in the Mississippi river for their dead, this was a special privilege that the Lord granted them in their poverty and while they could prepare a place in the temple for that ordinance. He declares that while that place was being built He would accept of their baptisms in the river, but just as soon as a place could be prepared in the temple baptisms for the dead in the river should cease. Now you will notice that verse 31 reads: "But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me." Now I wish you to note what follows: "And during this time your baptisms shall be acceptable unto me." I take it that this means that the Lord would accept of their baptisms in the river until they could prepare a place where the ordinance could be attended to properly, and that He would not discontinue river baptisms until they had had sufficient time to build such a place. I want to read what the president of the Reorganized Church has to say on this point. Said he:

"Baptisms for the dead was a permissive rite." Of course I do not agree with him that it was a permissive rite, but to continue the quotation: "Baptism for the dead was a permissive rite; or to write more plainly, the Church was permitted by the Lord to baptize for the dead under certain rules."

Here is the rule:

"By terms stated in the revelation this permissive rite could be performed and would be acceptable if performed in the river while the time given the Church in which the temple should be built was passing. After the completion of the temple, baptisms for the dead were to be performed in it." (*Saints' Herald*, February 17, 1904.)

We are certainly safe in saying that the Lord would not break His promise, therefore if we can discover a time when baptisms were discontinued in the river it will be a sign that the sufficient time had expired, so far as baptisms for the dead were concerned. I turn to the minutes of the October conference, 1841, and read from the remarks on baptism for the dead delivered by the prophet on the third day as follows:

"There shall be no more baptisms for the dead until the ordinance can be attended to in the font of the Lord's house; and the Church shall not hold another general conference, until they can meet in said house. For thus saith the Lord!" (*Times and Seasons*, Vol. II, p. 578.)

Remember this was in October, 1841—six months after the first stone of

the temple was laid. Was the temple finished? No. Was the Church then rejected with its dead? Verily no! For this was 1841, and I have already referred you to the editorial of the prophet's of May, 1842, wherein he says that never since the formation, or foundation, of the Church was laid, have the saints been so willing to comply with the requisitions of Jehovah, and manifested a more ardent desire to do the will of God, than in the building of that temple. Therefore they could not have been rejected. Yet the sufficient time was up. What must we then conclude? That the temple had progressed so far that baptisms could be performed in it for the dead in accordance with the revelation, and it did not depend altogether, you will see, on the complete finishing of the building; and as the rooms were finished one by one and dedicated, they, too, could be used for the ordinances of the temple until the whole temple was built.

Are we right in our conclusion that a font had been built? Yes, a temporary font had been built in the basement of the temple—a temporary one—but one that answered the requirements of the revelation. Moreover, in this temporary font, which was used by the command of the Lord through the Prophet Joseph Smith, baptisms for the dead were performed from November, 1841, until it was replaced by the permanent font, and then these baptisms continued in that until the saints were driven from Nauvoo.

BAPTISMS FOR THE DEAD OBLIGATORY.

We will now examine the thirty-second verse; it is:

"But behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me;"

That means, of course, the baptisms in the river shall not be acceptable, after the font is built. But listen to this:

"And if you do not these things at the END OF THE APPOINTMENT, ye shall be rejected as a Church, with your dead, saith the Lord your God."

If you do not do what things? Does it mean if you do not build the temple at the END of the appointment? That could not be the meaning. It means, if you do not perform YOUR BAPTISMS FOR YOUR DEAD and the ordinances for the dead at the end—not the beginning, but the end—of the appointment, then will you be rejected with your dead. So you see it was not the failure to finish the attic, or to carve figures in the woodwork, or embellish the building by placing pictures on the walls, or painting them; it was not for this that the Church was to be rejected; but it was to be rejected with its dead IF it failed to perform the work in the temple for the dead when the opportunity was afforded. Now let us see if this view is not in harmony with other Scriptures. I turn to the second section of the Doctrine and Covenants. Here the angel says:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord;

"And he shall plant in the hearts of the children the promises made to the fathers and the hearts of the children shall turn to their fathers;

"If it were no so, the WHOLE EARTH WOULD BE UTTERLY WASTED AT ITS COMING."

Why would the earth be wasted? Simply because if there is not a welding link between the fathers and the children—which is the work for the dead—then we will all stand rejected, the whole work of God will fail and be utterly wasted. Such a condition of course shall not be. When Elijah restored this Priesthood, he said that the time spoken of had fully come and that the dreadful day of the Lord was near, even at the doors.

Let us now see what Joseph Smith had to say in relation to this. Speaking of the baptism and salvation for the dead, he said:

"The GREATEST RESPONSIBILITY in this world that God has laid upon us, is to seek after our dead. The apostle says that they without us cannot be made perfect. Now I will speak of them: I say to you, Paul, you cannot be perfected without us; it is necessary that those who have gone before, and those who come after us should have salvation in common with us, and thus hath God made it OBLIGATORY to man. Hence He said He would send Elijah." (*Times and Seasons*, 6:616.)

Moreover, at the conference held October, 1841, to which I have already referred, the prophet said this:

"Baptism for the dead is the only way that men can appear as saviors on Mount Zion. The proclamation of the first principles of the gospel was a means of salvation to men individually, and it was the truth, not men, that saved them; but men by actively engaging in rites of salvation SUBSTITUTIONALLY, become instrumental in bringing multitudes of their kin into the kingdom of God. . . ."

"This doctrine"—that is, baptism for the dead—he said, "presents in a clear light the wisdom and mercy of God, in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body." Now here comes the most important statement—"This doctrine was the BURDEN OF THE SCRIPTURES. Those Saints who NEGLECT it in behalf of their deceased relatives, do it at the PERIL OF THEIR OWN SALVATION."

There we have the key to the whole situation. If we neglect the salvation of our dead when we have the opportunity to save them, then we ourselves will be rejected, and that is just what the revelation of January 19, 1841, has said. In the Doctrine and Covenants, Sec. 128, verse 5, we are told that baptism for the dead was prepared from before the foundation of the world, "for the salvation of the dead," mark this, "WHO SHOULD DIE WITHOUT A KNOWLEDGE OF THE GOSPEL!" And in verse 15:

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation, as Paul says concerning the fathers, "that they without us cannot be made perfect, neither can we without our dead be made perfect."

Here we have it in this revelation that if we do not save our dead we cannot ourselves be saved, therefore, if we neglect their salvation, we ourselves will be rejected. Now verse 18:

"It is sufficient to . . . that the earth will be smitten with a curse, UNLESS there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold what is that sub-

ject? IT IS THE BAPTISM FOR THE DEAD. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union and welding together of dispensations, and keys, and powers, and glories, should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent shall be revealed unto babes and sucklings in this the dispensation of the fulness of times."

SALVATION FOR THE DEAD.

Now, is it not plain to see how important this doctrine is, and why the saints were to be rejected? But they were not rejected for they performed the baptisms for their dead, and are today performing the baptisms and the ordinances for and in behalf of their dead. Therefore they are not rejected. Again, the prophet says that the saints have not too much time to save and redeem their dead, and gather their living relatives together that they may be saved also, before the earth will be smitten, as revealed by Malachi. Therefore it is quite evident why the Lord permitted them to baptize in the river and not wait until those ordinances would be performed in the temple, and why he was so anxious that they should hurry and prepare a place in the temple where they could be performed in accordance with the plan from before the foundation of the world.

Here is another statement that I wish to refer to. In an editorial in the *Times and Seasons* written by the Prophet, in volume 3 pages 759-761, where he is speaking of the remarks made by the Savior to the Jews, that upon them should come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, who was slain between the temple and the altar, Joseph the prophet declares in most emphatic terms that the reason why this blood was to come upon these Jews was that:

"They possessed greater privileges than any other generation, not only as pertaining to themselves but to their dead, their sin was greater as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands."

Now, if these Jews were to answer for the blood of their progenitors because they neglected the salvation of their dead, then, may we not ask, will not we also have to answer for the blood of our dead also if we neglect the ordinances in behalf of them? It matters not even if we have been baptized and have had hands laid on our heads for the reception of the Holy Ghost, if we wilfully neglect the salvation of our dead, then also we shall stand rejected of the Lord because we have rejected our dead; and just so sure their blood will be required at our hands.

Now, what is the attitude of the "Reorganized Church" in relation to the salvation of the dead, the neglect of which the Church—yes, and also the individual—was to stand rejected of the Lord? I have here a copy of a resolution that was passed by the general conference of that sect in

1886, at the time that Mr. Briggs withdrew. This resolution is in reply to his charge that he could not accept the principle of "baptism for the dead." Here it is:

"That as to the alleged temple building and ceremonial endowments therein, that we know of no temple building, except as edifices wherein to worship God, and no endowment except the endowment of the Holy Spirit of the kind experienced by the early Saints on Pentecost day.

"'Baptism for the dead' referred to belongs to those local questions of which the body has said by resolution:

"That the commandments of a local character, given to the first organization of the church are binding on the Reorganization only so far as they are either reiterated or referred to as binding by commandment to this church. And THAT principle has neither been reiterated nor referred to as a commandment."

Just think of that! They declared that we were rejected because we failed to build a house where these ordinances were to be performed and yet they actually have the audacity to say that the work of salvation for the dead is not binding on them because they have not reiterated or referred to this commandment as binding on them. Now is that consistent? They call it a local commandment, yet we have seen that this commandment was the burden of the Scriptures and the greatest responsibility that God has placed upon us and we are obliged to save them if we would ourselves be saved. And yet, this commandment without which the whole earth was to be utterly wasted and destroyed—this eternal commandment that had been prepared before the foundation of the world—is not binding on them! "A local commandment!" "A permissive rite!" My friends, from the teachings of Joseph Smith the prophet, which I have presented, you may well judge which is the "church rejected with its dead."

The Letter From Liberty Jail.

WRITTEN BY THE PROPHET JOSEPH SMITH WHILE HE AND HIS BRETHREN WERE INCARCERATED THEREIN IN THE WINTER OF 1838-39.

(From *The Times and Seasons*, 1839.)

The following extracts are taken from a letter written by the Prophet Joseph Smith in the winter of 1838-9 during the time of the unjust and unlawful imprisonment of himself and companions in Liberty jail, Clay County, Missouri. Perhaps the attitude of the Church towards the Constitution and our national government was never better defined than is set forth in the following closing paragraphs; and inasmuch as these expressions came from the founder of "Mormonism," and at a time, too, when he was smarting under the cruel atrocities inflicted under color of law and justice by persecuting officers who prostituted their powers in contemptuous violation of the Constitution, they ought to silence forever the traducer of the Mormon faith who charge it with being a system of doctrine that is antagonistic to American interests and dangerous to the vital principles of our national government.—*Editors.*

We are desirous that in your general conference, everything should be discussed with candor and propriety, lest you grieve the Holy Spirit, which

should at all times be poured out upon you, when you are exercised with the principles of righteousness and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness and deep affliction for your sake. If there are any among you who aspire after their own aggrandizement and opulence, while their brethren are groaning in poverty, and laboring under sore trials and temptations, they cannot be benefitted by the intercessions of the Holy Spirit. We ought at all times to be very careful that such high-mindedness never have place in our hearts, but condescend to men of low estate, and with all long-suffering bear the infirmities of the weak. There are many called, but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights of the Priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness, that they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men in any degree of unrighteousness, behold, the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the Priesthood, or to the authority of that man; behold, ere he is aware he is left to kick against the pricks, to persecute the Saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence many are called but few are chosen. No power or influence can, or ought, to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy and without guile; reproving with sharpness when moved upon by the Holy Ghost, and afterward showing forth an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy, so that he may know that thy faithfulness is stronger than the cords of death. Let thy soul be full of charity towards all men and virtue guard the thoughts unceasingly; then shall thy confidence wax strong in the presence of God and the doctrines of the Priesthood shall distil upon thy soul as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall inquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek counsel, authority and blessing constantly under thy hand; thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thine enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever. If thou art called to pass through tribulation,

if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tear thee from the society of thy parents, and if with a drawn sword thine enemies tear thee from the bosom of thy wife and thy offspring, while thine eldest son, although but six years of age, shall cling to thy garments and shall say "My father, my father, why cannot you stay with us—Oh, my father, what are the men going to do with you?" and then he shall be thrust from thee by the sword, and thou be dragged to prison and thy enemies prowl around thee like wolves for the blood of the lamb; and if thou shouldst be cast into the hands of murderers and the sentence of death be passed upon thee; if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thine enemies, if the heavens gather blackness and all the elements combine to hedge up the way, and above all, if the very jaws of hell shall gape open her mouth wide after thee; know thou my son that all these things shall give thee experience and shall be for thy good. The Son of Man has descended below them all and art thou greater than He? Therefore, hold on thy way, and the Priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee for ever and ever.

We would suggest for your consideration the propriety of the Saints gathering up a knowledge of all the sufferings and abuses put upon them by the people of this state, and also the loss of property and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions; perhaps it would be well for a committee to be appointed to collect the statements and affidavits of brethren on the subject, and also to gather up the libelous publications which are about in the world, and present the whole concatenation of diabolical rascality and nefarious and murderous impositions before the Government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father and which must be attended to before we can ask Him to come out of His hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been trampled on and set at naught—a duty we owe to our wives and children who have been made to bow down with grief, sorrow and anguish under the most damning hand of murder, tyranny and oppression. It is a duty we owe to the widow and the fatherless, whose husbands and fathers have been murdered under the iron hand of prejudice where dark and blackening deeds are enough to make hell itself shudder and stand aghast and the hands of Satan to tremble and palsy. These things ought then to be attended to with great earnestness; let no man count them as small things, for there is much that lies in futurity pertaining to the Saints, which depends upon our present action. You are aware, brethren, that a very large ship is benefitted very much by a small helm in the time of a storm, by being kept work ways with the wind and the waves; therefore, dearly

beloved brethren, let us cheerfully do all things that are in our power, and then we may stand still and see the salvation of God.

We further caution our brethren against the impropriety of the organization of bands or companies by covenants, oaths, penalties, or secrecies, but let the time past of our experience and suffering by the wickedness of Doctor Avard suffice, and let our covenants be that of the everlasting covenant, as it is contained in Holy Writ and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprove everything that is not in accordance with the fullness of the Gospel of Jesus Christ and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity beginning to rear its head, for fear of traitors or the consequences that shall follow, from approving those who creep in unawares, that they may get something to destroy the flock. We believe that from the experience of the Saints in times past, they will henceforth be always ready to obey the truth without having men's persons in admiration, because of advantage we ought to beware of those prejudices (which are so congenial to human nature) against our neighbors, friends and brethren of the world who choose to differ from us in opinion and in matters of faith; our religion is between us and our God; their religion is between them and their God. There certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God, and is God-like. There is a duty which we, in common with all men, owe to governments, laws, and the regulations in the civil concerns of life; these guarantee to all parties and denominations of religion, equal and infeasible rights, all alike interested; and they make our responsibilities one towards another in matters relating to temporal affairs and the things of this life; the former principles do not destroy the latter, but bind us stronger and make our responsibility, not only one towards another, but unto God also: hence we say that the Constitution of the United States is a glorious standard, it is founded on wisdom, it is a heavenly banner and is, to all who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land: it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun; we are deprived of the protection of this glorious principle by the cruelties of those who only look at the time being for pasturage; and who forget that the Latter-day Saints, as well as the Presbyterians and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty; yet notwithstanding, we see what we do, and feel the effects of the cruelty of the enemies of freedom; that fruit is no less precious and delicious to our

taste; we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the Constitution of the United States is true, that the Bible is true, the Book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand upon them as it has on us. We ask, what is man? Remember, brethren, that time and chance happeneth to all men.

We subscribe ourselves your sincere friends and brethren in the bonds of the everlasting Gospel, and prisoners of Jesus Christ,

JOSEPH SMITH, JR.
HYRUM SMITH.
LYMAN WIGHT.
CALEB BALDWIN.
ALEXANDER MCREA.

True Happiness.

BY APOSTLE ORSON PRATT, IN MILLENNIAL STAR, 1868.

In what does true happiness consist? This is a question concerning which mankind greatly differ. All are striving to be happy. The only safe rule by which to judge the opinions of men in regards to happiness, is their conduct. When left free to act, each one chooses for himself the course which he conceives will make him the most happy. The poor labor to obtain the means of existence, because they are more happy in trying to prolong existence, than to be reduced to a state of starvation. The rich seek to increase their wealth, because they suppose that happiness will increase in proportion to the accumulation of wealth. The ambitious politician seeks for happiness by striving to elevate himself to some official position in his country. The military chieftain exerts himself to obtain happiness, by learning the most effectual means of murdering men by wholesale. The drunkard, the thief, the robber, the licentious, each pursue a course which he thinks will produce happiness, or result in the greatest amount of present pleasures or gratifications, which he calls happiness. Individuals, nations, and generations are all in the pursuit of happiness. Such has been the universal aspiration of all ages since the beginning of man; such will be the yearnings of the unborn millions yet to come. The desire for happiness seems to be the grand motive power—the main-spring of all human action, whether good or evil.

The great majority of mankind have sought for happiness in doing evil. But "wickedness never was happiness." Wickedness and misery go hand in hand; they are inseparable in their birth, indissoluble in their

earthly career, the twin monsters of the fall; and whose final abode is the depths of Hell.

True happiness consists of righteousness. Righteousness is obedience to the word of God; likewise obedience to the light which enlightens every man who comes into the world. So far as anyone follows the law of righteousness, so far he is happy. If he lives in a day when God speaks, to be happy, he must obey. If God, through His servants, sends a message of the Gospel, he must without any excuse embrace the same. Neglect to do this is wickedness; the result is unhappiness; this will continue so long as disobedience continues. For instance, God has now revealed a new dispensation, through the ministry of Holy Angels: He has commanded His servants to publish this to the nations. He who rejects so great a dispensation, rejects the only possible means of happiness; the spirit of God is more and more withdrawn from him; and just in proportion to the decrease of this spirit, is his unhappiness; and when the spirit ceases to strive with him, he becomes ripened for destruction in this world, and for greatly increased misery in the world to come. There is no possible escape for the disobedient; no other way that will satisfy the aching void within; turn which way he will happiness eludes his pursuit; no other religion removes the dismal forebodings of his heart; no other balm can be found to heal the guilty soul. His sins are upon him, unforgiven; while justice cries aloud, saying, cut him asunder; he is unworthy; he has dared to reject the everlasting Gospel—the message sent by an angel: let him perish in his sins, that justice may have its demands. Thus man perishes, vainly striving for happiness in doing evil. While on the other hand, he who repents, and receives the glad tidings, sent down from Heaven, finds favor in the sight of God, obtains a pardon of past sins, receives a baptism of the Holy Ghost even the comforter, and enjoys true happiness. And if he continues to obey every righteous counsel, every word of God, his happiness will increase every day, until he is glorified, exalted, and crowned in the everlasting kingdom of His Father. The most righteous are the most happy. It is for this reason that the Latter-Day Saints are more happy than any other people on the earth: They are the only people who have received the Gospel; they are the only ones who have hearkened to the voice of God's messengers; they are the only true and living Church of Christ upon the earth; they are the only ones born of God, and filled with the spirit of truth; they are the only ones who have entered the Heavenly, holy, delightful pathway of true happiness.

Peace has fled from the habitations of the wicked, and selected his abode among the dwellings of the righteous. The sinners in Zion are beginning to tremble; fearfulness begins to take hold upon the hypocrite; frightful wars begin to shake the foundations of great and powerful nations; terror is overtaking those in high places; kings, emperors, and powerful monarchs are trembling upon their thrones; a fearful looking for judgments, and of the desolations predicted by the servants of God, are

seizing hold of all the wicked nations. True happiness has departed; cholera, fearful pestilences upon man and beasts, famines, bloodshed, desolations of war, are all conjoined, to spread wretchedness, misery, lamentations, and woes, among the guilty, heaven-daring, God-forsaken races, who have rejected and shut out from their hearts, the only message sent to save them.

But Zion is happy; her children are prosperous; and the days are not far distant, when "violence shall no more be heard in her land nor wasting and destruction within her borders." But she will "call her walls Salvation, and her gates Praise." "Joy and gladness shall be found therein, thanksgiving and the voice of melody." This is happiness—pure, celestial, heaven-born happiness—happiness that will abide forever and have no end.

Review of the Mission from March 15 to April 15.

NORTH CAROLINA—The Elders still laboring in the eastern part of the state. Elders Joseph E. Facer and F. M. Guymon, have completed the canvass of New Bern. The city of Greenville has also been canvassed by Elders A. A. Andrus and W. G. Burke. Elders W. R. Wightman and Nephi D. Bischoff spent a day and night visiting with the soldiers in the barracks in Wilmington. Their visit was appreciated. A few of the boys bought books from the Elders. Elders W. L. Perkins and Noah M. Feik are receiving some encouragement in Kinston. Elders John H. Clark and John T. Parker are making friends in Asheville. Elder A. B. Walton is making a success of his school at Hampton. He has an enrollment of fifteen, ranging from six to twenty-eight years of age. There have been four baptisms during the month. President Barrett reports several cases of healing as follows: The little four-year-old son of Brother and Sister John Pierce of Humphrey was severely burned. Elder Wm. O. Haskins was sent for and immediately after the administration the intense pain ceased and a remarkably rapid recovery followed. Two young ladies, Addie Garbie and Lula Stroud by name, whose homes are at Kingston, Miss., became possessed of some influence at a Holiness meeting which caused their bodies to jerk and twitch. The Holiness people told them it was the Holy Ghost that had fallen upon them, but the effects were strangely discomfortable. They requested the Elders to importune the Lord in their behalf. Elders Peter G. Whitehead, James R. Burbridge, W. L. Perkins, Noah M. Feik, Lewis J. Rushton, and Joseph E. Nielson officiated in the administration which resulted in instant and permanent relief from the uncanny affliction.

J. A. BARRETT, President.

MIDDLE TENNESSEE—Elders Jas. A. Weaver and Wm. H. Elkington met with opposition in Haywood county. Elder Weaver entered a place and offered a man a tract. When the man learned that he had been given some "Mormon" literature he flew into a fit of passion; turning to the Elder, he said: "You take that road, and go quick." Elder Weaver didn't "go quick" but tried to reason with the man. The man became enraged and went to the house for his shotgun. No harm was done. The Elder retreated while the man showered him with curses. In Crockett county Elder Henry Sudwick was assailed by a man with a two by four. The mob was more rash than courageous and the Elder escaped unhurt. Elders Wm. N. Patten and O. P. Callister have completed their canvass of Jackson City. They found but few sympathizers. Some progress is noted in Memphis. One resident of that city was baptized April 13. A number of people witnessed the ceremony and were impressed by its sanctity.

WM. N. PATTEN, President.

GEORGIA—Inclement weather and sickness has hampered the work some. During the month three have been added to the fold by baptism. Some opposition

has been met with in Milledgeville. Elders F. P. Whitney and A. G. Gunn were taunted and ridiculed while canvassing. An old lady passing them remarked sneeringly, "Mormons! I know you. Before sundown you will be lying in the gutter." The Elders thought it wise to leave. Elder M. B. Farr has suffered from an abscess on his leg. He is improving. Elders Geo. M. Miller and David Felshaw have also been sick. Both are getting better. Elder M. A. Barton is teaching school at Empire. Elder Harvey Arline is filling a like office at Dexter. Carrie Bell Bragg, the six-year-old daughter of Brother and Sister G. W. Bragg, was administered to recently by Elder C. E. Walker, and immediately relieved of intense suffering, caused by a nail piercing her foot. Generally the Elders are being accorded good treatment. Invitations to make visits and hold meetings are being received from many sections. S. W. GOLDING, President.

MISSISSIPPI—At the beginning of the month all Elders were in good health and spirits. Later a few suffered from fever and colds. Two well attended branch conferences were held. An excellent spirit prevailed in both. Some friends were made. A reorganization of the Sunday school at Roxie, Franklin county, was effected March 10. Brother Charles B. Jackson was made superintendent; John Beach, first assistant; J. M. Wallace, second assistant, and Sister Maggie Jackson, secretary. Meridian has been canvassed since our December conference. Little interest was elicited there. Elders Chester Liljenquist and David Powell have opened up the work in Jackson, Hinds county. Six have been baptized in the conference during the month. In many sections of the state people are seeking after the truth. Many are requesting visits from the Elders.

WILLIAM LESTER, President.

OHIO.—March 25 Elders J. W. Hansen and Earnest D. Phippen opened up the work in Preble county. The newspapers started a fight against them. The ammunition was furnished by a Ministerial Association. Despite this opposition the Elders have some sympathizers in Preble county. Elder Alfred L. Pace from the Mission office is laboring in Columbus with Elders Wm. T. Letster and John W. Wright. Elders Jesse L. Hubbard and Jos. S. Fish found some slackness in the Cincinnati branch. From Dayton Elders Fred Nielson and John R. Green send a good report. Elders A. Bigler and Raymond Hammond are making friends in Toledo. The newspapers in Portsmouth have come to the rescue of the Elders. These broad-minded editors have done much good by defending the servants of the Lord against the tirade of a ministerial bigot.

ELLIS MERKLEY, President.

SOUTH CAROLINA—No sickness. All Elders spirited and enthusiastic. Elders Albert W. Wells and Isaac H. Meeks held meetings in the Cotton Mill Company's church at Waterloo, March 17. Friends were made and the Elders invited to return. Elders Joseph Anderson and N. J. Wadley have finished their canvass of Georgetown. Their efforts were not without results. They sold a number of books and allayed much prejudice. In Charleston Elders Jas. L. Oman and Wm. Lewis have been active. Having completed their first canvass of that city, they are now starting over the field a second time. Elders Levi Reynolds and David Handy arrived in the conference from the West April 6; also J. R. Hooton and G. C. Knudson, April 11.

H. I. MILLS, President.

FLORIDA—A Relief Society was organized in Jacksonville Sunday, March 17. The M. I. Associations of Jacksonville held a conjoint meeting on Easter Sunday. This meeting marked the close of the season's work of these associations. A spirited and well attended branch conference was held at McDonald, Ga., April 6-7. A number of Elders were present and gave timely instructions. During the interval, between the two Sunday meetings, five souls were added to the Church by baptism. On the following Tuesday four more baptisms were performed at McDonald. A religious class is being organized in Jacksonville. Since March 15 thirty-one baptisms have been performed in this conference.

C. A. CALLIS, President.

KENTUCKY—Elders David E. Boam and W. B. Richins have met with friends in Bownsville, Edmond county. Some of the most prominent people of the town entertained the Elders. April 2, President Earl M. Crandall visited Marion county. He found the work progressing and the Saints striving to serve the Lord. A very successful branch conference was held at Bradfordsville, Marion county, April 13-14.
EARL M. CRANDALL, President.

EAST TENNESSEE—The health of the Elders is not the best, but all are improving. Elders J. H. Batty, H. C. Miller Scott Hinman and Melvin C. Swapp have opened up the work in Knoxville. They are finding friends. One soul has been added to the fold by baptism during the month.

JOHN H. BATTY, President.

VIRGINIA—The work is progressing. Little opposition has been met with. A few of the Elders have been refused entertainment, and been compelled to sleep out. Four baptisms have been performed during the month.

E. F. MARSHALL, President,

MISSION OFFICE—The reports from all parts of the Mission have never been better than are those for the past month. The Elders have been comparatively free from sickness and their labors have been unattended with mob violence. A cold wave of protracted duration, accompanied with rain and in some sections in the north with snow, has somewhat checked active operations, but notwithstanding, the work of distributing literature, holding meetings and conversing with people upon the Gospel, has been steadily prosecuted with zealous effort. The Saints as a body throughout the South are found by the brethren visiting among them, to be full of faith and united in their efforts to live worthy before the Lord. Brother Rich has returned from conference in excellent health and spirits. He says it was the most charitable conference he ever attended and never before had he witnessed a greater demonstration of unity on the part of the Saints, both in support of each other and also in sustaining the Authorities, than was there shown on that occasion.

ARRIVALS AND APPOINTMENTS—During the month the following brethren arrived from Zion and were assigned to their respective fields of labor: Elders Levi W. Reynolds, Mt. Pleasant, Utah; David Handy, Whitney, Idaho; Gilbert C. Knudson, Lehi, Utah, and Joseph R. Hooten, Jr., Central, Utah; all to South Carolina; Elders Arnold C. Rich, Porterville, Utah, and David R. Taylor, Aigby, Idaho, to North Carolina.

TRANSFERS—Elders A. F. Tolton and George L. Spangenberg both of Florida to the Mission office; Elder M. P. Stinson from Kentucky to Alabama; Elder Joseph Nielson from South Carolina to Kentucky; Elder A. L. Pace from the Mission office to Ohio.

HONORABLY RELEASED—Elders H. W. Richins, Kassouth Dyal and James A. Christenson, of Kentucky; Elders John H. Gibbs, A. W. Archibald, M. T. Harmon, and Joshua Finlinson, of South Carolina; Elders A. F. Pierce, James R. B. Burbidge and Hanson D. Bayles, of North Carolina; Elders A. A. Wilde, Jr., L. W. Ogden and Christopher Bodily of Georgia; Elder W. H. Hopkins, of Mississippi; Elder H. W. Olson, of Ohio; Elder Olof Jensen, of East Tennessee; Elder Hugh Roberts of Middle Tennessee; Elder J. E. Gee, of Alabama, and Elder John H. Bawden of Florida, the latter honorably released on account of sickness.

John Adams, being called upon for a contribution for foreign missions, remarked: "I have nothing to give for that cause, but there are here, in this vicinity, six ministers; not one of whom will preach in the other's pulpit. Now, I will give as much and more than any one else to civilize these clergymen."

Report of Mission Conferences for Two Weeks Ending April 12, 1907.

PRESIDENTS	Conference	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branches Org'd	Elders' Jour. Sub.	Deseret News Sub.
H. P. Sellers	Alabama.....	1684	403	134	383	1286	62	4	18	55	1118	...	2	...	...	2	...
John H. Batty	E. Tenn.....	1071	399	51	266	1002	38	...	2	13	375	1	...	...	...	1	...
C. A. Callis	Florida.....	1169	1306	60	418	1838	72	2	3	50	779	2	27	...	2	2	...
S. W. Golding	Georgia.....	1054	1090	105	321	1323	252	1	2	66	564	2	...	...	...	...	...
Earl M. Crandall.....	Kentucky....	1380	343	86	457	1009	89	11	37	61	867	6	5	...	...	2	1
Wm. N. Patten.....	M. Tenn.....	1174	736	209	213	1848	130	4	21	28	686	...	...	...	...	...	...
Wm. Lester.....	Mississippi	1401	189	101	442	2106	86	8	1	61	898	3	1	...	...	1	1
John A. Berrett.....	N. Carolina	687	237	37	339	669	71	7	10	63	439	3	...	...	...	...	...
Ellis Merkley.....	Ohio.....	957	1112	347	304	3283	277	4	20	30	1008	3	...	...	...	4	...
H. I. Mills	S. Carolina	1242	1614	72	642	1368	96	3	3	29	728	1	...	...	...	...	...
E. F. Marshall.....	Virginia....	1308	928	142	380	1537	180	2	22	14	914	3	...	...	...	3	1
Totals.....	.....	13127	8357	1344	4165	17269	1353	46	139	468	8376	22	37	...	...	15	5

A Wish.*(Ella Wheeler Wilcox.)*

Do you wish the world were better? Let me tell you what to do.
 Set a watch upon your actions, keep them always straight and true;
 Rid your mind of selfish motives, let your thoughts be clean and high,
 You can make a little Eden of the sphere you occupy.

Do you wish the world were wiser? Well, suppose you make a start,
 By accumulating wisdom in the scrap-book of your heart.
 Do not waste one page on folly: live to learn and learn to live.
 If you want to give men knowledge, you must get it ere you give.

Do you wish the world were happy? Then remember day by day
 Just to scatter seeds of kindness as you pass along the way;
 For the pleasure of the many may be ofttimes traced to one.
 As the hand that plants the acorn shelters armies from the sun.

Died.

FLINCHUM—Sister Bellva L., daughter of Brother Jacob Flinchum of Jackson, Ky., on April 15.

WILMARTH—Sister Mattie V. Wilmarth of Danville, Va., on March 20.

KITCHEN—Sister Caroline V. Kitchen of Towerhill, Va., on March 28.

All three of the above deceased were faithful members of the Church.
 Blessed are those who die in the Lord.

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"When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God and the people are astonished and confounded at the doctrine, and say, 'That man has preached a powerful discourse, a great sermon,' then let that man, or those men, take care that they are humble and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and Holy Ghost that they have power thus to speak. What art thou, O man, but dust? And from whom dost thou receive thy power and blessings but from God?"—JOSEPH SMITH, the Prophet.

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MAY 15, 1907

No. 16

A Reflection Upon Bachelors.

BY PRESIDENT JOSEPH F. SMITH IN THE JUVENILE INSTRUCTOR 1905.

President Benjamin Ide Wheeler of California University created some sensation in San Francisco on the evening of the 24th of February in a discussion on the subject of marriage and divorce. His words given in a prominent daily paper read as follows:

"In the long run," he said, "what upholds the family will uphold the state. The state cannot exist without the home. If the home is left out, none of that necessary solid moral fibre can exist. Good morals are nothing less than the regularities and ordinaries of social life. Between morals and religion there can be no dividing line. Good morals are a constituent part of life. Individualism is a danger to the state.

"Bachelors and clubmen are bandits, guerrillas and outcasts. I would favor, if such a thing were legal, a special tax upon bachelors. They don't take part in the normal work of society. They are abnormalities and abnormalities should pay taxes. Beware of the doctrines which base themselves upon false conceptions of individuals instead of a family, which is the only social unit."

When it is remembered that one-third of the men and women of this country do not marry, and that the rate of those who either do not marry, and that the rate of those who either do not marry at all, or postpone marriage till very late in life, is rapidly increasing, there are reasons for grave apprehensions concerning the stability of both the home and the state.

The dangers to the home are further aggravated by the growing tendency to eliminate children from it, or to limit their number to a point below what is necessary to maintain the race. Both conditions are fruitful of immorality of the worst type.

Bachelorhood and small families carry to the superficial mind the idea that they are desirable because they bring with them the minimum of responsibility. The spirit that shirks responsibility shirks labor. Idleness and pleasure take the place of industry and strenuous effort. The love of pleasure and of an easy life in turn lay demands upon young men who refuse to look upon marriage and its consequent family enlargement as a sacred duty. The real fault lies with the young men. The license of the age leads them from paths of duty and responsibility to the pitfalls of a pleasure-loving world. Their sisters are the victims of neglect and of a great social and family wrong.

Women would marry if they could, and would accept cheerfully the responsibilities of family life. This loss to the home is a loss the nation must feel as years go on. Time will vindicate the laws of God, and the truth that individual human happiness is found in duty and not in pleasure and freedom from care.

The spirit of the world is contagious. We cannot live in the midst of such social conditions without suffering from the effects of their allurements. Our young people will be tempted to follow the example of the world about them. There is already a strong tendency to make sport of the obligations to marry. Pretexts of ambition are set up as an excuse to postpone marriage till some special object is attained. Some of our leading young men desire to complete first a course of study at home or abroad. Being natural leaders in society their example is dangerous, and the excuse is one of questionable propriety. It were better far that many such young men never went to college than that the excuse of college life be made the reason for postponing marriage beyond the proper age.

The example of students who take their young wives with them is always pleasing. Men do not suffer by compliance with God's holy laws. The way is opened. It may require more faith, but faith makes for an exalted manhood as well as study. Besides it is a protection to young men who go abroad to study, to have a family with them. The ambition to accumulate means before assuming the responsibilities of marriage is always a paltry excuse, unworthy of a place in the breast of a courageous man.

It is of great consequence to the Church whether or not its young men postpone unduly the duty of establishing for themselves homes. It means a decline in faith and a distinct loss therefore of religious life, individually and collectively. Young men should everywhere be admonished that it is a duty they owe to themselves, to society and to the Church to marry at the proper age. It will be asked, What is the proper age? That, of course, depends upon the maturity of the young man. As a rule twenty-one to twenty-five is not too young. There is always a danger line beyond twenty-

five. It is not claimed that there may not be exceptions. Sometimes young men are thwarted in love; sometimes bodily infirmities deter them, and sometimes circumstances furnish partial excuse; but, as a rule, young men who pass twenty-five in a single state have reason to question the wisdom of their course. Certainly they cannot claim that they have the interests of the Church completely at heart.

Admonitions that will protect our young people from false and worldly notions respecting the sacred obligations of marriage are needed. While we are comparatively free from the evils of bachelorhood, there are tendencies toward it which may well occupy our serious attention.

Parents Not Held Guiltless Before God

WHO SUFFER THEIR CHILDREN TO GROW UP IN IGNORANCE OF THE GOSPEL—
AN EXTRACT FROM A SERMON DELIVERED BY PRESIDENT
FRANCIS M. LYMAN IN 1884.

(From the Journal of Discourses.)

I know of no gift that could be given to my children from among men that would compensate for their being deprived of the knowledge that God has established His Church and Kingdom upon the earth; that Joseph Smith was a Prophet of God; that Jesus Christ is the Son of God; and that God lives. To deprive them of this knowledge, nothing could compensate for its loss. Then, if we so consider these things; if we are so firmly established in the truth and value it so much, let us see to it that our children are not neglected. At eight years of age they should be baptized for remission of their sins, and become members of the Church. And as they get older, see that they are brought into the schools, associations and classes. See, too, that they are taught at home in regard to prayer, family worship, etc. Let them not be neglected; for if they are neglected and go astray, your hearts will be barren and sorrowful. You may be very firm and solid yourselves; but in the loss of a son or daughter, through neglect, your hearts will be made sorrowful. The Catholics are very careful in regard to their children, and I respect them for it. They are very careful to educate their children in regard to the Catholic faith. Not that I would have my children become Catholics; but I would have the same care that they display in this matter displayed in the care of the children of the Latter-day Saints. Early life is the time when they should be trained. Then indelible impressions can be made in their minds. How difficult it is when men have grown up in the world with ideas that are prevalent in the world in regard to God, the Saviour, religion, etc.—how difficult it is to bring them into the Church and get those ideas eradicated from their minds! I have heard elderly brethren who were brought up as Methodists say that it was almost impossible for them to rid themselves of Methodism. One of the earliest revelations given to the Church charges all parents having children in Zion to teach them faith in God, faith in Jesus Christ, and that when they arrive at the age of eight years they should be baptized for remission of their sins. This is a law that has been before us since 1831, many years before I was born. Now, I wonder if this law has not been neglected by the Latter-day Saints—generally forgotten or overlooked. Have we not been careless in this regard? Let every father and every mother question their own hearts on this matter, and if they have been negligent, let them reform and see that they be more careful in the future

than they have been in the past. Indeed, let me exhort you, my brethren and sisters, you who stand at the heads of families, wards, and quorums, to be of a truth educators of the people, teaching them not only in theory, but in practice, in your lives; walking so that you may be the light of a sun instead of a moon; and that great improvement may be found all around.

The Pioneers.

EXTRACTS FROM AN ORATION DELIVERED BY APOSTLE FRANKLIN D. RICHARDS AT SALT LAKE CITY, JULY 24, 1850.

(From *Millennial Star*, 1850).

From the first opening of the Book of Mormon by the Prophet Joseph, in the state of New York, truth found its haters, and the saints their persecutors; from which they retired to Kirtland, Ohio, and in that state the Prophet was dragged from his bed at midnight, tarred, feathered, pounded, dragged over the frozen ground by his heels, and left for dead, by professing Christian preachers and their followers, who doubtless thought they were doing God's service; but did they think they were protecting Joseph in his constitutional rights?

A temple was built at Kirtland, and great improvements were made in the town; persecution followed, and the Saints passed on to Missouri, where they were mocked, scourged, imprisoned, persecuted, their houses burned, goods confiscated, men, women and children indiscriminately massacred, in sight of the constituted authorities; and those who survived, old and young, naked and helpless, driven from Missouri by the exterminating order of Governor Boggs; while their Prophet and his companions were incarcerated in prison, on the edict of a mock court, and fed on human flesh.

The next refuge of the Saints was at Nauvoo; beautiful for situation, but then a land of bushes, swamps, sloughs, mosquitoes, miasma, fever and ague; a land depopulated by malaria, disease and death; speedily converted into fruitful fields and gardens, interspersed with comfortable and respectable dwellings for twenty thousand inhabitants; abounding with fruit and grain in great variety, overlooked by the temple of the Lord; planted and reared at the sacrifice of thousands of lives by an unhealthy climate, and constant fatigue, in watching the mob, to prevent the midnight work of the incendiary and assassin. When Joseph the Prophet and Hyrum the Patriarch were massacred in Carthage jail, by the hands of a daylight mob, while under the arrest and supervision of Governor Thomas Ford and the pledge of the faith of the state, his Excellency was satiating his appetite at the table of his murdered victim, in the city of Nauvoo. O ye Gods of Eternity, did not the heavens think that this infernal treachery of plighted faith ought to have satisfied all hell?

But were the sons of earth satisfied with this sacrifice? Let the burning houses and grain stacks, the murdered women and children of Hancock county, answer. Let the officers and soldiers of Governor Ford, who were sent to Hancock county to prevent the legally constituted authorities of said

county from fulfilling their oaths, in protecting the citizens from violence and death, answer! Let the tombs respond!

Persecution followed persecution, and mob followed mob, until, for the salvation of the Union, all the Saints who could get away by the skin of their teeth, leaving their houses, gardens, barns, fields, improvements, and millions of wealth, to the prey of devouring avarice, left Nauvoo in February, 1846! following Brigham Young, the illustrious and legal successor of Joseph Smith, in the presidency of the Church of Jesus Christ of Latter-day Saints, as their Prophet and guide; and like the followers of Abraham, not knowing whither they were going, journeyed westward in a most inclement year and season, buffeting snows, hail, sleet, wind, like a tornado, sometimes not a tent left standing in camp over night; women and children on the naked earth, open to the sky; creeks and rivers impassable; sun, moon and stars not seen for eleven days at a time; not a spear of grass on the prairie, or bud on the trees; scores of families without a morsel of bread, teams dying with hunger; bending their course west by south, to labor occasionally in the borders of Missouri for a morsel of bread; planting a colony at Garden Grove, and another at Mount Pisgah; without compass, chart or guide, or even an Indian trail, looking out and making roads and bridges through the length of Iowa, they arrived at Missouri River in June. Almost immediately after their arrival, they were followed by Captain J. Allen, with a call from the general Government for five hundred troops. for United States service against Mexico, who were immediately marshaled to his order, whilst wives, mothers, sisters, sons, daughters, friends, and teams were left standing on the prairie, to risk their fate against famine, tomahawk, cold, disease, and death; and by the remaining aged, infirm, and boys, all these widows and orphans, through toil and suffering untold, were located on the western bank of the Missouri river, at Winter Quarters, and more than seven hundred houses were erected in about ninety days: but with all this labor, toil and building many were glad to find caves and dens in the earth, where to lay their heads during the inclement winter; without sheepskins or goatskins to cover them, or corn enough to satisfy their hunger.

The "Mormon Battalion," of more than five hundred effective men, followed their beloved leader, Lieutenant-Colonel Allen, to Fort Leavenworth, where he died, deeply lamented. Immediately after the death of Colonel Allen the Battalion pushed forward to Santa Fe, under the leadership of Lieutenant Smith. Those who survived the journey returned from Santa Fe to this place, while a great majority continued their march to Alpasso under the command of that worthy model of Irish generaship, Colonel Cook; buffeting rocky canyons, sand plains, trackless deserts, and thirst, subsisting on hunger and fresh meat without bread, and making a new road to San Diego, met General Kearney (an honor to our nation), just in time to save him from the grasp of treachery, and California from the reaction of Mexican influence.

President Young, with a few followers, for a few only could be fitted out for want of means, left Winter Quarters in April, 1847, and making a new road on the north of the Platte to Laramie, repairing the old road from Laramie to Bridger, and forming a new road from Bridger to this place, through defiles and canyons, hitherto supposed to be impassable by mortal man, and mountaineers too, united their strength in this valley, and commenced planting, three years ago today, about one-quarter of a mile south-east of this house, with no cheering prospect before them but the earth, covered with black crickets, Indians naked and loathsome, and for their music the dark, doleful howl of the prairie wolf.

Compare that prospect with the present; see the thousands and tens of thousands of acres of wheat, and other grains, in this and the other valleys of the mountains, some two hundred miles distant, without a cricket to molest, and say, what hath God wrought for the good of His people? President Young sought diligently to lead his people to a latter-day Canaan, to a place in the mountains where men could live in peace. He has done it, and in this journey God would have no one to guide His servant but His spirit, as it did the father of the faithful thousands of years ago.

To the stranger within my hearing I need add no more, and yet I will say, the golden beds of ore which you are seeking after, and for which you have left your pleasant firesides, and the ease and luxuries of life, and for which thousands and tens of thousands have laid and will yet lay down their lives, you are indebted under God to the toil, the suffering, the labors of the "Mormons," and their lonely, half-fed, patient-waiting widows and orphans. To the weary traveler who seeks a loaf of bread at our hands, if you find it, under God, you are indebted to the toils and sacrifices of the "Mormons." To the United States: If you wanted to know the value of the mountain valleys, you could only learn it through the patriotism and perseverance of the "Mormons"; all others were too limited to explore and settle them, and when settled, too avaricious to cultivate; they think that they can get hold faster by going to the mines. Hence, if you want to know what will preserve the Union of this great and glorious Republic forever, you must learn it from the "Mormons."

They are the friends of the Government, and the friends of all men who delight in doing good; and they are ready to lay down their lives for the salvation of their fellow-men who will do right, which all men will do if they practice the principles of the Constitution of the United States inviolate, for it was given to the fathers of our country by the revelations of Jesus Christ, and is verily true.

Before I close I want to tell my hearers what the Kingdom of God consists in; the inhabitants of that Kingdom who have been pronounced by the courts of Missouri as traitors against the general Government. The Kingdom of God, which Daniel saw, would be set up in the last days, which last days are on hand, and which Kingdom is now set up, consists in securing to every member thereof the privilege of free trade and sailor's rights,

of securing to every man living the privilege of worshipping God according

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~~... with a few followers for a few only could be fitted~~

of securing to every man living the privilege of worshiping God according to the dictates of his own conscience, if he does not disturb his neighbor; whether he be a devotee of Wesley or Mahomet, Calvin or Juggernaut, Knox or Charlemagne, Pope or Protestant; provided he minds his own business, and lets other people's alone; this is the faith of "Mormons," and this should be the prerogative of all civil governments, to protect all men in their religious belief, which is an individual matter between them and their Gods, and that on personal responsibility alone, and this is all that any civil government has, or ought to have, to do with religion; for every man should be responsible to God alone for his religious faith.

Publish this, ye editors of truth, ye servants of God, ye messengers of salvation, ye well-wishers of the family of man; that while "Mormonism" lives, and its leaders are to be found, there may be found the principles of light, of liberty, of truth, according to the Constitution of the United States of America, in its purity, practiced and enforced on all its citizens; and all men of every nation, kindred, tongue and people under the whole heaven who will embrace those principles will embrace Political Mormonism.

The Word of Wisdom.

(From *Millennial Star*, 1886.)

In the spring of 1833, about three years after the organization of the Church, a revelation was given to the Saints, containing admonitions in regard to the use of intoxicants, and other things calculated in their nature to injure man's mental and physical powers. The Lord said it was not given as a commandment, but as "a principle with promise, adapted to the capacity of the weak, and the weakest of all Saints, who are or can be called Saints."

Over fifty years ago, the Lord, in His mercy to His people, gave to them a law pertaining to temperance, not couched in threatening words, but yet in the spirit of warning. Understanding the proneness of His children to be led astray, He sought to gently guide their minds, that they should not be given to the little evils that affect society, and that lay the foundation for those weightier sins that drag men down to ruin.

In His revealed word the Lord declares that tobacco is for "bruises and all sick cattle." Although so unpalatable, so sickening in the extreme, the taste of mankind has become so fat perverted, that a large proportion of the human family are addicted to the use of that drug, "one hundred pounds of which, is said to contain seven pounds of deadly nicotine." It is said that tobacco tends to soothe and quiet the nerves when one has taxed his energies to an improper degree. As a medicine it may be very necessary under some circumstances, but it is most dangerous, creating an appetite that is difficult to control, and that is apt to lead to much suffering. Many who use it improperly, if denied it for a season, almost lose their reason, its powers are so great, and its loss felt so keenly. Scientific men claim

that it interferes with the circulation of the blood, proving conclusively that its effects are most damaging upon all who use it, but more particularly upon the young. Its effects are not alone injurious to those who use it, but their offspring have entailed upon them nervous complaints from which they suffer during their natural lives.

When the body is overworked, and the vital force drawn upon beyond the proper limit, the frame should have rest and nourishment, not stimulants. He who uses stimulants is shattering his constitution and shortening his life. The Lord says that tobacco is for bruises and for sick cattle, and is not good for man. He certainly knows what is best for His children, and all should pause before forming a habit so dirty, so expensive, and so dangerous to themselves and children.

"Hot drinks are not for the body or belly," says the Lord. It is very frequently asked, what comes within the meaning of hot drinks? The Prophet Joseph said tea and coffee were so classed. They are often drank so hot, as to almost scald the throat while swallowing, weakening the stomach, causing dyspepsia, and doing much injury to the system. They also stimulate and excite the nerves to a degree almost marvelous to those who are not accustomed to their regular use. A person who is not in the habit of using either of them, will find that by drinking one cup that the effect is almost instantaneous; if sleepy before, the desire for sleep is banished, and for hours to come the body that needed rest is seemingly revived, and the mind has full play; and thus it happens that the body is worn out, not receiving care, but stimulated beyond its powers of endurance.

An article recently published in a scientific paper, says: "Tea should not be used at all, but it does less damage if plenty of nourishing food is used with it. When the food is meagre and poor, its effects are very serious." The observations of the writer go to confirm him in the belief that a very large proportion of the nervous diseases to which the human family are subject, are directly traceable to an improper use of those things intended for medical uses, and that would cure many diseases, but which, being misapplied bring havoc and death. They are like the fire upon the hearth, which, while under control affords warmth and gives comfort, but, once master, consumes all before it.

Strong drink stands forth as a giant to do battle with the sons and daughters of God, and to rob them of eternal life by placing them among that class who wilfully commit self-destruction. How palatable; how pleasing to the taste is the sparkling wine! No burning sensation, but mild, agreeable, soul stirring, it steals away man's brains, and drags him to inevitable ruin, if he persists in its use. Singular, but true, nevertheless, it is the very first thing the Lord condemns in His revealed word on the subject of wisdom. He knows its seductive power, and the weakness of man. He had seen Lot and others of His sons go to disgrace and shame. "Give strong drink unto him that is ready to perish, and wine unto those who be of heavy hearts."

Wine should only be used to commemorate the death and suffering of our Savior. It is to typify His spilled blood, and should be sacred to every "Christian." No more should man revel in the use of wine than in the blood of his master.

All kinds of spiritous and fermented liquors are condemned, except for mechanical and medicinal purposes, and for the washing of the body—not to be taken internally; for under no circumstances should it enter the system only as a medicine, because it feeds an appetite that, once fully formed, robs man of his reason, and destroys both body and mind. Its use causes man to pilfer from his own flesh and blood; to murder the wife of his bosom, and the children he should love and cherish, to violate the laws of his country, to strike to the earth the mother that has borne and nourished him, and bruise and beat the father that has sheltered him in childhood. The assassin worships at the shrine of Bacchus before he goes forth upon his desperate errand; scarcely a horrid crime, or damning deed is perpetrated until strength is obtained from the delusive cup. Honor, virtue, truth, and honesty; the laws of God and of man, and everything sacred to man, are trampled under foot by the demon drink. It disregards every tie, destroys friendship, robs the dead and curses the living; blights the home, renders man too vile to live and unfit to die.

In treating upon the question of food, the revelation says that meats should be used sparingly, and that it will please the Lord if they are only used in times of famine or excessive cold. Animal life is to be properly guarded, and not wantonly sacrificed to the appetite of man. His use of it must be limited to times of scarcity, or those seasons of extreme cold when it may be necessary to use meats to create proper warmth to withstand the elements. In warm or temperate climates but little, if any, meat should be used, and in cold climates only as the Lord has said. Grain, fruit, and vegetables are the natural food for man, giving health and life, nourishing the body and preserving it in vigor until it wears out in accordance with the laws of nature, and until the angel of death comes to take its own.

By a proper observance of the "Word of Wisdom," man may hope to regain what has been lost by transgression and live to the age of a tree, going to his grave fully ripened, like the shock of corn. In order that His covenant people might grow up in purity and honor before Him, and be free from the terrible sins so common among His erring children, the Lord forewarned them, giving them great promises for their faithful observance of His words, looking to their spiritual and temporal salvation. He says, "And all the Saints who remember to keep and to do these sayings, walking in obedience to all the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass them by, as the children of Israel, and not slay them."

How earnestly should we to whom this law has been made known, seek to obtain the rich promises and enjoy these great blessings! for they pertain to this life, and prepare for the life to come. The spirit of that revelation should be fixed in every mind as a guiding star, prompting each of us to weigh well every act, whether pertaining to our clothing, eating, drinking, or speaking; that as the sun's rays in spring-time gladden all nature and awaken life and hope, the "Word of Wisdom," given of God, may remove the thorns and briers from our pathway, and strew the same with joy and peace.

Although Dead, Yet He Speaketh.

BY APOSTLE ORSON HYDE IN MILLENNIAL STAR.

Joseph Smith's testimony concerning men being ordained by Angels, delivered in the School of the Prophets, in Kirtland, Ohio, in the winter of 1832-3.

The occasion which called forth his testimony upon this matter was as follows: One Francis G. Bishop, an Elder in our Church, was very anxious to be ordained a High Priest, but he was not considered a proper candidate to fill the office at that time; and his urgent solicitations to be promoted to the High Priesthood, confirmed the Saints in the opinion that he wanted a high station without meriting it, or without being called by the Spirit of the work. He was sent forth into the world to preach in the capacity and calling of an Elder; but he was not out long before he declared himself to be a High Priest—and that he was ordained by an angel from heaven. This made much stir in the branches of the Church and also in the world. But when the news of his proceedings reached the Prophet Joseph, he called Bishop home forthwith. He was introduced into the school of the Prophets, and there closely questioned upon his course. He said he was ordained by an angel to the High Priesthood; yet, on a more close examination, he crossed his own testimony and statements—became confused, and blushed with shame and guilt—he fell down upon his knees and confessed that he had lied in the name of the Lord—begged to be forgiven, and cried aloud for mercy. We all forgave him, but we would not give him our confidence, for he had destroyed it. Elder Sidney Rigdon was present at that meeting, and though he has since fallen, still he knows that my statements are correct. Zebedee Coultrin was also present, and many others that I might name.

Brother Joseph observed to Bishop that he knew he had lied before he confessed it; that his declarations were not only false in themselves, but they involved a false principle. "An angel," said Joseph, "may administer the word of the Lord unto men, and bring intelligence to them from heaven upon various subjects; but no true angel from God will ever come to ordain any man, because they have once been sent to establish the Priesthood by ordaining me thereunto; and the Priesthood being once

established on earth, with power to ordain others, no heavenly messenger will ever come to interfere with that power by ordaining any more." He referred to the angel that came to Cornelius and told Cornelius to send for Peter; but if there had been no Peter with keys and power to administer, the angel might have done it himself; but as there was, the angel would not interfere. Saul was directed to go to Annias for instructions and to be administered to by him; but if there had been no Annias with power and authority on earth to administer in the name of Christ, the Lord might have done it himself. You may therefore know, from this time forward, that if any man comes to you professing to be ordained by an angel, he is either a liar or has been imposed upon in consequence of transgression by an angel of the devil, for this Priesthood shall never be taken away from this Church.

This testimony was delivered in an upper room, in the southwest corner of the White Store and dwelling house, formerly occupied by Whitney and Gilbert, situate on Kirtland Flats.

If men would regard the testimony of the servants of God who have laid down their lives for the cause, they would have little fear of being misled; but when the spirit of apostacy takes possession of a man's heart, he becomes completely blind to every principle, and is filled with strife, debate, deceit, false accusation, and treachery. He cherishes no desires to convert and save the world, but is content to confine his operations to the Church, which he slanders, defames, and, like a ravening wolf, tries to tear in pieces and destroy; and having no merit of his own to bring him into notice, he seeks to obtain notoriety by contention and debate, which the Lord declares are not of Him but of the devil. Their hearts being a fountain of evil, they can speak nothing but evil; they, being disciples of the "*accuser of our brethren*," can do nothing but accuse the brethren like their master whom they serve; they, having a beam in their own eye, can see nothing but the mote in their brother's eye; and well did the Savior ask such characters, "How can ye, being evil, speak good things?" They are like the filthy and indelicate bird that has no relish for sweet, wholesome meat, but likes to feed on tainted flesh and putrid carcasses.

Reorganite Deception.

In the *Saints Herald*, the organ of the Reorganite church, there appears under date of April 24, an account of the proceedings of a conference recently held by that body. At one of the sessions the following event happened, the words here used being copied verbatim as they appear in the published minutes:

"A question was presented by one individual who stated that he had been told that the original manuscript of the Book of Mormon was in possession of the Utah Church. In reply President F. M. Smith made the following statement:

"The manuscript of the Book of Mormon is in the custody of the

Presidency, and at the present time is in the hands of the secretary of the Presidency, and is in a vault at Independence. The Utah people have not got it."

If there is one kind of deception more contemptible and more despicable than another it is that kind which is perpetrated upon the unsuspecting and confiding individual who, because of his implicit confidence in the perpetrator, is made an easy prey by the truth colored coating shrewdly placed upon the thing misrepresented. A falsehood made to resemble the truth is the worst kind of a lie, and any man who knowingly and understandingly indulges in such an unscrupulous practice deserves the severest chastisement that the English language can inflict.

The leaders of the Strangite movement which started soon after the Prophet Joseph's death and which eventually terminated in the organization of the Reorganized church, as shown in a sermon by Elder Joseph F. Smith, Jr., published in our last issue come strictly within this class, and we are not sure that some of their representatives are not still to be found within the organization which finally grew out of their apostate movement, namely, the Reorganized church. At all events, certain members of this institution so nearly resemble the Strangite leaders in their deceptive practices that no visible distinction between them is discernable.

Now to refer to the extract above presented from the Reorganite conference minutes. It will be noticed that the question was asked concerning the "original manuscript" of the Book of Mormon. It will also be observed that President F. M. Smith in his reply omitted the repetition of the term "original," but his answer shows clearly enough that he desired to convey the idea that he spoke of this identical manuscript. In other words his intention was to represent that the Reorganized church is in possession of the original manuscript of the Book of Mormon. Had Mr. Smith inserted the word "original" in his reply, he would have uttered a plain unqualified falsehood, as will shortly appear; but his apparent education in Strangite shrewdness saved him from this open commitment by prompting him to cover the fabrication with a color of truth. The truth of the matter is, that the manuscript spoken of by the Reorganite leader and which he asserts is in their possession—a fact we do not dispute—was not the one inquired about, for it is not the "original manuscript"—a fact which Mr. Smith well knew when he represented the idea to the contrary. In proof of this we submit the following historical data:

In September, 1878, President Joseph F. Smith and the late Apostle Orson Pratt called upon David Whitmer at Richmond, Mo., and had an interview with him concerning the manuscript of the Book of Mormon held in his possession. From this interview, which was published in the *Millennial Star*, and for the benefit of our readers, is reproduced verbatim elsewhere in this issue, it can be seen that Father Whitmer maintained that the manuscript held by him was the original translation. This copy was closely examined by Elders Smith and Pratt and the writing in the

main was identified by those present who knew it as that of Oliver Cowdrey, and the balance was presumed to be that of Emma Smith and John and Christian Whitmer. When Mr. Whitmer was asked if he and the other witnesses did or did not attach their personal signatures to their testimonies in the original manuscript, he replied, "Each signed his own name." President Smith and Brother Pratt saw that the names of all the witnesses were in the same handwriting and they thereupon inquired what had become of the original signatures, to which Mr. Whitmer answered, "I don't know, I suppose Oliver copied them, but this I know is an exact copy." In the history of Joseph Smith published in the *Millennial Star*, Vol. IV, page 98, it is stated that the three witnesses "drew up and subscribed" the document containing their joint testimony; and it can be said of the testimony of the eight witnesses, without successful contradiction—and for that matter also of the testimony of the three witnesses—that the very nature of the instrument itself and the internal evidence of the same precludes all reasonable doubt as to personal and individual signatures of the attesting persons being affixed thereto. So then there can be no question as to the truth of Mr. Whitmer's testimony on this point.

A few years after this interview was had, the writer visited at Richmond, Mo., and while there he was shown the Whitmer manuscript by David J. Whitmer and a grandson by the name of George Schweich. Remembering perfectly well the interview above referred to, the writer took particular pains to examine that part containing the signatures of the three and the eight witnesses, and he found them all in the same handwriting as stated by Brother Smith. He made mention of this to those present and referred to the interview previously held with the old gentlemen by Elders Smith and Pratt, and upon a closer inspection proved to his entire satisfaction that the manuscript was but a copy of the original, which was plainly evident from the fact that the printer's marks were all through it. The grandson of David Whitmer stated to the writer that he would like to sell a two-thirds interest in the manuscript for \$5,000, one-third to be held by the Church of Jesus Christ of Latter-day Saints and the other to be held by the Reorganites, the remaining fraction to be retained by himself, with the further provision that the manuscript be controlled by a committee of three. These facts are true and the writer will verify the same by affidavit if called upon to do so.

Now for another little matter of history, connected with the memory of the writer. Here in Chattanooga for several years, the Southern States Mission had its printing done by the firm of Crandall & Bradt. Mr. Crandall, an old gentleman who recently died, was a boy known as the "printer's devil," in the printing office of Palmyra, when the Book of Mormon was first being published. The writer has upon many occasions listened to Mr. Crandall tell of the way and manner in which the printers made light of the Book of Mormon, and how they tried purposely to make mistakes. He told also how the manuscript, together with the gally proofs would be taken

away from the printing office each night and returned the following morning with the marked corrections of errors made in setting up the type. He also related the fact that the printers knew of another manuscript which they frequently tried to get for an alternating copy in order to save time while the printer's copy was away, and spoke of the way they laughed when they were told that the Prophet Joseph had been commanded not to trust the original out of his sight. The Reorganized church might say in reply to this that Mr. Crandall is dead. In answer the writer unequivocally asserts that he is prepared to furnish affidavits of people not belonging to the Church who are now living who will testify that they have often heard Mr. Crandall say he was employed as stated and who will also testify of their own knowledge that they have seen and heard Mr. Crandall in conversation with the writer upon this subject, not only once but many times.

Joseph Smith, president of the Reorganized church, and F. M. Smith, his counselor, know full well that only fragments of the original manuscript of the Book of Mormon are now in existence; and when these gentlemen represent to their members and the public generally that they are in possession of the original copy, and such a representation is made by both when it is openly made by one and his statements condoned by the other, they do that which is not only deceiving but also that which is deplorable and reprehensible in the extreme degree. The manuscript in possession of the Reorganite church, and which Mr. F. M. Smith would make believe is the original, can be nothing more than a copy of the original and without question it is the one obtained from the heirs of David Whitmer and on which can be seen the printer's marks, and the names of the witnesses all in the same handwriting. We challenge this organization to disprove this statement, by an exhibition of the manuscript now in their hands. We do not say that Counselor F. M. Smith said candidly and honestly that his church had the original, but we do contend that his answer in which he shrewdly eliminated the term "original" which was called for by the question, did convey that meaning, a thing which he evidently intended to do.

From all the foregoing facts supported by the challenge issued, which if accepted will disclose the truth as stated, it is plain that the manuscript owned by the Reorganized church is but a printer's copy, and for the representatives of this body to throw out the idea that it is the first copy of translation is but a dire and lamentable insinuation upon the sacred memory of the Prophet Joseph, for therein they accuse him of entrusting the original manuscript to indifferent and indisposed printers, and this, too, after his experience with Martin Harris who lost 116 pages of the original, and in the face of his stern rebuke from the Lord for this misfortune for which God held him responsible.

In conclusion we again assert that the manuscript spoken of by Counselor F. M. Smith is but the printer's copy obtained from members of the Whitmer family, and that it is not the "original" copy as he made believe in his well studied answer; and again we challenge the Reorganites to over-

come this charge by an exhibition of the manuscript in their possession: and finally, we most emphatically and unequivocally affirm that a part—only twenty pages of the original manuscript of the Book of Mormon is in possession of President Joseph F. Smith and that we believe it to be the only portion of the first translation possessed by any living man today. A facsimile of a part of this manuscript together with a historical sketch of the same is given on another page in this edition under the caption, "Book of Mormon Manuscripts."

Will Counselor F. M. Smith be honest enough now to correct the error, we will not say willful falsehood, made by him in the recent conference of his church? We hope so, and if he does it should be given as much publicity as his misrepresentations received, in order to counteract the injustice which his answer has wrought upon all those who were present on the occasion and also all those who have chanced to be misled by getting the information from other sources.

Interview With David Whitmer on the Book of Mormon.

The following interview was had with David Whitmer by President Joseph F. Smith and the late Apostle Orson Pratt, and is taken from a lengthy report of the travels of these brethren to and from Richmond, Mo., which was published in the *Millennial Star* under date of December, 1878. The report was written from New York City, Sept. 17, 1878, addressed to President John Taylor and Council of the Twelve, and was first published in the *Deseret News*. We copy only that part which relates to the subject of the Book of Mormon.—Editors.

Agreeable to appointment we met Mr. Whitmer and his friends, at his office, but as the place was too public for private conversation, and as it seemed impossible to obtain a private personal interview with David Whitmer, by himself, we invited him and such of his friends as he saw proper to fetch along, to our room in the hotel. He accepted our invitation and brought with him James R. B. Vancleave, a fine looking, intelligent young newspaper man, of Chicago; George Schweich, grandson; John C. Whitmer, son of Jacob; W. W. Warner, and another person whose name we did not learn. In the presence of these the following, in substance, as noticed in Brother Joseph F. Smith's journal, is the account of the interview:

Elder Orson Pratt to David Whitmer—Can you tell the date of the bestowal of the Apostleship upon Joseph, by Peter, James and John?

D. W.—I do not know; Joseph never told me. I can only tell you what I know, for I will not testify to anything I do not know.

J. F. S. to D. W.—Did Oliver Cowdrey die here in Richmond?

D. W.—Yes, he lived here I think about one year before his death. He died in my father's house, right here, January, 1849. Phineas Young was here at the time.

Elder O. P.—Do you remember what time you saw the plates?

D. W.—It was in June, 1829—the latter part of the month and the eight witnesses saw them, I think, the next day or the day after. (That is one or

two days after). Joseph showed them the plates, as I suppose, to fulfill the word of the book itself. Martin Harris was not with us at the time; he obtained a view of them afterwards (the same day). Joseph, Oliver, and myself were together when I saw them. We not only saw the plates of the Book of Mormon, but also the brass plates, the plates of the book of Ether, the plates containing the record of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver, and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun nor like that of a fire, but more glorious and beautiful. It extended away around us, I cannot tell how far, but in the midst of this light about as far off as he sits (pointing to John C. Whitmer sitting a few feet away from him), there appeared, as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Labon, the directors—i. e., the ball which Lehi had and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God.

Elder O. P.—Did you see the Angel at this time?

D. W.—Yes; he stood before us. Our testimony as recorded in the Book of Mormon, is strictly and absolutely true, just as it is there written, Before I knew Joseph, I had heard about him and the plates from persons who declared they knew he had them, and swore they would get them from him. When Oliver Cowdrey went to Pennsylvania he promised to write me what he should learn about these matters, which he did. He wrote me that Joseph had told him his (Oliver's) secret thoughts, and all he had meditated about going to see him, which no man on earth knew, as he supposed, but himself, and so he stopped to write for Joseph.

Soon after this, Joseph sent for me (D. W.) to come to Harmony to get him and Oliver and bring them to my father's house. I did not know what to do, I was pressed with my work. I had twenty acres to plow, so I concluded I would finish plowing and then go. I got up one morning to go to work as usual, and on going through the field, found between five and seven acres of my ground had been plowed during the night. I don't know who did it; but it was done just as I would have done it myself, and the plough was left standing in the furrow. This enabled me to start sooner. When I arrived at Harmony, Joseph and Oliver were coming toward me, and met me some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I had stopped the first night and how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver at which I was greatly astonished. When I was returning

to Fayette with Joseph and Oliver, all of us riding in a wagon, Oliver and I on an old fashioned spring seat, and Joseph behind us; while traveling along in a clear open place, a very pleasant, nice looking, old man, suddenly appeared by the side of our wagon and saluted us with "Good morning, it is very warm," at the same time wiping his face or forehead with his hand. We returned the salutation, and, by a sign from Joseph invited him to ride if he was going our way. But he said very pleasantly, "No, I am going to Cumorah." This name was something new to me, I did not know what Cumorah meant. We all gazed at him, and at each other, and as I looked around inquiringly at Joseph, the old man instantly disappeared so that I did not see him again.

J. F. S.—Did you notice his appearance?

D. W.—I should think I did. He was, I should think about five feet eight or nine inches tall and heavy set, about such a man as James Van-cleave there, he was dressed in a suit of brown woolen clothes, his hair and beard were white, like Brother Pratt's, but his beard was not so heavy. I also remember that he had on his back, a sort of nap-sack with something in, shaped like a book. It was the messenger who had the plates who had taken them from Joseph just prior to our starting from Harmony. Soon after our arrival home, I saw something which led me to the belief that the plates were placed or concealed in my father's barn. I frankly asked Joseph if my supposition was right, and he told me it was. Some time after this my mother was going to milk the cows, when she was met out near the yard, by the same man (judging by her description of him) who said to her: "You have been very faithful and dilligent in your labors, but you are tired because of the increase of your toil; it is proper, therefore, that you should receive a witness that your faith may be strengthened." Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it, therefore, of Joseph, his wife Emma, and Oliver very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes felt that her labor was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feeling and nerved her up for her increased responsibilities.

Elder O. P.—Have you any idea when the other records will be brought forth?

D. W.—When we see things in the spirit and by the power of God, they seem to be right here; the present signs of the time indicate the approach of the coming forth of the other plates, but when it will be I cannot tell. The three Nephites are at work among the lost tribes and elsewhere. John, the revelator, is at work, and I believe the time will come suddenly, before we are prepared for it.

Elder O. P.—Have you in your possession the original manuscript of the Book of Mormon?

D. W.—I have. They are in Oliver Cowdrey's hand writing. He

placed them in my care at his death, and charged me to preserve them as long as I lived; they are safe and well preserved.

J. F. S.—What will be done with them at your death?

D. W.—I will leave them to my nephew, David Whitmer, soon of my Brother Jacob, and my name-sake.

Elder O. P.—Would not part with them to a purchaser?

D. W.—No. Oliver charged me to keep them, and Joseph said my father's houses would keep the records. I consider these things sacred, and would not part with nor barter them for money.

J. F. S.—We would not offer you money in the light of bartering for the MSS., but we would like to see them preserved in some manner where they would be safe from casualties and the caprices of men, in some institution that will not die as man does.

D. W.—That is all right. While camping around here in a tent, all my effects exposed to the weather, everything in the trunk where the manuscripts were kept became mouldy, etc., but they were preserved, not even being discolored, (we suppose his camping in a tent, etc., had reference to his circumstances after the cyclone, in June last), except only, as he and others affirmed the room in which the manuscript were kept. That was the only part of the house which was not demolished and even the ceiling of that room was but little impaired. "Do you think," said Philander Page, a son of Hyrum Page, one of the eight witnesses, "that the Almighty cannot take care of His own?"

Next day (Sunday, September 8) Mr. Whitmer invited us to his house, where, in the presence of David Whitmer, Esq., (son of Jacob); Philander Page, J. H. R. B. Vancleave, David J. Whitmer, (son of David the witness) Geo. Schweich, (grandson of David); Col. Child and others, David Whitmer brought out the manuscript of the Book of Mormon. We examined them closely and those who knew the handwriting pronounced the whole of them, excepting comparatively a few pages, to be in the handwriting of Oliver Cowdrey. It was thought that these few pages were in the handwriting of Emma Smith, and John and Christian Whitmer. We found that the names of the eleven witnesses were, however, subscribed in the handwriting of Oliver Cowdrey. When the question was asked Mr. Whitmer if he and the other witnesses did or did not sign the testimonies themselves, Mr. Whitmer replied, "Each signed his own name."

"Then where are the original signatures?"

D. W.—I don't know, I suppose Oliver copied them, but this I know is an exact copy. Someone suggested that he, being the last one left of the eleven witnesses, ought to certify to this copy. Lawyer D. Whitmer (Jacob's son) suggested that he had better reflect about it first and be very cautious.

J. F. S. suggested that perhaps there were two copies of the manuscripts, but Mr. Whitmer replied that, according to the best of his knowl-

edge, there never was but the one copy. Herein, of course, he is evidently uninformed.

Elder Orson Pratt again felt closely after the subject of procuring the manuscripts, but we found that nothing would move him on this point. The whole Whitmer family are deeply impressed with the sacredness of this relic. And so thoroughly imbued are they with the idea and faith that it is under the immediate protection of the Almighty, that, in their estimation, not only are the manuscripts themselves safe from all possible contingencies, but that they are a source of protection to the place or house in which they may be kept, and, it may be to those who have possession of them. Another reason why they cling to this relic is that David Whitmer has reorganized the "Church of Christ," with six elders and two priests, after the pattern of the first organization, the two priests as we suppose representing Joseph and Oliver as holding the Aaronic Priesthood from the hands of John the Baptist. David and John Whitmer were two of these six elders, four others, namely, John C. Whitmer, W. W. Warner, Philander Page, and John Short, having been ordained by David and John. And as the recent death of John has diminished the number to five elders, it would be interesting to know if, according to their strict construction, the vacancy can be filled. Their creed is to preach nothing but the Bible and Book of Mormon.

Mr. Whitmer and others called on us again in the evening, at the hotel, and conversed, reiterating many things before stated. Upon inquiry, Mr. Whitmer informed us that Oliver Cowdrey had told him all about his visiting the Church at Council Bluffs, and of his having been rebaptized. He said, "Oliver died the happiest man I ever saw, after shaking hands with the family and kissing his wife and daughter, he said, 'Now I lay me down for the last time; I am going to my Savior,' and died immediately, with a smile on his face."

In response to some questions, Mr. Whitmer said: "Many things have been revealed which were designed only for the Church, and which the world cannot comprehend, but the Book of Mormon and those testimonies therein given were to go to all the world."

We replied, "Yes, and we have sent that book to the Danes, the Sweeds, the Spanish, the Italians, the French, the German, the Welch and the Islands of the Sea, the Book even having been translated into Hindoostanee. So you see the Church has not been idle." To this he made no reply. In parting with him, he said, "This may be the last time I shall ever see you in the flesh, so farewell."

This ended our interview with the last remaining witness who saw the plates of the Book of Mormon, yet not the last witness of its truth, for now such witnesses are multiplied in tens of thousands.

Let a man do an evil today, and the temptation will be stronger for him to do it tomorrow.—*Heber C. Kimball.*

Book of Mormon Manuscripts.

EXTRACT TAKEN FROM THE HISTORY OF THE BOOK OF MORMON, BY ELDER
GEORGE REYNOLDS, IN THE CONTRIBUTOR, JULY, 1884.

There are (or rather were, for one is almost entirely obliterated) two manuscript copies of the Book of Mormon. The first was deposited in the southeast corner of the Nauvoo House, with other papers of importance, coins, etc., on Saturday, October 2, 1841, in the presence of a number of elders; one of whom, Elder Warren Foote, of Glendale, thus describes the circumstance:

"I wish to say that I saw the Prophet Joseph Smith deposit the manuscript of the Book of Mormon in the southeast corner-stone of the Nauvoo House, not the Temple. I will quote from my journal:

"October 2, 1841.—The semi-annual conference commenced today. After meeting was dismissed, a deposit was made in the southeast corner-stone of the Nauvoo House. A square hole had been chiseled in the larger corner-stone like a box. An invitation was given to anyone who wished to put in any little memento they desired. I was standing very near the corner-stone when Joseph Smith came up with the manuscript of the Book of Mormon, and said he wanted to put that in there, as he had had trouble enough with it. It appeared to be written on foolscap paper, and was about three inches in thickness. There was also deposited a Book of Doctrine and Covenants, five cent, ten cent, twenty-five cent, fifty cent, and one dollar pieces of American coin, besides other articles. A close fitting stone cover was laid in cement, and the wall built over it. I was standing within three feet of the Prophet when he handed in the manuscript, and saw it very plainly. He intimated in his remarks that in after generations the walls might be thrown down, and these things discovered, from which the people could learn the doctrines and principles and faith of the Latter-day Saints."

Bishop F. Kesler, of the Sixteenth Ward, was also one of those present. The second manuscript, the one used by the printer, is in the possession of David Whitmer, the only survivor of the three witnesses. A portion of the first mentioned of these manuscripts is now in the possession of President Joseph F. Smith. How it came into his hands is best explained by the following letter:

SALT LAKE CITY, 19th July, 1884.

Mr. George Reynolds,

Dear Brother:

In response to your note asking me how I came in possession of the manuscript, from Mr. Bidaman, now in the hands of President Joseph F. Smith, I will say:

Last year I visited friends in the States of New York, Ohio, Michigan, and the northern part of Illinois. On my way home I went down from Burlington to see the old landmarks in and around Nauvoo. I arrived there on the 7th of September. After visiting what was once our family home, and the place where the beautiful Nauvoo Temple once stood, I rode through Parley, Mulholland and Main streets, and felt like weeping over the desolation. I asked the lady friend with whom I was riding to call with me on Mr. Bidaman, a former acquaintance; after learning where I was from, he recognized me and seemed pleased. We talked a little of times that

were, and of persons gone. He made inquiries about Salt Lake City and its inhabitants, I referred to his home which is a temporary four-room building on the southwest corner of the foundation laid for the Nauvoo House. I asked why the heavy and extensive foundations around him were being torn up, he replied, that he had bought the premises, and the rock was torn up to sell, as he was poor and otherwise would not have been able to build. I said, I am interested in this foundation because I remember there were treasures deposited under the chief corner-stone. He said, yes, I took up the stone box and sold it to Mr. — (I do not remember the name.) It had been so long exposed to the wet and weather that its contents were nearly ruined. I gave the coin to Joe (Joseph) and told him he could have the pile of paper. He said it was the manuscript of the Book of Mormon; but it was so much injured that he did not care for it. While we were talking Mr. Bidaman's wife brought a large pasteboard box and placed it on my lap. It contained a stack of faded and fast decaying paper, the bottom layers for several inches, were uniform in size, they seemed to me larger than common foolscap, the paper was coarse in texture, and had the appearance of having lain a long time in water, as the ink seemed almost entirely soaked into the paper, when I handled it, it would fall to pieces. I could only read a few words here and there, just enough to learn that it was the language of the Book of Mormon. Above this were some sheets of finer texture folded and sewed together. This was better preserved and more easily read. I held it up and said, "Mr. B., how much for this relic?" He said, "Nothing from you; you are welcome to anything you like from this box." I appreciated the kindness, took the leaves that were folded and sewed together, also took two fragments of the *Times and Seasons*, published by Don Carlos Smith. I send with this a fragment dated January, 1840, for your acceptance, containing the pathetic lamentation of P. P. Pratt, while chained in prison.

Very respectfully,

SARAH M. KIMBALL.

A description of the portion of the manuscript mentioned by Sister Kimball and now in the hands of President Joseph F. Smith, will doubtless be of interest to the readers of the Contributor.

It consists of twenty pages of somewhat rough, unruled writing paper, more resembling narrow bill-cap than any other size of paper now made, being a little less than fifteen and a half inches long, and full six and a half inches wide. The paper is now tinged brown or yellow by time and damp, and the writing in some places is undecipherable. The pages are numbered 3 to 22, pages one and two having been lost. The manuscript commences at the second verse of the second chapter of the First Book of Nephi, and continues to the thirty-fifth verse, of the thirteenth chapter of the same book. * * *

The manuscript is in two, if not three, handwritings. Pages 7 to 18, inclusive, appear to have been written by Oliver Cowdrey. Pages 3 to 6 are written in what looks like a woman's hand, possibly that of Emma Smith; while the handwriting on pages 19 to 22, if not the same, very much resembles that of pages 3 to 6. The only division made in the manuscript is into chapters; the sentences are not divided by punctuation marks, and are seldom commenced with capital letters. That it is not punctuated can easily be accounted for. Punctuation is a modern invention, the ancients

that as we journeyed in the wilderness beheld Laman & Lemuel and two of the daughters of Ishmael and the two sons of Ishmael and their families did rebel against us yea against Lehi and Sam and their father Ishmael and his wife and his wife and his three other daughters and it came to pass that in the which rebellion they were desirous to ^{return} into the land of perdition and now Lehi being grieved for the hardness of their hearts therefore I spoke unto them saying yea ^{even} unto Laman and unto Lemuel behold thou art mine elder brother and now is it that ye are so hard in your hearts and so blind in your minds that ye have seen that in your younger brother should sweat unto you yea & set an example for you how is it that ye have not hearkened unto the word of the Lord

Fac Simile of Original Manuscript of the Book of Mormon.

The page of manuscript from which this cut is taken measures sixteen and one-half inches by six and one-half inches, and is of good paper, of medium weight, but much discolored by time. The head line of this page reads, "Laman & Lemuel rebelled against Nephi," and the printed counterpart can be found in 1 Nephi, viii:3-9, Book of Mormon, page 13.

do not appear to have had any system of stops; and the original plates, there can be but little doubt, were entirely without these aids to correct reading. We are given to understand that the translation through the Urim and Thummim and the seer stone was a most literal one, and as there were no punctuation points in the original, therefore none appear in the translation. Such at least is the reasonable inference.

The other manuscript is in the hands of David Whitmer, in Richmond, Ray County, Missouri. It is the copy that was used by the printer, and has been cut up into "takes" for the convenience of the compositor. It is of foolscap paper, partly ruled, partly not; written on both sides, and still in excellent preservation, as it has been guarded with great care by the Whitmer family. It is securely sewn together in a volume with white worsted and other threads. It is now punctuated and capitalized, which work was most probably done at the printer's when it was placed in the hands of the compositor, as Mr. Gilbert, foreman for Mr. Grandin, states it was not punctuated when brought to the office by Hyrum Smith.

Liahona, The Elders' Journal.

It has long been though advisable to publish in some central place a missionary paper to circulate generally in all the missions in the United States, but until recently no concerted action has been taken in this direction. As most of our subscribers no doubt already know from press notices sent out by the *Deseret News* and also by the *Liahona*, plans for the publication of such a paper are now effected by making the two missionary papers—the *Elders' Journal* and the *Liahona*—one publication, the same to be issued from Independence, Mo., as a thirty-two-page weekly. It will be conducted under the auspices of all the missions in the United States.

Its policy will be similar to that followed by the *Journal*. Besides missionary news from the various field and able articles on the principles of the Gospel, will appear also a rare collection of precious gems from early Church publications. With the next number (June 1st) the publication of the *Elders' Journal* at Chattanooga ceases. This ends volume four, and the new paper will begin with volume five. It will be issued from Independence, instead of Chattanooga. All of our subscribers whose subscriptions are paid for in advance will receive the new paper for the unexpired term.

The *Elders' Journal* has had a most remarkable career. It was first published four years ago as a circular letter to the Elders laboring in the Southern States Mission. Soon after its first appearance, it was enlarged and commenced to circulate among the Saints of the South and also the Elders at home who had labored in the Mission. The subscription list increased rapidly until now we have nearly six thousand names on our books.

Inasmuch as we are now about to suspend publication we wish to say

to our readers that we sincerely thank them for their patronage. Our little missionary messenger has succeeded because of their devotion and loyalty to it, and it has been because of their willing co-operation with us, in getting subscribers and in every way using their influence to aid us in our efforts to get the *Journal* before the people, that thousands of lives have been reached, and we trust made happier and better, by its words of eternal truth.

The Saints both at home and in the missionary field abroad, and especially in this Mission, have all labored valiantly and faithfully in the interest of the *Journal*. Bishops of wards and Stake presidents, together with their counselors, almost without exception, have championed its cause nobly and well. The Elders, not only in this field, but also in all other fields throughout the whole civilized world have heartily joined in giving it their undivided support. Scores of newspapers published at home, have gratuitously sung its praises through their columns; and last but not least the general authorities of the Church have done all in their power to promote its welfare. To each and every individual embraced within these respective classes, and also to all other friends of the *Journal* who perchance may be omitted in this classification—and such there are we know for among our most earnest cooperators are numbers who do not belong to the Church in fact—we say with all the sincerity of our souls, We thank you and express unto you our deepest and most sincere feelings of appreciation.

To our readers we desire to say we are in heartfelt sympathy with the consolidation of the two missionary papers, and we sincerely trust they all will be as loyal to the interests of the new paper as they have been to the *Elders' Journal*. It will be our paper and we shall continue to work earnestly for its success and trust that all of our subscribers will do the same.

The Southern States Mission will continue to furnish part of the matter for the new paper and it will also be an agent for it, being prepared to receive subscriptions and give receipts for the same.

Three Vital Questions.

We copy the following extracts from an article by Senator Albert J. Beveridge, which appeared in the *Saturday Evening Post* of Sept. 2, 1905:

"A few years ago a certain man, with good opportunities for investigation and a probability of sincere answers, asked every young preacher whom he met during a summer vacation these questions:

First: "Do you believe in God, the Father; God a person, God a definite intelligence—not a congeries of laws floating like a fog through the universe; but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer 'yes' or 'no'?" Not a man answered "yes." Each man wanted to explain that the Deity might be a definite intelligence or might not; that the "latest thought" was much confused upon the matter, and so forth and so on.

The second question was: "Do you believe that Christ was the son of the living God, sent by Him to save the world? I am not asking whether you believe that He was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son with a divinely appointed and definite mission, dying on the cross and raised from the dead—'yes' or 'no'?" Again not a single answer with an unequivocal, earnest "yes." But again explanations were offered, and in at least half the instances the sum of most of the answers was that Christ was the most perfect man that the world has seen and humanity's greatest moral teacher.

Then came the third question: "Do you believe that, when you die, you will live again as a conscious intelligence, knowing who you are and who other people are?" Again, not one answer was unconditionally affirmative. Of course they did not know. Of course that could not be known positively. On the whole, they were inclined to think so, but there were very stubborn objections. And so forth and so on.

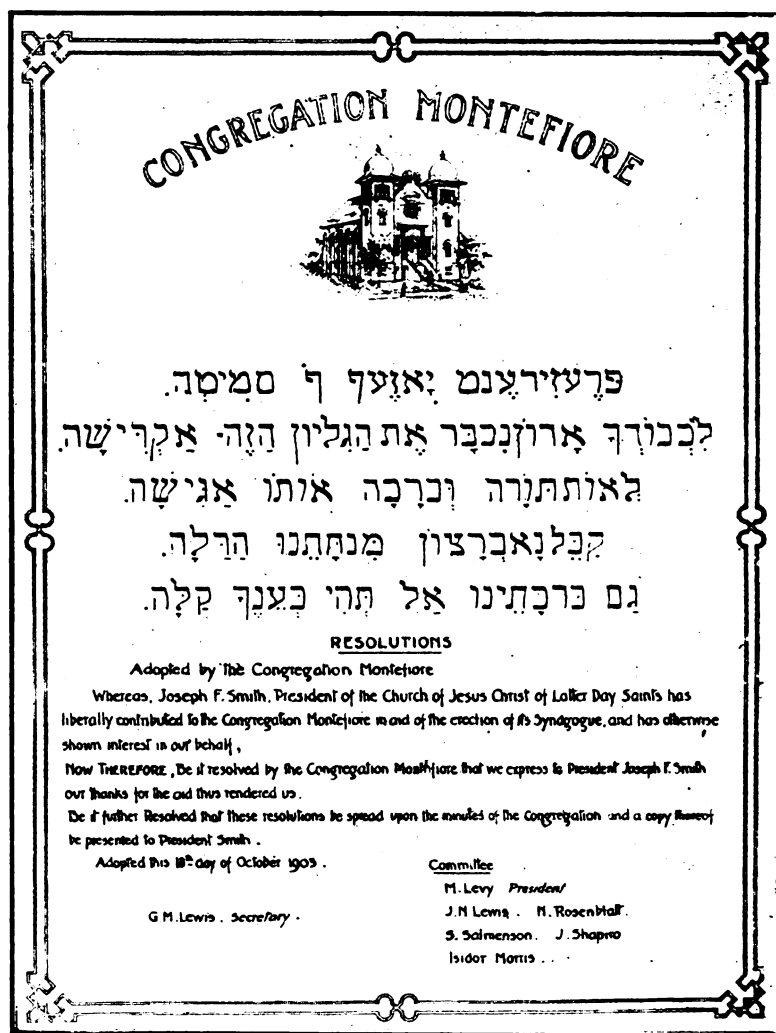
The men to whom these questions were put were particularly high-grade ministers. One of them had already won a distinguished reputation in New York and the New England States for his eloquence and piety. Every one of them had had unusual successes with fashionable congregations. But every one of them had noted an absence of real influence upon the *hearts* of their hearers, and thought that this same condition is spreading throughout the modern pulpit. Yet not one of them suspected that the profound cause of what they called "the decay of faith" was, not in the world of men and women, but in themselves."

No wonder there was noticeable a "decay of faith" in the congregations of these divines. An icicle cannot radiate warmth, nor faith promoting utterances issue from a doubting heart. These divines would have been insulted if their Christianity had been questioned. They would have been ready to fight if asked the question, "Do you believe the Bible?" And yet, by their inability to give satisfactory answers to these vital questions, they confess their infidelity. They do not believe in the God of Abraham, Isaac and Jacob, the Christ of the New Testament, or the hereafter which all true Christians hope for.

These three questions may be reduced to one—"Are you a Christian?" Christ inculcated belief in a personal God, a Christ who is actually the son of God, and a conscious existence after death.

At the last general conference of the Church, the three questions above quoted, were read and commented on by Elder Heber J. Grant. When he had concluded his remarks, President Joseph F. Smith publicly asked all those present who could answer the interrogations in the affirmative to say "Yes." The vast audience composed of thousands of Saints responded without hesitancy, "Yes" with emphasis and enthusiasm.

We have escaped the darkness, the misconceptions of truth, the misinterpretation of Scriptures, the errors and falsehood, and sins that overwhelm the world even to this day. The Latter-day Saints ought to be thankful, and especially had our young men and women ought to be thankful and praise God that they are relieved from the bondage of error and sin.—*Hyrum M. Smith.*



The above is a self-explanatory fac simile of a large card of acknowledgement which hangs in the office of the First Presidency. To the original is attached a most cordial letter from the same committee, expressing the deep appreciation of the Jews of Salt Lake City for the generous aid and kind assistance they received from President Smith in establishing their synagogue. It was through the kindness of President Smith in granting the request of the editor that the JOURNAL is able to present this valuable evidence of "Mormon" good will toward all men to its readers.

Mormonism.

By Elder Charles W. Penrose.

"Mormonism" is a stem planted by the hand of the Lord; watered by the "blood of the Saints and of Prophets;" it flourishes gloriously. Its roots are striking deeper every day, and its thrifty branches shoot forth vigorously. The blasts of hell cannot wither it; the fire of the world's wrath cannot touch it; but while "every tree that the Father has not planted shall be rooted up," this "plant of renown" which is the "Kingdom of Heaven," growing up on the face of the earth, shall stretch out its mighty boughs, and yield forth its precious fruit, till the whole earth reposes under its shelter, and the heavenly ones shall "lodge in the branches thereof."

Make Childhood Happy.

BY ELDER BRIGHAM YOUNG, JR., IN MILLENNIAL STAR, 1866.

It should ever be urged upon parents the high importance of preserving in childhood a cheerful and happy state of temper, by indulging them in the various pleasures and diversions suited to their years. Those who are themselves, either from age or temperament, grave or serious, will not unfrequently attempt to cultivate a similar disposition in their children. Such, however, is a manifest violation of the laws of the youthful constitution. Each period of life has its distinctive character and enjoyments; and gravity and sedateness, which fond parents commonly call manliness, appear to be quite as inconsistent and unbecoming in the character of childhood, as puerile levity in that of age. The young, if unwisely restrained in their appropriate amusements, or too much confined to the society of what are termed serious people, may experience in consequence, such a dejection of spirits as to occasion a sensible injury to their health. And it should, furthermore, be considered that the sports and gaieties of happy childhood call forth those various muscular actions, as laughing, shouting, running, jumping, etc., which are in early life so absolutely essential to the healthful development of the different bodily organs. Again, children, when exposed to neglect and unkind treatment (for to such they are far more sensible than we are prone to suspect), will not unusually grow sad and spiritless, their stomach and nervous system becoming enfeebled and deranged; and various other painful infirmities, and even premature decay, may sometimes owe their origin to such an unhappy source. Let them also ever remember that nature is industrious in adorning her dominions; and that those to whom this beauty is addressed should feel and obey the lesson. Let them, too, be industrious in adorning their domain, in making home the dwelling of self, wife and children, not only convenient and com-

fortable, but pleasant. Let them, as far as circumstances will admit, be industrious in surrounding it with pleasant objects, in decorating it within and without with things that tend to make it agreeable and attractive. Let industry make home the abode of neatness and order—a place which brings satisfaction to every inmate, and which in absence draws back the heart by the fond association of comfort and content. Let this be done and this sacred spot will become more surely the scene of cheerfulness and peace. Ye parents, who would have your children happy, be careful to bring them up in the midst of a pleasant, a cheerful and a happy home. Waste not your time in accumulating wealth for them, but plant in their minds and souls, in the way proposed, the seeds of virtue and prosperity.

Forgiveness and Love.

Mr. Frank Cox tells the following beautiful little anecdote illustrating forgiveness and love:

"A lad named Sydney, having reached the age of ten, considered he ought to be paid for various little services rendered to his mother in the home. Hearing a conversation concerning certain bills that had to be paid, he conceived the idea of making out a bill for what he had done, and the next morning he quietly laid on his mother's plate the following statement: 'Mother owes Sydney: For getting coal six times, 15 cents. For fetching logs of wood lots of times, 15 cents. For going on an errand twice, 10 cents. For being a good boy, 10 cents. Total, 50 cents.' The mother examined the bill, but said nothing. That evening Sydney found it lying on his own plate, with the fifty cents as payment; but accompanying it was another bill, which read as follows: Sydney owes to Mother: For his happy home for ten years—*nothing*. For all his food—*nothing*. For nursing him through his illness last year—*nothing*. For his last new suit of clothes—*nothing*. For being good to him—*nothing*. Total—*nothing*. When the lad had looked at this for a moment, his eyes were dim and his lips quivering. Presently he took the fifty cents out of his pocket, and, unable to control his emotion, he rushed to his mother, flung his arms around her neck and exclaimed, 'Mother, dear! I was a mean wretch to give you that bill! Please forgive me and let me do lots of things for you still!' The mother's forgiveness of the debt awakened and increased the boy's love."—*Juvenile Instructor*.

We also forbid that a man shall leave his wife because she is an unbeliever. If he be a bad man (that is the unbeliever) there is a law to remedy that evil. And if she be a bad woman, there is law to remedy that evil. And if the law divorce them, then they are at liberty; otherwise they are bound as long as they two shall live, and it is not our prerogative to go beyond this.—*Hyrum Smith*.

Living Life Over Again.

What the world needs is more today living; starting in the morning with fresh, clear ideals for that day, and seeking to live that day, and each successive hour and moment of that day, as if it were all time and all eternity. This has in it no element of disregard for the future, for each day is set in harmony with that future. It is like the sea-captain heading his vessel toward his point of destination, and day by day keeping her steaming toward it. This view of living kills morbid regret of the past, and morbid worry about the future. Most people want large, guaranteed slices of life; they would not be satisfied with manna fresh every day, as was given to the children of Israel; they want grain elevators filled with daily bread.

Life is worth living if it be lived in a way that is worth living. At each New Year tide it is common to make new resolutions, but in the true life of the individual each day is the beginning of a New Year if he will only make it so. A mere date on the calendar of eternity is no more a divider of time than that a particular grain of sand divides the desert.

Let us not make heroic resolutions so far beyond our strength that the resolution becomes a dead memory within a week; but let us promise ourselves that each day will be the new beginning of a newer, better and truer life for ourselves, for those around us, and for the world.—
WILLIAM G. JORDAN in *Millennial Star*.

Quotations From Our Leaders.

The Gospel is the perfect law of liberty. Within the Church is plenty of freedom, without the need of going to the extreme in anything. But there is no freedom in sin, in doing what will tend to defile the temple of the Spirit. There is an inevitable penalty that follows the violation of law, whether spiritual or temporal, so called. The indulging in wrongdoing will as surely be followed by a penalty as would be the putting of our hand upon a hot stove. No wicked thing, no evil thing, can stand in, or even enter, the presence of God; and men should learn this as early as possible, in order that they may put their lives in harmony with truth.—
Joseph F. Smith.

If every family in the Church were, as they ought to be, keeping the commandments of God, worshipping the Lord in spirit and in truth, praying night and morning, and living up to the principles of the Gospel, so that the spirit of love may abound—a love in the hearts of the father and mother for their children, and a love in the hearts of the children for their parents, a love on the part of the husband for his wife, and the wife for her husband, if the homes of the Latter-day Saints could be such as

they ought to be, then imagine if you can what a wonderful power a community could exert for good, if composed of a great number of such homes.—*Hyrum M. Smith.*

The speech and conduct of Elders one towards another is frequently wrong; one Elder will speak evil of another; and while you undertake to trample on others, you will sink yourself. A man has sinking principles; but if his feelings are elevated, he will build up others and build up himself. Just as sure as one Elder tries to build himself up on the destruction of another, he will surely sink himself.—*Brigham Young.*

In regard to the ministry I would recommend, and earnestly exhort, that the first principles of the Gospel be fully and constantly taught, and the spirit of discussion and contention avoided as far as possible, for he that hath the spirit of contention is not of God but is of the devil.—*Parley Pratt, while presiding over the European Mission, 1842.*

The laws of man we have kept faithfully, adhering tenaciously to the principles of the Constitution of the government, under which we live. We have not transgressed them in one iota, but have maintained our relationship honorably with the nation we have been associated with.—*John Taylor.*

Saints must practice cleanliness and purity, and show by their prayers, by all their works, and in their families that they are reforming and forsaking all and every kind of species of filthiness and evil practice, no matter what it is.—*Jedediah M. Grant.*

The government of the United States we, as a people, venerate and defend. Why do we do this? We do it because God had His hand in the organization of it.—*Orson Pratt.*

No one who has ill feelings against his brother in the Church should partake of the sacrament until all wrongs have been righted.—*John R. Winder.*

You cannot hide the heart when the mouth is open. If you want to keep your heart secret, keep your mouth shut.—*Brigham Young.*

After we have made covenants with the Lord, we should show ourselves strong enough to carry them out.—*Anthon H. Lund.*

The devil can hurt no man, only when he gives way to his influence.—*Heber C. Kimball.*

General Order.

To Major General Charles C. Rich.

You are hereby authorized and required to take into your immediate charge all the guns, Equipments public teams and waggons and appurtenances therunto belonging, now in charge of edd Hesse Stout, or any other person, and if possible forward them to Fort Hall. Please Quarters without delay, by edd Stout or some other trusty person; but if not bring them with you when you come; and see that they are properly cleaned, oiled, & preserved from damage, and you are authorized to call on any or all the officers and members of the Legion which may be necessary to fulfil this order.

Brigham Young
Hesse Quarters. Camp of Fort Hall
Mr. Pugh. Polkstonia Station June 1. 1846 } *Lieutenant General.*

William Richards. Clerk and Aid.

Historical Letter.

The above is a reprint of a historical letter which is self-explanatory. Pursuant to the instructions contained therein, General Rich returned to Nauvoo and executed the order. Among the things gathered up were three cannons, which were taken across the plains. One of these, called Long Tom, was driven part way by one of his daughters, who was then a little girl of but eight years of age, and who is still living. We have reference to Sister Sarah Jane Rich Miller, one of the pioneers of 1847. The fac simile above given is taken from the original, which is now in possession of the editor.

The subscription department of the *Journal* for the past twenty-one months has been under the able management of Elder Richard B. Summerhays. No one could have been more energetic, more conscientious, or rendered more diligent or effective services in this division of office work, than has Elder Summerhays. His whole soul has been absorbed in the interest of our missionary paper, and he has worked most faithfully both early and late for its welfare. His labors have been rewarded with gratifying success, and now upon his return home we desire herewith to express these few words of appreciation of his most satisfactory and commendable labors which have contributed so much toward the progress of the *Elders' Journal*. Brother Summerhays' experience in the field has been somewhat limited on account of his responsible position at the office, however, he has experienced some of the joys of active missionary life which will be of much pleasure and value to him in his future career. He will, upon his return, at once enter into business for himself following the line of circular advertising. Brother Summerhays returns to his home with the love, good will and best wishes of all his companions, carrying with him also the blessings of the authorities of the Mission.

Report of Mission Conferences for Three Weeks Ending May 3, 1907.

PRESIDENTS	Conference	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branches Org'd	Elders' Jour. Sub.	Deseret News Sub.
H. P. Sellers.....	Alabama.....	2071	1066	172	619	2178	173	12	38	96	1166	5	12	...	1	1	4
John H. Batty.....	E. Tenn.....	1343	427	140	455	1871	121	1	9	43	671	...	...	...	...	...	...
C. A. Callis.....	Florida.....	1595	1972	92	653	2558	108	9	16	85	1236	7	16	...	4	...	...
S. W. Golding.....	Georgia.....	1607	1991	207	518	2401	430	12	20	94	839	...	...	...	...	...	...
Earl M. Crandall.....	Kentucky.....	2141	1274	110	729	1864	146	4	36	136	1412	8	2	1	2	1	...
Wm. N. Patten.....	M. Tenn.....	1752	918	185	351	1823	205	7	28	70	935	2	2	...	7	...	...
Wm. Lester.....	Mississippi.....	1708	444	111	658	2350	100	7	21	98	1381	6	12	1	5	...	...
John A. Berrett.....	N. Carolina.....	1141	389	50	560	860	78	4	29	98	685	5	7	...	2	...	...
Ellis Merkle.....	Ohio.....	1569	716	585	484	4943	464	7	52	49	1677	...	...	...	3	...	...
H. I. Mills.....	S. Carolina.....	1804	1818	61	854	1739	145	5	3	49	962	4	6	...	7	1	...
E. F. Marshall.....	Virginia.....	1828	1702	276	563	4095	279	7	44	60	1430	10	3	...	5	2	...
Totals.....		19859	12717	1989	6426	26682	2249	75	264	872	12394	37	60	2	1	38	8

Now I Lay Me Down to Sleep.

(Selected—Unknown.)

Now I lay me down to sleep;
 I pray Thee, Lord, my soul to keep,
 If I should die before I wake,
 I pray Thee, Lord, my soul to take."

Near the campfire's flickering light,
 In my blanket bed I lie,
 Gazing through the shades of night
 And the twinkling stars on high;
 O'er me spirits in the air
 Silent vigils seem to keep,
 As I breathe my childhood prayer,
 "Now I lay me down to sleep."

Sadly sings the whip-poor-will
 In the boughs of yonder tree;
 Laughingly the dancing rill
 Swells the midnight melody,
 Foeman may be lurking near,
 In the canyon dark and deep;
 Low I breathe in Jesus' ear:
 "I pray Thee, Lord, my soul to keep."

Mid those stars one face I see—
 One the Savior turned away—
 Mother, who in infancy
 Taught my baby lips to pray;
 Her sweet spirit hovers near
 In this lonely mountain brake.
 Take me to her, Savior, dear,
 "If I should die before I wake."

Fainter grows the flickering light,
 As each ember slowly dies;
 Plaintively the birds of night
 Fill the air with sad'ning cries;
 Over me they seem to cry:
 "You may never more awake."
 Low I hsp: "If I should die,
 I pray Thee, Lord, my soul to take."

Died.

CLARK.—Sister M. J. Clark, of Quitman, Miss., on April 14.

GILLIS.—Sister Mary Gillis, of Speed, Miss., on May 2.

ZACCO. Infant of Brother and Sister J. H. Zacco, of Kimbelton, Va., on May 2.

May the comforting influence of the Spirit of our Heavenly Father rest upon those bereft, and give them strength to endure the trial they are called upon to bear.

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"Ordinances instituted in the heavens, before the foundations of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles. It is for this purpose that God gathered together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord. That is your opinion, sir," say the sectarians. When a man will go to hell with his eyes wide open, it is more than my meat and drink to help him to do as he wants to. If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all of the commandments and obeying all of the ordinances of the house of the Lord. Where there is no change of priesthood, there is no change of ordinances, says Paul. If God has not changed the ordinances and the priesthood, howl, ye sectarians! If He has, when and where has He revealed it? Have ye turned revelators? Then why deny revelation?"—JOSEPH SMITH, the Prophet.

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JUNE 1, 1907

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Mormonism Judged by Its Effects.

BY ELDER C. W. PENROSE IN MILLENNIAL STAR, 1866.

As every tree is known by its fruits, so every principle may be known by its influences, and every system by its effects. "Mormonism" has been introduced into the world upwards of thirty-six years; and although no fair opportunity has been granted, for the development of its influences, yet by its inherent vitality, it has forced itself into notice and power; and its effects have been sufficiently manifested, to enable us to judge the nature of the cause that produced them.

First, let us examine the effects produced upon the minds of those who embrace "Mormonism." One of the promises held out by its advo-

cates, is that those who obey its precepts shall "come to a knowledge of the truth." Now this is a blessing which professing Christians of modern times are sadly deficient of. They believe, they hope, they desire, but do not come to any definite knowledge in relation to God and their position before him. But those who have embraced "Mormonism," in every place where you meet them, whether in Britain, France, Switzerland, Germany, Scandinavia, Africa, India, America, or the islands of the sea, all testify that they know they have embraced the truth, that their sins are remitted, and that they are accepted of God, and brought into communion with Him. Doubt has fled from them, and faith has grown into knowledge.

Another effect of "Mormonism" is, that it abolishes the fear of death. All its faithful adherents will testify that the terror of death has entirely departed from them. The great mass of mankind are haunted with a dread of entering upon that "undiscovered country, from whose bourne no traveler returns." Even to the most pious members of the various "Christian" sects, there is something awful and terrible in death. This fear brings the whole world into bondage; but "Mormonism" bringing knowledge to the mind, liberates it from doubt and fear, and establishes the soul in "the liberty of the Gospel."

"Mormonism" creates or induces faith in the human soul. This faith is exhibited practically. When the "Mormons" are sick, they send for the Elders of the Church, who anoint them with oil, and lay their hands upon them, believing in the promise of God that "the prayer of faith shall save the sick, and the Lord shall raise them up." In thousands of instances their faith has been effectual; disease has fled before it: the eyes of the blind have been opened, the tongue of the dumb has been unloosed, the ears of the deaf have been unstopped, the lame man has "leaped like the hare," and the spirit of life, invoked by the power of faith, has forced the "King of Terrors" to relax his grasp and retire from his intended victim. Scores of thousands of the "Mormons" have braved the perils of the treacherous sea, and encountered the dangers of the wild prairies, and the mountain heights, in obedience to the commandment of God, because of their faith in His promises to them. Few of them would have left the homes of their forefathers, but for this faith. Numbers of them had a natural and intense dread of the briny deep, until "Mormonism" animated them with faith to go anywhere, or do anything that God commanded them, relying upon His guidance and protection. By the faith with which "Mormonism" has inspired them, the Elders of Israel have gone forth, "without purse or scrip," to the four quarters of the globe, preaching the Gospel of Life and Salvation, looking to God for their daily support, and for wisdom to acquire a knowledge of languages, and customs, and nations, and men; exhibiting in their labors, a faith unparalleled in the history of the world. If believing the promises of God were "accounted for righteousness" in Abraham, so it will be in the Saints of

this dispensation, who have proved by their faith and their works, that they are in very deed "the children of Abraham."

"Mormonism" also produces peace of mind in all who are faithful to its principles. That inestimable boon for which millions seek in vain, is found in "Mormonism." It is one of its pre-eminent effects. The soul, freed from its load of long-accumulated guilt, lifted up from the depths of fear and doubt, into a perfect consciousness of its freedom, lit up by the lamp of the spirit of truth, strengthened by a full knowledge of its acceptance with God, feels a soft, gentle calm gathering around it like a heavenly halo, centering to its inmost depths, and establishing therein "the peace of God which passeth all understanding."

The 'result of these several effects of "Mormonism," united upon the mind, is the grand desideratum of humanity, viz., happiness. The pursuit of happiness is the great motive power of all exertion. The "Mormons" we make bold to say, are the happiest people to be found upon the face of the earth. Living without the fear of death, believing that there is no phase of existence more important than the present, they work to enjoy life today, having no dread of tomorrow. Understanding through the teachings of "Mormonism" that all things in the universe which are calculated to impart joy, are ordained of God for His creatures, they seek lawfully to obtain them, and to use them without abusing them. They can rejoice in the midst of the most trying circumstances. While misrepresented, ridiculed, persecuted, abused, and deprived of their just rights, they richly enjoy the happiness which their enemies ineffectually strive to obtain. The absence of sadness and grief from their countenances is so noticeable, that the pious, long faced, "Miserable sinners" of the various sects declare, with uplifted eyes that "the Mormons have no religion in them." Happiness fills their hearts, gladness smiles upon their faces, and joy sparkles in their eyes.

"Mormonism" has the power of uniting its adherents in a manner very different and far superior to any other system in the world. The unity of the "Mormons" is noticed and acknowledged by their bitterest enemies, while, at the same time, the disunion among all other religious bodies, and political organizations, is admitted and deplored. There is a spirit in "Mormonism," which leads its followers into unity of sentiment, belief and action. No matter how varied their opinions before; no matter how diverse their sentiments, when they embrace "Mormonism," they are "all baptized by one spirit into one body;" they have "one Lord, one faith, and one baptism," and "one hope of their calling." They are inspired with a desire to gather from all the countries of the earth to one place, and to act in concert together, to accomplish one object, viz., to build up the universal kingdom of the one God. This power of unity is so great, that all the efforts made, by its opponents to dissolve or weaken it, are perfectly futile, and in fact only serve to defeat their intended object, render-

ing its unity more compact, and consequently its strength more potent and enduring.

"Mormonism" is the pioneer of intelligence. Mark the path of its travel, whether by its own free will, marching forth to fight its way among the nations, or driven out from the haunts of men, staining its track with its own blood; wherever it has paused for a season, or made a permanent location, newspapers, schools, organizations for improvement, etc., start into life and flourish. It is a friend to all true art and real science, and wars against nothing but that which debases and destroys.

"Mormonism" has taken many thousands of poor, honest people, who were miserably dragging out their almost worthless existence, in poverty and servitude, and placed them in a position to become independent, free and comfortable, with an object in life to stimulate them to virtuous and intelligent action. It has transplanted them from the over-crowded, badly-governed, and vice-reeking countries of the Old World, into the virgin soil, the pure atmosphere, and the free institutions of the New World, and that in a new part, where there is room to move, and where the corruptions of modern civilization find no element on which to flourish. It has given them an inheritance upon the earth, a spot they can call their own, and bequeath to their children, and it has given them a voice in all affairs which concern their well being and progress. It will continue the good work of emancipation, and bring joy and gladness to the honest among the down trodden millions.

"Mormonism" has solved the great problem of the social evil, and has shown the world how a community can exist and thrive, in the nineteenth century, without a "loathsome ulcer" of female prostitution. It has given a practical answer to the difficult question of "adequate female employment," and shown how every woman can have opportunity to "fill the measure of her creation," and become an honorable wife and happy mother, instead of pining in single misery, toiling for a scanty meal, or wasting a short and shameful life, in pandering to the filthy lusts of the worst men.

"Mormonism" has planted itself in a spot given up by all the world to the solitude of barbarism, and has developed the sudden wealth of a vast region supposed to be barren and worthless. Its effects may be seen in the fruitful fields, the lovely orchards, the tasteful dwellings, the handsome stores, the stately public buildings, tabernacles and school houses, the pleasant shade trees, the sweet scented flowers, and the life bearing water courses, and also may be heard in the hum of industry, the stir of trade, and melody of the song of praise, and the harmony of musical instruments, in more than a hundred towns and cities, where nineteen years ago not a single human habitation could be seen, save the rude wick-e-up of the wandering Indian, nor a sound of human life could be heard except the horrid yell of the red man, shrieking through the affrighted air, and awakening the startled echoes in the stillness of the mountains. Its effects may be seen in the order, peace, unity, sobriety, virtue, intelligence, faith, forti-

tude, wealth, and happiness of its followers, the most law-abiding, God-fearing, truth-loving and practical people upon the face of the earth.

Are not the fruits borne by the tree of "Mormonism," in the short space of thirty-six years from the planting of the seed, good, sound and abundant? And is not every tree known by its fruits?

"Mormonism" is a stem planted by the hand of the Lord; watered by "the blood of Saints and of Prophets;" it flourishes gloriously. Its roots are striking deeper every day, and its thrifty branches shoot forth vigorously. The blasts of hell cannot wither it; the fire of the world's wrath cannot touch it; but while "every tree that the Father has not planted shall be rooted up," this "plant of renown," which is the "kingdom of heaven," growing up on the face of the earth, shall stretch out its mighty boughs, and yield forth its precious fruit, till the whole earth reposes under its shelter, and the heavenly ones shall "lodge in the branches thereof."

Acknowledge Your Faults.

BY ELDER ORSON F. WHITNEY IN MILLENNIAL STAR, 1882.

"He that humbleth himself shall be exalted."—*Jesus*.

If there is one thing more than another in the character of a great man which challenges respect and admiration, and proves most conclusively his worthiness to the title, it is the readiness with which he acknowledges a fault, confesses an error, and manifests sincere repentance for wrongdoing. We would not be understood as affirming that none are great but those who evince this disposition, for that would be to the exclusion of many whose virtues well merit consideration and esteem; but we do feel confident in asserting that among the great they are the greatest, among the noble the noblest, and among the admired, most deserving of admiration.

Many people consider it an evidence of weakness to acknowledge a mistake or to own that they are ever in the wrong, and flatter themselves with the idea that they display true courage and heroic firmness by refusing to repent of an evil act, by declining to concede a personal imperfection, or persisting in a mistaken belief or practice after having been convinced of the error of their course. A more egregious blunder could scarcely be committed. The facts are exactly to the contrary. It is weakness which induces anyone, after having been persuaded of an error, to still cling to that error. It is not courage, it is cowardice, not firmness, but stubbornness, which prevents a person from acknowledging a fault, or repenting of an evil deed. The man of genuine courage is he who dares confess his follies and imperfections; the soul of strength and firmness, which everybody must honor and admire, is the one which forsakes and resists the allurements of evil, and stands up for the right in the face of every opposing power or influence.

Various opinions are entertained as to what constitutes greatness of character. With the ignorant masses it would be aristocratic rank, high

official station, or the possession of unlimited wealth; with the more enlightened classes, military prowess or great intellectual achievements; but to the true Christian there is but one idea worthy to be accepted as a criterion of guidance in the carving out and formation of a perfect character. The noblest Being that ever walked the earth, could claim no worldly rank or aristocratic title; the mightiest character the world has ever seen came neither to dazzle by intellectual brilliance nor to devastate with fire and sword; the wealthiest and greatest of all the sons of God had not bread to eat nor where to lay his aching head. He was one who preached purity of mind and lowliness of heart, and practiced what he preached with all consistency. He taught his followers that moral worth was superior to mental endowment; that humility, not haughtiness, was characteristic of nobility on high; that all who would be masters hereafter, must expect to be servants in this probation; that it was far more heroic to save than to slaughter mankind, and that the chief lesson of life was to learn to sacrifice earthly things in order to lay up treasures in heaven. He taught that repentance of sins must necessarily precede redemption therefrom, since it was impossible for sin to inherit His holy kingdom. He exhorted to beware of self-righteousness, and declared that the publican, who with bended head and humility of heart cried out, "God be merciful unto me a sinner," was more to be justified than the proud and boastful Pharisee, who, instead of confessing his sins and humbly suing for forgiveness, stood erect in self-righteous conceit, thanking the Lord that he had no sins, and congratulating himself that he was pure and holy in the eyes of that being whose voice calls all men to repentance, and declares that all who say they are without sin deceive themselves and the truth is not in them.

Two classes of Pharisees abound in modern society; those who actually imagine they are without fault, and those who, though conscious of defects, stubbornly refuse to acknowledge them. The former, enveloped in pious vanity and lulled into fancied security by the delusive hope that their souls are already "saved," sit down in the very midst of the fight, take off their armor and lay aside their weapons, as complacently as if the battle was already won; while the others, like the inmates of a beleaguered city, conscious of weakness and certain of eventual defeat, but wilfully preferring death and dishonor to the merciful alternative of an honorable surrender, entrench themselves behind the weak walls of arrogance and pride, and await the onslaught of the all-conquering foe. Poor dupes of priestcraft and iniquity! The blind worshipper of self, however rapt in the ecstasies of sanctified egotism, will find too late that the warfare against sin ends only with life itself, and that "hopes of salvation," without truth for a basis and reason for a guide, are as ineffectual as faith without works or zeal without judgment. As for those who knowingly wed themselves to error, loving darkness rather than light, and choosing the paths of sin to the ways of righteousness, the day of their disaster

is near. The battering rams of eternal truth will soon be leveled at their crumbling walls, the refuge of lies will be swept away, and the acts of folly and wickedness they were once ashamed to confess, proclaimed in a voice of thunder from the house tops. It is a great mistake to suppose anything is to be lost by acknowledging sin, and covenanting to forsake it forever. On the contrary, everything is to be gained. God has declared that he cannot look upon sin with the least degree of allowance. How then can a man please God if he will not repent of his sins? How can he repent if he will not acknowledge that he has sins? And how can he claim that he has no sins without branding himself as a liar and consequently as a sinner in the sight of heaven?

It is the act of a hero to acknowledge an error. It is the act of a coward to deny or resent a righteous accusation. Herod was a coward when he imprisoned and beheaded John the Baptist for reprimanding him for committing the crime of adultery. David was never more a hero than when, on being accused of a similar misdeed, he humbly acknowledged his transgression. The contrast is sublime. Herod, the petty tetrarch, with the instincts of a guilty coward, resenting the imputation and wreaking vengeance upon his acuser; David, the illustrious monarch, with a thousand fold his power and prestige, bending from his throne before one of the meanest of his subjects, and humbly confessing the crime of which he was accused. David before Goliath was not so brave a man as David before Nathan the Prophet. Deprive him of one dark stain upon his life, and the royal son of Jesse stands out as one of the grandest characters in the history of the world. A king, wealthy and powerful, a warrior, mighty and renowned, a poet whose genius was the literary splendor of his age; but as a king he was never greater, as a warrior never mightier, as a poet never grander or more sublimely pathetic, than when he bowed his head and wept, exclaiming, "I have sinned against the Lord."

Prophets and Apostles Necessary.

BY THE LATE PRESIDENT, GEORGE Q. CANNON, IN MILLENNIAL STAR, 1866.

The assertions made by the Latter-day Saints that God has raised up a Prophet and Apostles in these days, who have the authority to teach and instruct men in the principles of His kingdom, and that their teachings and counsels are entitled to consideration and obedience, are statements that are looked upon by many to be little less than blasphemous. Many cannot conceive how individuals, who are apparently so sane and possessed of good judgment on other subjects, should be so visionary, and so wholly absorbed in the strange belief of there being men who hold this power on the earth in these days. They, nevertheless, believe that men clothed with this power have existed upon the earth at various times, who were inspired to speak and write; and they are quite willing to receive the writings, said to be theirs, upon very slight testimony, and rest all

their hopes of future and eternal blessedness upon their veracity. They have an idea that it is perfectly reasonable to believe in the words of the Apostles and Prophets who lived thousands of years ago, and they think that, were they alive now, they could place all reliance and confidence in their words as the word of God. Peter, James and John, with their brethren, are looked up to as having been something superior to mortal, and many, forgetting that they were but human, think that it would only be necessary, did they live now, for them to declare this message and state that they were empowered to teach it, and men without the slightest demur would instantly embrace its doctrines. This professed admiration of dead Prophets and Seers, however, is not confined to this generation alone; it was a characteristic of other generations. The Jews, when Jesus was in their midst, would build and adorn the tombs of the Prophets whom their fathers had slain, and say that if they had lived in the days of their fathers they would not have persecuted or killed them, while at the same time they were thirsting for the blood of the Son of God, and they did not rest until He had shared the same fate with the Prophets whom they so ostentatiously honored. But what is there visible at the present time from which we can infer that were any of the ancient Prophets or Apostles in the midst of this generation, they would be any better treated, or their teachings given more heed to, than they were in the generation in which they lived? The present ideas of professing Christians—that the canon of Scripture is full—and that there is no further need of direct revelation—would not admit of their recognizing a Prophet or an Apostle, should they be so fortunate as to have one sent into their midst. They are, in this respect, in a similar situation to the Jews at the time of the advent of the Messiah. They were in possession of the writings of the Prophets, and held them as the present sects of Christendom hold the Bible. Their writings were their oracles, and they indulged in the idea, as the modern sects do about the Bible, that they contained all that was necessary to lead them to salvation, until Shiloh should come, without the aid of any Prophets or Apostles to act as living oracles in their midst. They doubtless imagined that they were warranted in this belief by their sacred Scriptures, in the same manner that many at the present day imagine that the present Scriptures, composed of the writings of the ancient Prophets and Apostles, warrant them in rejecting all further revelation. This misapprehension of the Jews was followed by terrible results; they ceased to have a national existence, and they were scattered and dispersed abroad.

If the Scriptures the Jews had and the Scriptures we at present have are examined, it will be found that there is a greater amount of evidence in our possession in favor of the idea of living oracles, or Prophets and Apostles, being raised up and inspired in these days, than there was among the Jews in the days of the Apostles to support them in believing that they would make their appearance at that time. In fact the Scriptures cannot be fulfilled until these things take place. Prophecy upon prophecy

has been uttered and recorded, pointing clearly and definitely to the *last days*—to the time when God should again set His hand the second time to recover the remnants of His people; when He would send for many fishers and they would fish them, and for many hunters and they would hunt them; when His kingdom would again be built up, and their judges be restored as at the first, and their counsellors as at the beginning; when many nations would be seized with the desire to go up to the mountain of the Lord, to the house of the God of Jacob, that they might be taught in His ways and be able to walk in His paths. To fulfill these prophecies—which were, no doubt, given with the expectation of their being as literally accomplished as the prophecies in relation to the Messiah which the Jews misapprehended—men holding power and authority equal with the man of old who were called to perform similar works, have to be raised up; and if they are raised up and inspired, they must have equal power to teach, counsel and direct the children of men, and their teachings, counselings, and directions will be as obligatory upon mankind as the teachings, counselings and directions of the ancients. Since the creation of man and the first revelation of God's will unto him, we have no account of the Lord ever having a people upon the earth, or a system which He recognized as being His, without also having men of this description—men with whom He could communicate, and through whom His mind and will could be made known to the people. They were the living oracles, possessing living Priesthood, through which they could obtain light and intelligence from the Almighty, to expound with authority to the children of men; and their words, whether delivered orally or written, were equally binding upon the people with the words of any preceding servant of God. That this was the case all sacred history bears abundant evidence.

The necessity of inspired men, in order that the prophecies may be fulfilled, must be apparent. Man has always been the instrument which the Lord has used to accomplish His purposes. But apart from the prophecies which set forth in unmistakeable language, that the days of revelation and intercourse between the Deity and man will again be restored, there is an abundance of evidence to prove that there cannot be a Church of Christ on the earth without having Prophets and Apostles as its officers. They were not to be confined to the early days of Christianity alone, but were to be continued "until all should come to the unity of the faith, unto the knowledge of the Son of God;" they were to be as necessary "for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ," as evangelists, pastors and teachers are. To assert that Prophets and Apostles are no longer needed would be to assert that evangelists, pastors and teachers are likewise unnecessary. The great head of the Church, in its organization, had a definite object in placing these officers in His Church and that object could not be accomplished except by their perpetuity. When these officers ceased to be recognized then the Church ceased to be the Church of Christ. It would be con-

sidered a very great departure from the spirit of the Gospel to assert that pastors and other ministers—such for instance as teachers and evangelists—were no longer needed; and yet the evidence necessary to support their recognition as officers of the Church proves that not only they are necessary, but that Prophets and Apostles also are required. The proofs brought forward to substantiate the idea that Prophets and Apostles are no longer needed will apply with much force to the other officers in the Church; and if the necessity for one or two of the callings in the Church has ceased to be, it can easily be proved that there is no further necessity for the remainder. The belief that these callings are no longer needed has been inculcated in Christendom by both precept and example. A false Christianity has flourished for centuries, and men have been taught to rely upon it as the religion of Jesus, and not seeing these callings filled in it, it has required but little persuasion to cause them to fall into the erroneous belief that they were only designed for the days when Christianity was first preached. If one, more inquiring and penetrating than his fellows, should ascertain by a perusal of the Scriptures, that there was nothing to discountenance the idea of the perpetuity of such callings, and should make inquiries to know why they did not at present exist, his doubts would be removed by pointing him to Christianity as it exists around him, flourishing and yet destitute of these offices; and its existence without them must be received as evidence that the Lord had altered the organization of His Church and deemed these offices unnecessary. Men instead of making their belief conform to the Bible have endeavored to distort it and make it correspond with their ideas and systems; when the plainly written word would not admit of that they have endeavored to hide their errors and the incorrectness of their position, by stating that the Scriptures have a spiritual meaning—and they do not literally mean what their language denotes, but they require to be spiritualized to be understood. Miserable subterfuge! What a cunning device of the adversary of souls and his agents, to entrap and deceive mankind! Impress upon the people that these are no longer necessary, and they will cease to look for them; persuade them to believe that the word of God has a different meaning from the one apparent on its face, and they will see nothing condemnatory of sin and the commission of gross wrong; Satan's victory and triumph will then be easy.

The correctness of the position we have assumed in stating that Prophets and Apostles are as necessary in the Church of Christ now as they ever were, is not at all affected by the truth or falsity of the doctrines we believe in and teach. Because the Latter-day Saints believe in these things does not detract one iota from their truth. These officers would be indispensably necessary, wherever a Church of Christ existed, if we as a people, were extinct. If men believe the Bible they must believe as Latter-day Saints, and if there is a Church of Christ upon the earth there must of necessity be Prophets and Apostles, and if there are

Prophets and Apostles, they have the right to teach and instruct mankind in the principles of the Lord's kingdom, and their teachings and counsels are entitled to consideration and obedience. A great many find considerable fault with the Latter-day Saints because they rely so much upon the words of their Prophets and Apostles. They think it decidedly anti-republican; and some, to give vent to superabundance of their spleen, occasionally call Brigham Young and his brethren hard names, because they, being men, make themselves equal with the Apostles. These individuals, with their present feelings, had they lived in any other generation when Prophets and Apostles were upon the earth, would have taken a precisely similar course to oppose them. It is not the individuals they are warring against—though many of them, no doubt, think that it is—but it is the principle. How much more republican would we be, if we paid no attention to their teachings, than we are at present? Can not we exercise our rights and privileges as republicans, to as full an extent by doing right as by doing wrong—by being obedient to the will of the Almighty as by being disobedient? The Latter-day Saints cannot fail to harken to and have confidence in the words of their leaders, so long as they believe as they do about the necessity of Prophets and Apostles, and the authority they hold; and while they retain this belief, the only thing that will destroy this confidence is to prove that they do not hold this authority, and are not Apostles and Prophets. So long as we know that men have this authority it makes but little difference to us what their names may be. And the moment the Latter-day Saints became convinced that Joseph and Brigham Young were Apostles of Jesus Christ, they were as willing to believe their testimony and to harken to their counsel and teachings, as they would have been to have believed and harkened to those of the ancient Apostles.

The Gospel Opens Communication with Jehovah.

PARAGRAPHS FROM A SERMON DELIVERED BY PRESIDENT JOHN TAYLOR,
JUNE 12, 1853.

We contemplate with joy that the heavens have been opened, that truth has been revealed; and the power of God developed; that angels have manifested themselves, that the glory of the eternal world has been made known, and that we have been made participators in that light, glory, and intelligence which God has been pleased to reveal for the blessing, salvation and exaltation of the human family in this time and throughout all eternity.

We believe that God has set His hand in these last days to accomplish His purposes, to gather His elect from the four winds, even to fulfill the words which He has spoken by all the holy prophets, to redeem the earth from the power of the curse, to save the human family from the ruins of the fall, and to place mankind in that position which God designed them

to occupy before this world came into existence, or the morning stars sang together for joy.

I know, that as other men, we have our trials, afflictions, sorrows and privations; we meet with difficulties; we have to contend with the world, with the powers of darkness, with the corruptions of men, and a variety of evils; yet, at the same time through these things we have to be made perfect. It is necessary that we should have a knowledge of ourselves, of our true position and standing before God, and comprehend our strength, our weakness, our ignorance and intelligence, our wisdom and our folly, that we may know how to appreciate true principles, and comprehend, and put a proper value upon all things as they present themselves before our minds. It is necessary that we should know our own weaknesses, and the weaknesses of our fellow-men; our own strength, as well as the strength of others; and comprehend our true position before God, angels and men; that we may be inclined to treat all with due respect, and not to over-value our own wisdom or strength, nor deprecate it, nor that of others, but put our trust in the living God, and follow after Him, and realize that we are His children, and that He is our Father, and that our dependence is upon Him, and that every blessing we receive flows from His beneficent hand.

It was necessary when the Savior was upon the earth, that He should be tempted in all points, like unto us, and "be touched with the feeling of our infirmities," to comprehend the weaknesses and strength, the perfections of poor fallen human nature. And having accomplished the thing He came into the world to do; having had to grapple with hypocrisy, corruption, weakness, and imbecility of man; having met with temptation and trial in all its various forms, and overcome, he has become a "faithful High Priest" to intercede for us in the everlasting kingdom of His Father. He knows how to estimate and put a proper value upon human nature, for he having been placed in the same position as we are, knows how to bear with our weaknesses and infirmities, and can fully comprehend the depth, power, and strength of the afflictions and trials that men have to cope with in this world, and thus understandingly and by experience, he can bear with them as a father and an elder brother.

Confusion, disorder, weakness, corruption, and vice of every kind are abounding, and the whole world seems to be confused and retrograding. The human family have departed from the principles which God has laid down for their guidance, direction and support; they have forsaken Him the fountain of living waters, and hewn out to themselves cisterns, broken cisterns, that can hold no water.

Have we united with this Church because we expect to become more honorable in the eyes of the world? No. I think this work would have been the last ship we should have boarded, if that had been what we sought.

Nothing but a sterling desire to do the will of God will cause men to endure the contumely and reproach of their fellow men, and associate themselves with the people denominated Latter-day Saints or "Mormons."

If I knew no other religion, than the religions that are propagated abroad, I would not be a religious man at all, but I would lay it all aside, as something beneath my notice, and worship God as the great Supreme of the Universe, according to my own judgment, independent of the opinions of man, and without having any regard to the ridiculous dogmas taught in the world.

We believe that angels have appeared, that the heavens have been opened. We believe in the eternal principles, in an eternal Gospel, an eternal Priesthood, in eternal communications and associations. Everything associated with the Gospel that we believe in is eternal.

If hell is a place of misery, and heaven a place of happiness, I want to know how to escape the one, and obtain the other. If I cannot know something about these things which are to come in the eternal world, I have no religion, I would not have any, I would not give a straw for it. It would be too low and groveling a consideration for a man of intelligence, in the absence of this knowledge. If there is a God, I want a religion that supplies some means of certain tangible communication with Him. If there is a heaven, I want to know what sort of a place it is. If there are angels, I want to know their nature, and their occupation, and of what they are composed. If I am an eternal being, I want to know what I am to do when I get through with time; whether I shall plant corn and hoe it, or be engaged in some other employment. I do not want any person to tell me about a heaven that is "beyond the bounds of time and space," a place that no person can possibly know anything about, or ever reach, if they did. I do not wish any person to frighten me nearly to death, by telling me about a hell where sinners are roasted upon gridirons, and tossed up by devils upon pitchforks, and other sharp-pointed instruments. These notions are traditionary, and have come from the old mother church.

I love to view the things around me; to gaze upon the sun, moon and stars; to study the planetary system, and the world we inhabit; to behold their beauty, order, harmony, and the operations of existence around me. I can see something more than that mean jargon, those childish quibbles, this heaven beyond the bounds of time and space, where they have nothing to do but sit and sing themselves away to everlasting bliss, or go and roast on gridirons. There is nothing like that to be found in nature—everything is beautifully harmonious, and perfectly adapted to the position it occupies in the world. Whether you look at birds, beasts, or the human system, you see something exquisitely beautiful and harmonious, and worthy of the contemplation of all intelligence. What is man's wisdom in comparison to it? I could not help but believe there was a God, if there was no such thing as religion in the world.

If the kingdoms of God were governed by the same confused order of things that are characteristic of the governments of this world, we would have had planet dashing against planet in wild confusion, and millions of their inhabitants sent to desolation in a moment.

Man is an intelligent being, but how far does his intelligence fall short of that which regulates the world! He cannot even govern himself, he never was able to do it, and never will be able until he receives that wisdom and intelligence which comes from God. If every man can obtain intelligence of that kind, and from that source, which governs the world, and supplies all its wants; if he can receive it from God, as his instructor, he is then able to govern himself, possessing intelligence which he now knows nothing about; and intelligence which indeed is worthy of God and man. If I cannot have a portion of that intelligence and that wisdom, if the great Eloheim cannot impart a portion of that spirit to me, and teach me the same lessons that He understands, I want nothing to do with a system of theology at all.

I believe in every true principle that is imbibed by any person or sect, and reject the false. If there is any truth in heaven, earth, or hell, I want to embrace it, I care not what shape it comes in to me, who brings it or who believes in it, whether it is popular or unpopular. Truth, eternal truth, I wish to float in and enjoy.

If any man under the heavens can show me one principle of error that I have entertained, I will lay it aside forthwith, and be thankful for the information. On the other hand if any man has got any principle of truth, whether moral, religious, philosophical, or of any other kind, that is calculated to benefit mankind, I will promise him I will embrace it, but I will not partake of his errors along with it.

If you have got a thing that nobody can overturn, but can be sustained everywhere; that bids defiance to the wisdom and intelligence of the world to find one fault in it, you must say it is right, until it is proven to be wrong.

If I have got principles which are out of the power of man to prove false, I consider they are right, and I stand upon them as a sure foundation.

The world is confused, it is in darkness and ignorance, and knows nothing about God, His purposes, designs, or the object of His creations. God knows how to touch my understanding, and how to touch theirs; and if they live and die without a knowledge of God, and His law, we are told that they will be judged according to the light they have, and not according to that they have not. Those that have lived without law, will be judged without law.

If a man cannot stand up in the defense of truth, to the death, it is not worth having, and he is not a man who is acknowledged or considered worthy among the Saints.

Those who have received pure and heavenly principles, and lived up to them, and kept the celestial law of God, will enjoy a celestial kingdom. Those who have not attained to this perfection but can obey a terrestrial law, will receive a terrestrial glory, and enjoy a terrestrial kingdom, and so on. But I believe, furthermore, that there are eternal grades of progression, which will continue worlds without end, and to an infinity of enjoy-

ment, expansion, glory, progression, and of everything calculated to ennoble and exalt mankind.

A Word of Advice.

BY ELDER P. P. PRATT, IN MILLENNIAL STAR, 1846.

As the Elders and others in the kingdom of God go forth in the discharge of their duties, in proclaiming the word of the Lord and in administering in the ordinances of the kingdom of God, they will doubtless find the enemy always on the alert to ensnare them if possible and bring them and their mission into contempt. There will be found a great need for wisdom on all occasions, that the enemy may not gain the advantage over them.

In the first place we would advise the Elder, or whatever else he may be, never to lose sight of his high calling of God in Jesus Christ—never to forget the authority of that portion of the Priesthood which has been conferred upon him. We do not give this advise in order that the brother might be puffed up with the idea of the dignity of his calling, by no means; neither will the contemplation of it produce that effect, for inasmuch as we are called of God according to the order of His kingdom, therefore, we of ourselves have not assumed the office which we hold, neither do we usurp an authority to which we have no legal claim; and since it is entirely of the Lord and not of ourselves, we shall be led to glorify Him and look for the assistance of His spirit in discharging the varied duties of the same.

But now if an officer of the Church be brought into contact with some one opposed to the work of the Lord, and he forgets his Priesthood and calling, what is the result? He is left to his own resources as an individual, which in many cases may not equal those of his adversary, and thus he may suffer an apparent defeat in the eyes of others, and the influence of the principles of truth may be lessened thereby.

In our own experience with the ministers of the day, we have found them very desirous of evading the great first principles of salvation, by calling for evidence of the truth of the Book of Mormon, which were we to furnish, as might be done, both with regard to internal and external evidence, as well as the researches of travellers accumulating a mass of proof as abundant as can be brought in testimony of anything, yet it would be deemed insufficient. And why? We answer, because spiritual things are spiritually discerned; and as no man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man but the spirit of God. And inasmuch as the Book of Mormon is a divine record, so assuredly would the individual be unable to discern the same. But he might reply that he believed the Scriptures of the Old and New Testaments, and was satisfied with the evidence adduced in their favor; yes, and so would he have believed in the Book of Mormon

had it been in existence with him and he had been taught to reverence it in a manner similar to the Bible; or we would carry it farther and say, had the person's lot been cast in Turkey, he would have grown up in a full belief in the authenticity of the Koran of Mahomet. But it is not such an evidence as this that can give satisfaction to the Saint of God. Multitudes express their belief and full confidence that Jesus was the Savior of men, but it is a conviction that has been instilled into the mind in early youth, and has grown with their growth; yet still it is not an evidence that will satisfy a child of God.

We read that no man can say that Jesus is the Christ, but by the Holy Ghost, and on the same principle no man can speak as to the true nature of the Scriptures, Book of Mormon, or any other sacred record, but on the same principle; we might therefore reason with persons until doomsday, who are not in the covenant, and yet fail to convince them.

We see then the absurdity of being led into a snare of this kind; it is neither more nor less than this, as it were laying aside our Priesthood and the duties of it, to endeavor by our own abilities to convince a man that we hold before him the light of truth, at the same time that he has no organs of vision to discern it.

But there is a ground on which the servants of the Lord can stand securely; he can speak of the alienated condition of mankind, he can teach the great law of adoption into the Kingdom of God, and he can bear a faithful testimony of the reality of Christianity and of the signs following the believer. He may enlarge on his *knowledge* of the Scripture by the reception of that spirit by which alone the truth can be known, and if he be successful in securing obedience to the first principles of truth, the work will be accomplished with regard to establishing the truth of the Book of Mormon, as well as every other portion of sacred writ.

We have not made these remarks because evidence cannot be adduced, but to show the irrationality of endeavoring to make a man see without eyes, or in other words, without the capability of discerning truth when placed before him.

Let therefore, every servant of the Lord bear with him at all times a consciousness of his Priesthood and calling, and when he is so circumstanced as to find it of no avail, his labor in that quarter is finished; for if he be not successful in the discharge of his legitimate authority and duty, it will be utterly in vain to seek to effect conviction in any mind by falling back upon his own acquired resources.

If we know anything of our own assurance we would most assuredly say that the power by which success is accomplished is to be found in connection with a proclamation of the *fullness* of the Gospel. Christianity has been presented to mankind as a mere speculative theory, without the power of godliness accompanying it, and when on the contrary it is presented in all its glorious fullness and reality to the honest-hearted, it becomes an

agency of power which will either prove effective, or it will be in vain to resort to other means.

Let individuals but conceive for once the glorious reality of truth, stripped of every mixture of error, and they will turn in disgust from the mere theoretical and heartless system with which beforetime they may have been associated.

We do not think it will be out of place here to give a word of caution, though we have frequently done it before, in relation to the exercise of wisdom in all the public labors of the servants of the Lord.

Let them watch narrowly that Satan deceives them not by causing them to lose sight of the object of their mission and calling in the proclamation of salvation, and leading them to enlarge and dilate upon the erroneous systems of the day. Perhaps there is no habit in which the servant of the Lord becomes so blinded as this when he has once indulged in it.

The absurdities in connection with modern creeds and systems are so numerous that they appear apparently endless in the contemplation, and if the devil can so far deceive a person as to lead him to forget the Gospel and turn his attention to them, he will take their attention, then he will take care that he lacks not for matter on the subject. There is nothing to be accomplished by such a mode of proceeding, save to exasperate the feelings of individuals, and prevent them from receiving at our hands the word of life which we have to offer.

We make these remarks as cautionary to all, and when we call to mind, as the result of our own experience, the individuals who were the most prone to indulge in such a course, we find them now ranked among the apostates from the truth; and as their spirit at that time was to destroy rather than to build up, so it is with them now, and they will seek to overthrow the kingdom of God with as much zest as they once labored to overthrow the varied systems around them.

But it may be asked, have we not in the Christian warfare, power to pull down the strongholds of sin and Satan? Truly we have; but how is it most effectively accomplished? We answer by the establishment of the principles of truth, by exhibiting the glorious Gospel of salvation, and until the hearers themselves shall appreciate its truth and beauty and turn in disgust from the deformity of those systems with which they have been connected.

Let us draw a parallel case: We know that the kingdom of God in these last days shall be established, that it shall be built up and never come to an end; but while conscious of this important fact, would it be our business to go to every court in Europe or the world and decant upon the evils of their various governments, and that in consequence of the false principles upon which they are based, they must come to destruction; certainly wisdom would not dictate such a course, but instead thereof, let us who have embraced truth seek to build up the kingdom by a proclamation of those principles which shall fit men to become citizens of the same,

and teaching the great principle of gathering, that they may be delivered from judgment, and in Mount Zion and in Jerusalem find salvation therefrom

There is an honor, a dignity, and a responsibility connected with the Priesthood which we would wish should never be forgotten; it is nothing less than to be ambassadors of Jesus Christ and when successful in that embassy the reward shall be to shine as the stars in the firmament and as the sun forever and forever.

The Angel With The Gospel.

BY ELDER ORSON PRATT, IN MILLENNIAL STAR, 1866.

"And I saw another angel fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters."—*Rev. 14: 6-7.*

Has the angel, seen in John's vision on Patmos, yet come? Or will he hereafter come? The Latter-day Saints are diligently and boldly declaring to the nations that the angel has come, that he has appeared unto chosen witnesses, that he has committed the everlasting Gospel to them commanding them to preach it to all people, to cry with a loud voice that the hour of God's judgment is come, to call upon all to fear God, and give glory to Him, and worship Him, etc. There are some who have heard this solemn testimony of the servants of God, who are in doubt upon this all important subject. They suppose that the angel himself was to preach this Gospel to all mankind, and that the angel himself was to cry with a loud voice, etc. And because all people have not heard the angel speak, and have not heard the everlasting Gospel from his own mouth, and have not heard him cry with a loud voice, they suppose he has not come and denounce the Saints as false witnesses. But let unbelievers candidly investigate the words of the text, and see if they are justified in drawing this hasty conclusion. By a careless glance at the passage, one might suppose that the heavenly messenger himself was to do all the work of preaching; but the words evidently do not warrant such a construction. The angel was to fly having the everlasting Gospel; but that he was to preach the same to all people, is not mentioned in the text; neither is it, in that place, declared that he should publish with a loud voice, to all nations, any proclamation. When he left the heavenly worlds and came to earth, and committed the message he was intrusted with, into the hands of chosen vessels, commanding them to preach it, he had fulfilled his part of the sacred mission, so far as the introduction of the heavenly message among was concerned.

The words, "To Preach Unto Them That Dwell on the Earth," could be fulfilled by other agents, under the angels authority and direction; and

the same agency which does the preaching, is also commissioned to say, "With a Loud Voice, Fear Go, and Give Glory to Him for the Hour of His Judgment Is Come." If the passage had definitely said that the angel who brings the Gospel should likewise preach it, with a loud voice, there would have been some slight foundation for apparent objections to the Saints' testimony, but even then the objections would be only apparent, for this great dispensation is not yet ended, and there could be no evidence brought that the angel would not, near the close of the dispensation, actually publish with a loud voice to all people, the very hour of God's judgment, in all its fierceness and terror, so that all people would hear His voice. But such a wonderful and miraculous proclamation in the heavens, would not preclude the angel from sending agents just prior to prepare a people for so great an event.

When we look at the angel's mission, by the aid of reason, the conviction at once forces itself upon the mind, that he will authorize missionaries to carry the Gospel to all nations; otherwise how could believing penitent souls obey the Gospel ordinances? Is it reasonable to suppose that the angel would travel around on the earth, and baptize, and confirm by the laying on of hands for the baptism of the Holy Ghost, and minister the sacrament, and attend to all church ordinances? It is not only reasonable, but certain, that the everlasting kingdom of God will be established on the earth, through the reception of the Gospel that the angel brings; if so, there must be officers called and ordained, such as Apostles, Prophets, etc., to minister ordinances; otherwise, the everlasting Gospel, though proclaimed in the heavens by a mighty angel, would be of no use. Reason therefore, would testify at once, that the angel at first only brings the Gospel, and directs other inspired agents to minister in its numerous ordinances, to build up the kingdom, to publish with a loud voice the solemn testimony, that the hour—the terrible hour of God's judgment is come.

Let no one suppose that because the angel has begun the fulfillment of John's vision, that he has fully accomplished all things in relation to it. Hear what new revelation says upon the subject. "And now, verily, saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man who shall appear unto many that dwell on the earth; and this Gospel shall be preached unto every nation, and kindred, and tongue and people, and the servants of God shall go forth saying with a loud voice, fear God and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters, calling upon the name of the Lord day and night, saying, O, that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at Thy presence. And it shall be answered upon their heads, for the presence of the

Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil," etc. (*Dec. and Cov. sec. 108: par. 7.*)

This same angel is yet to appear unto many; his mission therefore is not fully completed. Another grand event connected with his mission is to be fulfilled, when the seven angels sound their trumpets, in the morning of the seventh thousand years; then all people, both in heaven and on earth, will hear. But we will quote the word of the Lord: "And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting Gospel—flying through the midst of heaven, unto all nations, kindreds, tongues, and people; and this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth; for every ear shall hear it and every knee shall bow, and every tongue shall confess, while they shall hear the sound of the trump, saying, fear God, and give glory to Him who sitteth upon the throne forever and ever; for the hour of his judgment is come. And again another angel shall sound his trump, which is the sixth angel, saying, she is fallen who made all nations drink of the wine of the wrath of her fornication; she is fallen, is fallen!" (*Doc. and Cov. sec. 7: par. 31-32.*)

Thus we have traced the great mission of the angel, from the time that he flies with the everlasting Gospel, and commits it to man, until the grand closing up scene of this wicked world, by the sounding of the seven trumpets. In this last drama the angel of the Gospel will figure as the fifth in the series. In that awful day, our friend, Mr. William Brook, of Bradford, who has written to us, asking questions upon this sublime subject, will have no more supposed reason to complain, because the angel has not complied with all his suppositions in regard to his mission. Whether in heaven, on earth, under the earth, or among the hosts of hell, every ear will hear the sound of the trump, and every knee bow, and confess to the glory of God, and acknowledge the power, authority and majesty of Him who sits upon the throne, and of His holy angels who go forth at His bidding.

Because God has given the keys of the everlasting Gospel to the fifth angel, let no one suppose that he alone will act in the great latter-day dispensation. Other angels have their missions to perform, and will assist in the wonderful work. We again quote from the revelations given to that great Prophet Joseph Smith, taken from his inspired key to John's vision on Patmos. The Prophet inquires as follows:

"What are we to understand by the four angels spoken of in the seventh chapter and first verse of Revelations?" He answers: "We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting Gospel, to commit to every nation, kindred, tongue and people; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness." (*Pearl of Great Price, p. 34.*)

From the Revelations of John and from the inspired writings of other holy men, it seems that all the powers of heaven are exerted to assist in the magnificent preparations for the coming of the King of Kings and Lord of Lords, to assume His rightful authority over this creation. Shall the heavens above be aroused to the highest degree of expectation, and the earth still continue to slumber in midnight darkness? No! verily no! In the great preparation there must be a union between the heavens and earth. The sons of earth must be awakened from the deep slumbers of ages. Tidings from the great courts above must be sent forth by swift messengers, to the nations; the voice of heavenly truth must penetrate the darkest corners of the habitable globe; ancient dynasties and powerful governments must be overthrown; thrones and kingdoms and empires must be cast down; and revolution must succeed revolution, until every ear shall hear and every heart be penetrated with the solemn warning voice, until all shall know that the great day of the Lord is at hand. Swiftly moving messengers from celestial abodes will freely converse with the sons of God on earth; and every angel and every servant of God will know his place, and understand what part he is to perform in the grand preparation for the eternal union of Saints on earth with the Saints of all ages from heaven.

The Prophet Joseph Smith on Doctrine.

EXTRACTS FROM A SERMON DELIVERED AT NAUVOO, JUNE 27, 1839, TAKEN FROM THE HISTORICAL RECORD.

Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the spirit of prophecy and revelation.

Repentance is a thing which cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God.

Baptism is a holy ordinance preparatory to the reception of the Holy Ghost; it is the channel and key by which the Holy Ghost will be administered.

The gift of the Holy Ghost by the laying on of hands cannot be received through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with, it is of no use, but withdraws.

Tongues were given for the purpose of preaching among those whose language is not understood, as on the Day of Pentecost, etc.; and it is not necessary for tongues to be taught to the Church particularly, for any man that has the Holy Ghost can speak of the things of God in his own tongue as well as to speak in another; for faith comes not by signs, but by hearing the word of God.

The doctrine of the resurrection of the dead and eternal judgment are necessary to preach among the first principles of the Gospel of Jesus Christ.

The doctrine of election. St. Paul exhorts us to make our calling and election sure. This is that sealing power spoken of by Paul in other places (*Eph. 1:13, 14*: "In whom ye also trusted, that after ye heard the word of truth, the Gospel of your salvation, in whom also, after that ye believed, ye were sealed with that holy spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory," that we may be sealed up unto the day of redemption. This principle ought (in its proper place) to be taught for God hath not revealed anything to Joseph but what He will make known unto the twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, know ye the Lord; for all shall know him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other comforter spoken of, which will be manifest by revelation. There are two comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance and baptism. This first comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile is to purge out the old blood and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

The other comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins and is baptized for the remission of his sins, and receives the Holy Ghost (by the laying on of hands), which is the first comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him: Son, thou shalt be exalted, etc. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then he will find his calling and his election made sure; then it will be his privilege to receive the other comforter, which the Lord has promised the Saints, as recorded in the testimony of St. John (*John 16: 12-27*: "And I will pray the Father, and He shall give you another comforter, that He may abide with you forever, even the spirit of truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in

you; I will not leave you comfortless, I will come to you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him. If a man love me, he will keep my words, and my Father will love him, and we will come unto Him and make our abode with Him.

Now what is this comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter: that when any man obtains this last comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three Heavens, and all the Saints who held communion with the general assembly and Church of the First Born.

The spirit of revelation is in connection with these blessings. A person may profit by noticing the first intimations of the spirit of revelation; for instance, when you feel pure intelligence flowing from you, it may give you sudden strokes of ideas, that by noticing it, you may find it fulfilled the same day or soon; that is, those things that were presented unto your minds by the spirit of God, will come to pass; and thus by learning the spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Jesus Christ.

An evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchial blessings unto his sons.

A Congressman's Opinion of the Prophet.

(From the Historical Record.)

In the winter of 1840, the Prophet Joseph Smith went to Washington, D. C., to petition the president of the United States and Congress to redress the grievances of the Saints against the people of Missouri. While at the nation's capital he had several opportunities of speaking in public. On the evening of February 5, 1840, he addressed a large audience. Mr. M. L. Davis, a member of Congress, was present. In a letter written to his wife the day after, he gives the following opinion of the Prophet:

I went last evening to hear "Joe Smith," the celebrated Mormon, expound his doctrine. I, with several others, had a desire to understand his tenets as explained by himself.

He is not an educated man; but he is a plain, sensible, strong-minded man. Everything he says is said in a manner to leave an impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment. He is apparently from forty to forty-five years of age, rather above the middle stature, and what you ladies would call a very good looking man. In his garb there are no peculiarities; his dress being that of a plain, unpretending citizen. He is by profession a farmer, but is evidently well read. * * * *

During the whole of his address, which occupied more than two hours, there was no opinion or belief that he expressed, that was calculated, in the slightest degree, to impair the morals of society, or in any manner to degrade and brutalize the human species. There was much in his precepts, if they were followed, that would soften the asperities of man toward man, and that would tend to make him a more rational being than he is generally found to be. There was no violence, no fury, no denunciation. His religion appears to be a religion of meekness, lowliness and mild persuasion. * * * Throughout his whole address he displayed strongly a spirit of charity and forbearance. The Mormon Bible, he said, was communicated to him direct from heaven. If there was such a thing on earth as the author of it, then he (Smith) was the author; but the idea that he wished to impress was that he had penned it as dictated by God. * * *

I have changed my opinion of the Mormons. They are an injured and much abused people.

A Word About Succession.

(From Saturday's "News.")

A correspondent writing from Parker, Idaho, requests a reply, through the columns of the "News," to the question, by whom was President Young ordained to the presidency of the Church? It appears that the emissaries of the Reorganite faction have discovered in that question a fruitful source of sophistical controversy, and that they are triumphantly asking it wherever they go.

The proper reply is, he was ordained by the Prophet Joseph to that calling, when the Prophet, prompted by the Holy Spirit, conferred upon the Twelve Apostles the power and authority he himself had received. The following statement of facts by Elder Joseph F. Smith, Jr., can be verified by the authentic records of the Church:

The Prophet Joseph earnestly desired that his brother Hyrum should live to succeed him in the presidency of the Church. In the year 1841, by command of the Lord, he ordained him to this exalted position, as is quite evident from the following, section 124, verses 94-5, of the Doctrine and Covenants:

And from this time forth I appoint unto him (Hyrum Smith) that he may be a Prophet, and a seer, and a revelator unto my Church as well as my servant Joseph.

That he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the

keys whereby he may ask and receive, and be crowned with the same blessing and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery."

From this revelation we learn that the Lord appointed Hyrum Smith both as Patriarch and to act in concert with his brother Joseph in the presidency of the Church. In accordance with this revelation, Hyrum was so ordained January 24, 1841. This was not in the sense of a counselor to Joseph, for at this very appointment Hyrum was removed as counselor to the president, and William Law was ordained in his stead.

Joseph and Hyrum continued to so act from this time forth until their martyrdom, June 27, 1844. Shortly before the martyrdom the Prophet tried with all his power to persuade Hyrum not to accompany him to Carthage, knowing full well the fate that awaited them there. Had Hyrum stayed behind and thereby remained in mortality, he would, by virtue of his position and ordination received in 1841, have become the president of the Church. His brother intended that this should be (*Times and Seasons* 5: 683), but through his faithfulness to, and love for, his brother, Hyrum fell a martyr before the Prophet Joseph did.

Now mark! The Lord, who knew that Hyrum should receive a martyr's crown at Carthage, in the winter of 1843-4, commanded the prophet to confer upon the heads of the twelve apostles every key, power and principle that the Lord had sealed upon his head. The Prophet declared that he knew not why, but the Lord commanded him to endow the twelve with these keys and priesthood, and after it was done, he rejoiced very much, saying in substance, "Now, if they kill me, you have all the keys and all the ordinances and you can confer them upon others and the powers of Satan will not be able to tear down the kingdom as fast as you will be able to build it up, and upon your shoulders will the responsibility of leading this people rest." (*Times and Seasons* 5:651.)

In this manner the Prophet ordained the twelve apostles, which body constitutes the second quorum of the Church, equal in authority with the first presidency. *Doc. and Cov.* 107: 23-24, with the keys of the kingdom. Brigham Young was president of the twelve, and upon him devolved the duty of presiding.

Therefore, after the death of Joseph and Hyrum Smith, the twelve assumed, by authority of their office, the duty to preside over the Church. Later, when through revelation the quorum of the first presidency was reorganized with three presidents—Brigham Young and Counselors Heber C. Kimball and Willard Richards, they claimed, and rightfully, that since they were ordained under the hands of Joseph Smith and from him had received all the keys and powers of the priesthood which the Prophet held, it would have been superfluous to have been ordained again. They were in this capacity, however, sustained by the unanimous vote of the Saints, which was essential to make such ordination of force in the Church.

There is an abundance of testimony to prove that the Prophet did so ordain the twelve, some of which can be found in the *Times and Seasons*,

volume 5, pages 561, 664 and 698; also in the *Millennial Star*, volume 10, page 115.

We repeat that Brigham Young received all the keys, powers, authority and priesthood, that were held by Joseph Smith, that enabled him to preside over the high priesthood, from the Prophet Joseph Smith in Nauvoo in the winter of 1843-4.

This important question was settled long ago by the entire body of the Saints who accepted the leadership of the twelve, after the departure of the Prophet and Patriarch, and sustained President Young in his office. It was settled by the approval of the Almighty of the marvelous work he accomplished, and which could not have been done without divine aid and guidance. To ascribe the mighty deeds Brigham Young performed through the power of the divine Spirit which rested upon him, to the spirit that is the originator of secession, rebellion, apostasy, and falsehood, is to come dangerously near blasphemy. What is it but a repetition of the sin of the adversaries of our Lord, who, although they knew that "no man can do the miracles that Thou doest, except God be with him (*John*, 3: 2); yet proclaimed to the people: "He hath an unclean spirit." (*Mark* 3: 30.) What is it but to assail the disciple with a weapon that was in vain directed against the Master? There was some excuse for difference of opinion on the subject of succession, immediately after the martyrdom, because the people were not in possession of full information, but there is no excuse now. To use a familiar illustration: At the time of an election citizens are expected to have different opinions as to candidates for office; they are expected to work for those whose views and principles they support. But when the question is settled at the polls, loyalty demands that all accept the verdict and work together for the common interests of the community. The body of the Latter-day Saints having accepted, as guided by the Holy Spirit, the leadership of the twelve, there was no longer any valid reason for seeking the leadership of other shepherds.

The trouble with some of our reorganized brethren is that they look upon the members of the Church as a flock of sheep, that, like other property, can be inherited. This is entirely contrary to the fundamental principles of the Gospel. The Church belongs to Christ. The leaders and officers are the servants of the Lord and the people of the Lord. It follows that the Lord raises up whoever He pleases, to perform the services necessary from time to time. Brigham Young was every way equipped for the peculiar work needed during his time. Who could have done what he did? Sidney Rigdon? Lyman Wight? James J. Strang? Or the founders of the so-called reorganized church? Let the reader reflect on the facts history records, and then decide for himself, remembering that every tree is known by its fruit.

BOOK OF MORMON: We now have on hand a pocket edition of the Book of Mormon, leather bound, flexible cover, same size as the pocket edition of the Doctrine and Covenants. Price one dollar, postpaid.

The Girl Who is Ashamed of Her Mother.

(From the Character Builder.)

It is a sorry day for a girl when she feels herself superior to her mother, and considers herself called upon to apologize for her bad grammar, mispronounced words, foreign accent, or slips in her speech. When a girl becomes so small and contemptible that she is ashamed to appear in public with her mother, because she is old-fashioned and dowdy in appearance, her hands brawny, her face prematurely wrinkled, and her form bent by long years of drudgery for her children, she is indeed to be pitied. She has fallen below contempt.

What a return to make to the poor mother for all her self-sacrifice, for the years of patient trials cheerfully plodded through that her daughter might enjoy advantages that she, in her youth, never dreamed of!

The girls who are ashamed of their hardworking mothers are few, happily, compared with the vast number who appreciate, and endeavor to repay, their mothers' sacrifices. Still, there are too many of them—girls who do not even darn their own stockings, mend their own clothing, or make their own beds.

I have in mind a mother who is constantly making sacrifices in order that her daughter may make a good appearance in society. She wears her old cloak and shabby bonnet another year; she remodels for the second time and tries to freshen up the gown which should have been discarded last year, so that the young girl may have new ones and appear to as good advantage as other girls of her age. She drudges from morning till night, and often far into the night, so that her daughter may have more leisure to practice accomplishments, or to have a good time. Anything is good enough for the slave-mother. When the tired hands should be at rest, they are busy with some dainty laundry work, or plying the needle on some pretty thing for the girl's adornment when she shall make her next appearance at a dance or a reception. The daughter, meanwhile, is gossiping about the neighborhood, or is at the theater or some other place of amusement, or, perhaps, she sits by reading a silly story, or strumming on the piano. Should her mother ask her to assist her by washing the dishes, clearing off the table, or doing some other simple duty, she usually finds some excuse for getting out of it.

Thomas Aquinas entered the chamber of Pope Innocent IV whilst large sums of money were being counted there. "You see," said the pontiff to him, "that the Church has been blessed, and is no longer in the state in which she was when it was said, 'Silver and gold have I none.'" "It is true, holy father," said Aquinas; "but neither can she now say to the paralytic, 'Take up thy bed and walk.'"

Whoever is a god to himself is apt to be a devil to his neighbors.

The Valient.

(M. A. Dewolfe Howe, in *Woman's Home Companion* for May.)

Not for the star-crowned heroes, the men that conquer and slay,
 But a song for those that bore them, the mothers, braver than they!
 With never a blare of trumpets, with never a surge of cheers,
 They march to the unseen hazard—pale, patient volunteers;
 No hate in their hearts to steel them—with love for a circling shield
 To the mercy of merciless nature their fragile selves they yield.
 Now God look down in pity, and temper thy sternest law;
 From the field of dread and peril bid Pain his troops withdraw!
 Then unto her peace triumphant let the spent victor win,
 Though her life be bruised and trembling—yet lit from a flame within
 In the warm, sweet smile of conquest gained without War's alarms,
 The woman's smile of victory for the new life safe in her arms.
 So not for the star-crowned heroes, the men that conquer and slay,
 But a song for those that bore them—the mothers braver than they!

Review of the Mission From April 15th to May 15th.

KENTUCKY—A very spirited branch conference was held at Pactolus, Caster county, May 4-5. The meetings were well attended and much interest was awakened. Four Elders were present, all of whom discoursed promptly on the principles of the Gospel. During the month eleven souls were made members of the Church by baptism.

EARL M. CRANDALL, President.

ALABAMA—Elders A. H. Taggart and B. L. Pope baptized six honest souls at Wallace April 29. A narrow-minded and misinformed minister preached a stereotyped anti-Mormon sermon at Loango Sunday morning, April 28. He reiterated the old oft-repeated lies. Elders F. E. Pace and L. A. Stround were present. In the afternoon they addressed a large audience in the same hall and vindicated the Saints and their religion.

H. H. SELLERS, President.

VIRGINIA—This has been a successful month. The Elders have been accorded good treatment. Many books have been sold. On April 27 the conference headquarters was moved to 616 Fredricks street, Staunton. Elders A. W. Bonham and H. O. Kent recently met with a very brotherly Duncald minister. He invited them to sing and pray in his meeting. One of the Elders was also requested to speak. Three baptisms have been reported during the month.

E. F. MARSHALL, President.

SOUTH CAROLINA—A branch conference was held at Adams Run, Colleton county, April 21. Elders H. I. Mills, A. M. Hammon, W. A. Wells and R. A. Meeks were present and preached the Gospel to the large crowd which was in attendance. At the close of the meeting a number applied for baptism. Elders H. I. Mills and J. L. Oman reorganized the Charleston Sunday School April 20. Brother L. M. Ridgway is superintendent. From different parts of the con-

ference cases of divine healing have been reported. Eight baptisms have been reported during the month.
H. I. MTLIS, President.

OHIO—President Rich visited the Elders at Cincinnati May 5, and gave them some valuable instructions. Elders James W. Hansen and Earnest D. Phippen report some opposition in Preble county from ministerial obstructionists. A young lady from Utah recently tried to stir up some prejudice in Eaton against the "Mormons." But unfortunately for the young lady's cause, she told a little too much truth and made friends for the Saints instead of enemies. She said her best friends in Utah were "Mormons," and that they were good and upright people. Elders Wm. T. Lister and John W. Wright report some progress in Columbus.
ELLIS MULKEY, President.

GEORGIA—President Rich, under the direction of the authorities of the Church, recently purchased a corner lot with an old church on it in Atlanta. The Saints at that place are delighted in the assurance that they will have a place of meeting in the very near future. Elders S. W. Golding, O. E. Walker, M. B. Farr and A. G. Gunn are now at work remodeling the building, and it will soon be ready for use. Elders C. E. Walker and A. G. Gunn were reminded not long ago that the mobocratic spirit has not yet disappeared. While they were holding a meeting at the home of J. P. Miller, a band of ruffians gathered on the outside, armed with rocks. No harm was done. A night or two later Elders S. W. Golding and C. E. Walker had a similar experience at the same place. A friend telephoned the police, who gave the Elders protection and routed the mobocrats. Elder M. A. Barton has closed his school at Empire. He had a very successful year.
S. W. GOLDING, President.

MISSISSIPPI—Elders Orrin R. Williams and John W. George have held successful meetings in parts of Alcorn county, where the Elders were mobbed five years ago. Elders Cloy C. Nichols and Wm. A. Banks organized a Sunday School at Suffolk, Franklin county, with Bro. John W. Mulkey, superintendent; I. W. Corban, first assistant; Robert Carlock, second assistant, and Sister Meda Corban, secretary. On May 2, Elders L. W. Woolsey and D. E. Tracy administered to a child whose pulse had quit beating. The child recovered immediately. Bro. L. White, of Webster county, who was suffering intensely from chills and neuralgia, was administered to by Elders Paul E. Nelson and D. W. Stowell, and immediately got up from his bed, entirely free from pain. Our conference was held at Millville, Madison county, May 12-13. President Rich was unable to be with us at that place, but met with us a day later at Jackson and gave the Elders many kind and encouraging instructions.
WM. LESTER, President.

NORTH CAROLINA—Two Book of Mormon classes have been organized, one at Hampstead and the other at Kingston. The members of these classes are enthusiastic students of the Nephite record. President J. A. Berrett and Elder Peter G. Whitehead have been visiting through the conference for eight weeks. They completed their trip April 22. While on their rounds they held thirty-seven meetings. The meeting house in the Poffer settlement is nearly completed. Sunday school is now being held in it. A Kingston paper recently published a rabid anti-Mormon article, written by a "Christian" minister. When the Elders asked for permission to reply the editor said: "We do not believe such stuff." Elder A. B. Walton's school at Hampstead is a success despite the opposition of some prejudiced obstructionists. Progress is noted in all parts of the conference. Eight have been added to the Church during the month.
J. A. BERRETT, President.

MIDDLE TENNESSEE—Elders Wm. Pattin and Jas. W. Gillman recently had a very interesting experience in Haywood county. They applied to seven men, who controlled a school house at Springfield, for permission to hold meetings in the house. Six of the men were broadminded and gave consent; the seventh refused and threatened violence if the Elders attempted to hold meetings. Notwithstanding the good Methodists' protestations the Elders gave out notice that they would hold a meeting the next day. In the meantime the obstructionist gathered together a few sympathizers and met at the school house at the hour appointed for the meet-

ing. As the Elders approached, the leader said, "I have come to make good my word." The Elders assured him that they too, had come to make good their word. A discussion was precipitated. Some of the party commenced to ask questions which the Elders gladly answered. After listening to the Elders for about half an hour, most of the men rode away. Those who remained invited the Elders' home.

A very successful branch conference was held at Drummonds, Tipton county. The attendance was good. Elders J. F. Moore, D. E. Michollson, J. H. Bagley, Geo. Shaw, Wm. N. Pattin and Jas. W. Gillman were present. There have been eight baptisms during the month.

WM. N. PATTEN, President.

MISSION OFFICE—During the month Brother Rich has visited all the conference presidents at their headquarters, excepting one—Middle Tennessee—which he expects to visit within a few days. He first visited Ohio, then Kentucky, East Tennessee, Georgia, Mississippi, Alabama, Florida, South Carolina, North Carolina and Virginia, respectively. He held meetings with all the Elders in some of the conferences, and in others he inquired about each individual Elder and acquainted himself with the condition of their health, and is now able to intelligently make a report of the condition of each Elder in the Mission. Some of the brethren have been released because of having served from two to two and a half years, while others have been released because of illness last summer, and it was not deemed wise to keep them through another hot season. The number of Elders in the Mission is very low and the prospects for new aid does not seem bright. We are therefore loath to part with our brethren, so long as they are enjoying reasonably good health. When we take into consideration the fact that an Elder advances very slowly during the first year and a half of his mission, we feel that his real worth to the cause only begins when he has been in the field about eighteen months and the cause of God is then entitled to his services. During Brother Rich's investigation throughout the Mission, he found the future prospects to appear brighter than they have ever been before. The reports of conference presidents and Elders show that there are more opportunities for preaching the Gospel at present than has existed in the south for many years. People are beginning to understand us better, more people are traveling, and greater numbers are visiting Salt Lake, and always bring back reports that cause us to be looked upon more kindly. When our Elders take into consideration the truth of the statement that right now every Elder we have in the Mission, could be used with profit in any one state in the South, and then realize that the few brethren we have must be distributed throughout eleven conferences, we trust they will see how great is the harvest and how few the laborers. This condition should inspire them with ambition, and cause them to banish from their minds any desire to return home, so long as they can remain and assist in spreading the light of the Gospel to our brethren and sisters of the South.

Arrivals and Appointments—During the month the following brethren arrived from Zion and were assigned to their respective fields of labor; Lionel L. Myers, Riverton, Utah; Chas. H. Miller, Parker, Idaho; Wm. M. Bettie, Rexburg, Idaho; John P. Lesneur, Springfield, Arizona; all to Georgia; Lucy D. Dinwoody, Idaho Falls, Idaho, to Mission Home; Nephi U. S. C. Jensen, Salt Lake City, Utah, to Mission Office; John E. Pickett, Gunnison, Utah; Erick O. Bylund, Santaquin, Utah, to Kentucky; Henry C. Walk, Salt Lake City, Utah, to Middle Tennessee; Geo. J. Taylor, Rigby, Idaho, to Mississippi; Silas T. Orton, Paroman, Utah, to East Tennessee; John H. Murdock, Heber City, Utah, to Virginia.

Transfers—Elders David Felshaw and P. R. Wright, both of Georgia, to Kentucky; Elders Geo. L. Spangenburg and A. F. Tolton, both from the Mission Office, to Ohio.

Honorably Released—Elders H. G. Stokes and David Boam, of Kentucky; Elder H. J. Fawkes, of Alabama; Elders Richard Norwood, Jos. Anderson and John H. Cook, of South Carolina; Elders B. E. Stone, Jos. I. Reid and Jas. I. Bawers, of Virginia; Elder H. O. Haskins, of North Carolina; Elder Jesse Winn of Mission Office; Elder Geo. O. Reid, of Middle Tennessee, the latter honorably released on account of sickness.

Two Valuable Works.

Of the many books written on subjects relating to the Gospel and Church organization, there are none more valuable to the male members of the Church than the two very excellent works on Priesthood and Church Government by Elder Jos. B. Keeler of the faculty of the Brigham University. Elder Keeler is a clear, incisive thinker and a patient student, and he has given much time and study to the subject of Priesthood.

The title of the first is "First Steps in Church Government." It explains in a very simple and plain way the powers and functions of the Lesser Priesthood. The arrangement is logical, and the work is admirably adapted for the study of the younger members of the Church, who are just commencing to work in Priesthood callings.

Lesser Priesthood and Church Government is the title of the work intended for more advanced students. It treats in a very comprehensive but simple way the subjects of Priesthood and Church Government. Part one gives a brief history of the Aaronic Priesthood from the earliest times to the present, together with an outline of the duties and limitations of each office in that Priesthood. Part two gives a very complete outline of Church government. The relationship of the Church to State is defined. The necessity and purpose of church government is fully explained. The duties, powers and functions of the different Priesthood quorums are clearly pointed out. All in all it is a most excellent work and should be in the possession of every man who works in any Priesthood calling.

We are very desirous that every Elder and male member of the Church in the Southern States Mission become acquainted with the subjects treated in these works; and we most earnestly recommend them to all who would understand God's system of Church government.

These books can be purchased through the Southern States Mission, as we will soon have on hand a supply of them. Your order should be in by July 1. We most earnestly recommend that the old Elders obtain and study both of these works.

We note in this issue the honorable release of Elder Lewis Lorraine Bagley, who during the greater part of his two years' mission has filled the position of stenographer at the headquarters. Elder Bagley has spent some time in active work in the field, laboring first in Florida and then in Virginia. Wherever he has been called to labor he has been faithful and diligent in performing the various duties placed upon him, and he returns home with an efficiently and honorably filled mission to his credit. In addition to his daily routine of office work, he has struggled hard to take out a degree in the law department of the Grant University, of this city, and just prior to his departure this institution conferred this honor upon him. It can therefore be said that his mission has been a double success. Brother Bagley enjoys the good will, the fullest confidence and love of all his companions, and he returns home with the united prayers of them all for his continued faithfulness to the Cause and his future success in his chosen profession.

The prophetic glass before the eyes of the ancient Seers brings the rays of Jehovah's power to a focus on this earth, in these our days. For kings and rulers to manage their responsibilities in these critical times is an affair which no servant of God, truly enlightened, covets or desires.—*Orson Hyde*.

Be sure to get the spirit of revelation, so that you can tell when you hear the true Shepherd's voice, and know him from a false one.—*Brigham Young*.

Our worship and devotions should be earnest and intelligent, not a mere formalism.—*George Teasdale*.

Good works produce good faith, and faith without works is dead.—*Heber C. Kimball*.

Truth is light, and light is life.—*Heber C. Kimball*.

Report of Mission Conferences for Two Weeks Ending May 17, 1907.

PRESIDENTS	Conference	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Tracts Distrib'd	Books Sold	Eks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branches Org'd	Elders' Jour. Sub.	Deseret News Sub.
H. P. Sellers	Alabama.....	1251	1183	35	348	869	57	?	37	43	904	5	3	...	...	1	...
John H. Batty.....	E. Tenn.....	1131	1220	69	230	1253	53	1	5	25	362	...	...	...	...	...	...
C. A. Callis.....	Florida.....	859	1007	72	369	2030	70	2	6	62	787	4	14	...	...	...	...
S. W. Golding.....	Georgia.....	1397	1030	125	380	1042	207	5	15	50	588	1	4	...	...	...	...
Earl M. Crandall.....	Kentucky.....	1228	901	94	438	999	78	8	19	84	921	11	1	...	...	1	1
Wm. N. Patten.....	M. Tenn.....	1182	712	63	368	534	45	1	8	36	589	...	5	...	...	2	...
Wm. Lester.....	Mississippi.....	1594	3017	34	459	822	56	4	18	46	746	6	4	...	...	...	...
John A. Berrett.....	N. Carolina.....	770	122	22	398	533	41	7	8	54	403	3	9	...	...	1	...
Ellis Merkley.....	Ohio.....	1244	1859	267	345	2890	249	2	31	42	1112	...	1	...	...	...	...
H. I. Mills.....	S. Carolina.....	945	373	46	469	1042	106	3	6	38	602	7	6	...	...	1	1
E. F. Marshall.....	Virginia.....	1078	375	211	404	2820	306	6	42	34	1052	1	...	...	...	...	2
Totals.....		12679	11799	1038	4208	14834	1264	46	195	514	8066	27	57	...	...	8	4

ENCOURAGEMENT.

The following lines are dedicated to Elder Austin Watts by his sister, Ada Neeley:

Quiet reigns this Sabbath evening, 'round a western cottage home;
 Even the telephone is silent, save an ever ceaseless moan.
 In the twilight sits a sister, but her thoughts are far away;
 She is thinking of a brother—Will they meet again some day?

Harken to the spirit's whisper! "He who marks the sparrow's fall,
 In His kind care will remember those who answer duty's call."
 He, like many scores of others, labors in a Southern clime,
 For the spreading of the Gospel, to establish truth sublime.

"Cast thy bread upon the waters and it shall return again;
 So these faithful Elders labor, fishing for the souls of men.
 Thus this absent one is doing, with no thought of home or time.
 Send to him these words of comfort—I will read them line by line.

You are far away, dear brother, but you're held in memory still,
 May the grace of heaven guide you, strengthen hope, and courage give.
 You may miss the dear home fireside, but the flames still brightly burn;
 Father, mother, there are waiting, praying for your safe return.

Faithfully perform thy mission, brother, then through wind and storm
 You are the Lord's true service, He will keep you from all harm.
 Then how sweet the recollection of a noble work, well done,
 When you leave Kentucky's border and return to welcome home.

Died.

We have learned with sincere regret and profound sorrow of the death of the little son of Elder Jos. A. McRae, president of the Western States Mission. The child died at the mission headquarters in Denver, May 27. Our deep sympathy goes out to Brother and Sister McRae in their hour of bereavement.

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"I know not why, but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the Priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein."—JOSEPH SMITH, The Prophet, in the Spring of 1844.

Vol. IV.

JUNE 15, 1907

No. 18

Religious Liberty.

President Eliot was in Utah in 1892. The welcome that was accorded him was most hearty. On the evening of the 16th of March of that year he spoke to an audience that filled the "Mormon" Tabernacle in every part. The address was brief, able, and eloquent, and was widely commented upon in and out of the state. President Woodruff made a few remarks and the big Tabernacle choir rendered musical selections of a character and in a manner that made a marked impression upon the mind of the distinguished visitor, who spoke as follows:

"Ladies and Gentlemen—I have been spending the last forty-eight hours in the wilderness of the Rocky mountains, part of the time unavoidably detained. My mind involuntarily went back to the first journey across the wilderness by civilized men and women, to the planting of this superb colony by a Christian church. It reminded me of another planting, 256 years ago, by the Puritans and Pilgrims in New England. They, too, crossed a wilderness—a wilderness of water; they, too, sought freedom to worship God; they, too, fought to subdue the wilderness. They waited much longer for fruition. Their soil was poorer, their labor less promptly rewarded, their sufferings greater.

"Did it ever occur to you what is the most heroic part of planting a colony of people which moves into a wilderness to establish a civilized community? You think, perhaps, it is the soldier, the armed man, or the laboring man. Not so. It is the women who are the most heroic part of any new colony. (Applause.) Their labors are the less because their strength is less. Their anxieties are greater, their dangers greater, the

risks they run are heavier. We read that story in the history of the Pilgrim and Puritan colonies of Massachusetts. The women died faster than the men; they suffered more. Perhaps their reward was greater, too. They bore children to the colony. Let us bear in our hearts veneration for the women of any Christian folk going out in the wilderness to plant a new community.

"And then, again, in New England in 1636 the same great interest was borne in mind which I find is at heart here among this population — the interest of the rising generation in education. The university which I have the honor to represent was founded in New England six years after the Massachusetts colony was settled, in the year 1636. You have already the beginning of two universities — the University of Utah and the Young University. But here you have not equaled the promptness of the Puritan fathers. You have been forty-five years getting a real embodiment of the higher education. I wish these universities a prompt success and quick development. But they will never catch up with the old Puritan university of New England, planted there in 1636. We've got a bit the start of you, and we mean to keep it. (Applause.) There is no motive in colonization like the religious motive. The history of the world proves that abundantly. Mind will not do it. Neither will the search for furs, or for game, or for fish, or any other wealth of the land or sea. The great successful colonies of this world are founded by men and women of religious enthusiasm. Here, therefore, you have founded a colony of the finest spirit, in the hope of worshipping God according to your consciences. And yet here in this beautiful valley, here in this most successful of American colonies, so far as redeeming the wilderness and establishing well-being in a single generation is concerned, has already arisen the question of religious liberty. I do not know how any one can have a better right to speak upon that subject than a direct descendant of the Puritan fathers and a teacher of the state of Massachusetts.

"What is the religious liberty which today prevails in Massachusetts, and in Harvard, as a child of Massachusetts? In the first place, all religious denominations or churches stand upon a perfect equality before the law; they are all alike fostered, supported, protected, and sustained. Not directly by taxation, but indirectly and most substantially by exemption from taxes. There is not a religious community in Massachusetts but what enjoys this favor from the state. It enjoys this favor for all its property devoted to religious uses. And more, every religious denomination in Massachusetts has a right to establish societies for propagating its faith, and such societies may hold property, the gifts of individuals, perhaps raised by general subscription, but property, however obtained, can be held for the propagation of every religious faith represented in the state. That is the religious freedom we would not for the world have abridged in old Massachusetts. But another liberty is ours, a liberty won from a Puritan commonwealth — the liberty of education by any religious community which

desires to bring up its children in its own faith. For this purpose in Massachusetts any religious denominations, Jewish or Christian; any sect of Christians — Roman Catholics, Baptists, Presbyterian, Methodist, or Episcopal — may in perfect security and under the protection of the state establish institutions of education of high grade or low grade, universities, primary schools, or kindergartens for the distinct education of their own children. This, too, is a liberty we would not part with in Massachusetts. Is this liberty wholesome, is it consistent with the general doctrine of freedom which prevails in the American states? There is no more wholesome liberty than this perfect equality and freedom granted to all religious denominations. What results from it in the old state of Massachusetts, the Puritan state, the state founded by an exclusive church, the state founded by that denomination of Christians as they planted their colonies on that wild and desolate shore? The result is that in that original Puritan state the Roman Catholic may hold property securely and firmly for any of the purposes which I have mentioned. Could any religious faith be more opposed to the faith of the Puritan than the Roman Catholic? But any Protestant denomination may do the like. The Episcopal church was hated by the Puritan founders of Massachusetts. It was persecution from that church which had driven them from their mother country. And yet the Episcopal church may found schools, universities, hospitals, or any charitable or educational institution, and hold for such institution property under the protection of the state of Massachusetts. I respectfully commend these Massachusetts liberties to the government of the United States. There is no reason why they should not all be enjoyed in the territories of the United States just as in the full states of the Union. (Applause.)

"I ask, does all this liberty for all religious people work well? I answer that question as one who has been for twenty-three years at the head of a university that receives large numbers of students from all parts of the country, and, of course, from all religious denominations. If there is one thing evident to an experienced educator in the United States it is this: That the variety of institutions of education in our country is thoroughly wholesome. We have three classes of educational institutions. Those supported by the state, the public or municipality, the public school, the state agricultural college, the state mechanical or mining college, and the state university. We have the institutions supported by religious denominations, and we have again the private schools and colleges attached to no denominations. This diversity is one of the most wholesome features of the American system of public education. And with this diversity we are better off by far than if any single one of these three classes had full possession of the field. I hope I will shortly see in this great and beautiful territory all three of these classes of education amply protected. There is room for all, there is work for all, and a competing will accomplish greater good than if working singly. This spirit of liberty, religious and civil, is what our great and beautiful country stands for in this world. Let us love

these principles. Let us devote ourselves to their propagation, to the building up in this country of the fair fabric of public liberty. (Applause.) Liberty, religious and civil. Liberty for associations and liberty for the individual. It is one of the great functions of universities to teach patriotism. Universities stand for ideals in this world — ideals of learning, ideals of devotion, enthusiasm, and high among ideals is that of country. We have not in this republican land that sort of ideal to worship which in former centuries commended the loyalty and devotion of the people. We have not set up the idolized person we call king or queen, but we have another ideal to worship — the personified ideal which we call country.

"When poets wish to bring before us this lovely ideal of our country, so beautiful, so grand, so free, they always speak of it as a woman. The manly character and form do not so well represent this beautiful idea. The facts make our personified ideal of woman.

"It is a great privilege for any American to speak to such a friendly audience as this. I never before spoke, in my life, to so large a gathering, except in open air. Here is one of the great evidences of the great rapidity of your progress, compared with that of the Pilgrim fathers. In forty-five years you have made this possible. It took the Pilgrim and Puritan societies nearly 200 years to learn to sing the 'Halleluiah Chorus' as I have heard it sung tonight. You have done it in a much shorter time; to be sure, you have had steam and electricity to help you; you have had teachers the like of whom the Puritans never saw. It is but an instance of the rapidity of your conquest — conquest of the soil, conquest of the wealth of the hills, conquest of the arts and sciences. I wish that words of mine could further the least bit this great undertaking. If I could hope that words of mine could bring about a great unity of feeling among the entire population of this beautiful territory; if I could hope that words of mine could show the way for all classes of this population to unite in seeking the great principles of liberty in the full application which they receive in other parts of the nation, it would be to me a great reward." (Great applause.)

The Martyrdom of Joseph and Hyrum Smith.

FROM "A YOUNG FOLKS' HISTORY OF THE CHURCH," BY ELDER NEPHI

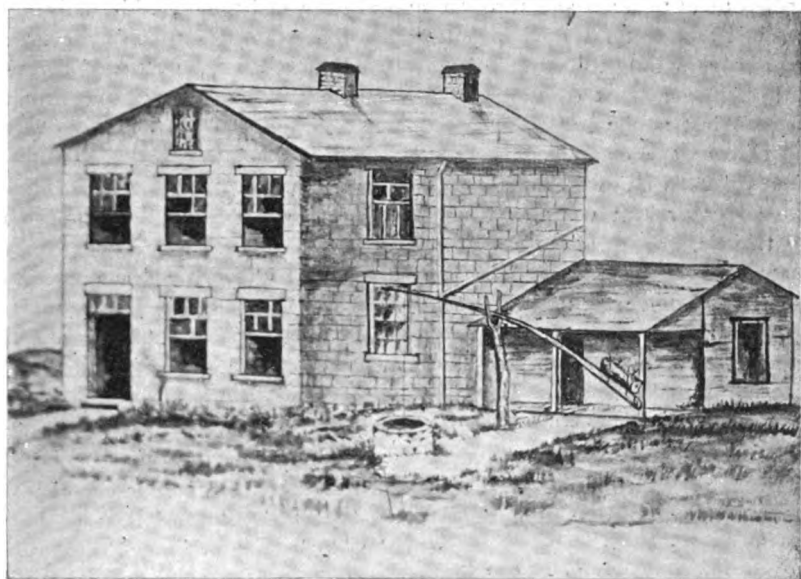
ANDERSON.

On January 29, 1844, Joseph Smith was nominated for the President of the United States. Neither he nor his friends had any hopes of his election, but it gave the citizens of Nauvoo at least a chance to vote for an honest man who was their friend. Men were sent to various parts of the country to make speeches in his favor, and Joseph published his views on how the government should be conducted. One of his ideas was that the government should set the negro slaves free, paying their masters for them. President Abraham Lincoln, twenty years later, also favored this plan.

Meanwhile Nauvoo prospered, and the Church grew. When the

weather would permit, meetings were held in a grove near the temple, there being no room large enough to hold the large crowds of people. Joseph continued to give many glorious truths to the Church about the nature of God, the land of Zion, baptism for the dead, and many other things.

The Prophet's prediction that there was a Judas in their midst soon proved to be too true; and there were more than one. William Law, Joseph's second counselor, William Marks, president of the Nauvoo Stake, with many other leading men, proved themselves false to Joseph and the Church. They even planned with Joseph's enemies to have him killed. They were also proved guilty of other sins, and were soon cut off from the Church.



Carthage Jail.

Joseph's times of peace were not many nor very long. Apostates were his worst enemies, and they were all the time annoying him by having him arrested upon all kinds of charges. These men were very bitter, and howled around him like a pack of wolves, eager to devour him; but Joseph trusted in the Saints, and they in him, for those who were faithful to their duties knew by the Spirit of God that Joseph was not a fallen prophet, as his enemies claimed.

In June, 1844, the enemies of the Saints began to publish a paper in Nauvoo called the *Expositor*. Its purpose was to deprive the people of Nauvoo of their rights, so it boldly said. One number was printed, and that was so full of false statements and abuse against the city officials that the city council declared it a nuisance, and had the press, type, etc., destroyed.

This raised great excitement among the enemies of the Church. Joseph and seventeen others were arrested, tried before a court in Nauvoo, and acquitted; but this did not satisfy the mobbers. On the advice of the United States judge for that district, Joseph and his brethren allowed themselves to be arrested again, and they had a trial before Justice Daniel H. Wells, then not a "Mormon." They were again discharged as innocent of any crime.

Mobs began to threaten again, but the Nauvoo Legion was ready to defend the city. As they were drawn up in front of Joseph's house one day—it was the 18th of June—he mounted a platform and spoke to the soldiers. That speech was long remembered by those who heard it. It thrilled them through and through, and at the word they would gladly have marched and met the mob in battle; but that was not Joseph's way. He was always willing to have the laws carried out, even if he suffered thereby, so that his enemies could have no just excuse. That was the Prophet Joseph's last public speech.

During the excitement Governor Ford arrived at Carthage, a town about eighteen miles from Nauvoo, and the county seat of Hancock county. The governor sent word to Nauvoo that he wanted some explanation of the trouble, so Joseph sent some of the brethren to him. The governor treated his callers rudely. Carthage was full of mobs, and the governor seemed to believe all they told him about the "Mormons." He organized the mobs into troops. Joseph asked the governor to come to Nauvoo and investigate the whole matter; but no, Joseph must go to Carthage. The governor said he would protect him if he would come.

It was on the evening of June 22d, and Joseph and Hyrum had called some brethren together. "All they want is Hyrum and myself," said the Prophet. Joseph and Hyrum both seemed certain that if their enemies got them in their power again, they would be killed. Joseph then proposed that he and Hyrum should escape to the Rocky mountains. Preparations for this trip were made, and they were rowed over the river to Iowa, when Joseph's wife sent some of the brethren to plead with him to return. Some brethren also found fault with him for running away to "leave the flock to the wolves."

Joseph replied, "If my life is of no value to my friends, it is of none to myself." So they went back, Joseph saying, "We shall be butchered."

On the morning of June 24th Joseph and eighteen brethren set out for Carthage to be tried again on the old charge. As he rode out, the Prophet made many expressions of good-by to his friends. Four miles from Carthage they met a company of militia going to Nauvoo with an order from the governor that the Nauvoo Legion give up their arms. Joseph rode back to see that this was done. Twice he bade his family farewell. His face was pale, and he was suffering.

"I am going like a lamb to the slaughter," he said, "but I am calm as a summer morning."

At Carthage they were received with oaths and threats by the troops. Apostates and soldiers swore they would never leave Carthage alive.

The next day the governor paraded the brethren before the troops, who insulted them as they passed along. Then they were placed in jail, awaiting their trial.

The day following, the prisoners were marched to the court house, guarded by the troops; but the trial was postponed until the next day, and the prisoners were taken back to jail.

This was on the 26th of June. That night Joseph was lying on the floor of the jail with some of the brethren. Brother Dan Jones was on one side and John S. Fullmer on the other.

"Lay your head on my arm for a pillow, Brother John," said Joseph, and then he talked with him in a low tone. Joseph expressed a desire to see his family again and preach to the Saints once more.

To Brother Jones he whispered, "Are you afraid to die?" When Brother Jones said he was not, Joseph replied, "You will yet see Wales, and fulfill the mission appointed you before you die." (Dan Jones afterward did a wonderful missionary work in Wales.)

The next morning the guards frequently told some of the brethren that if they did not wish to be killed, they had better get away from Joseph. This was told to Governor Ford, but he paid no attention to it.

At 10.30 that day, June 27th, the governor with the most friendly of the troops left for Nauvoo, and the brethren were left to their fate.

In an upper room of Carthage jail, Joseph, Hyrum, John Taylor, and Willard Richards were spending the time in writing letters, singing, talking, and praying. In the afternoon Joseph asked Apostle Taylor to sing the hymn commencing

"A poor wayfaring man of grief,"

and when it was done, he was asked to sing it again. Brother Taylor said he could hardly sing it, he felt so sad, but he sang the hymn again.

About five o'clock in the afternoon a mob of about two hundred men surrounded the jail. They had blacked their faces with powder and mud. Then the firing began. The mob rushed up the stairs, shooting into the room where the four brethren were. The prisoners sprang to the door to close it, but the guns of the mob forced it open. Elders Taylor and Richards tried to push the guns aside with their canes. The bullets flew like hail into the room. One ball came through the door and struck Hyrum in the head. Four others hit him, and he fell back, saying:

"I am a dead man."

Joseph gazed on his brother, and exclaimed: "Oh, dear Brother Hyrum!"

Elder Taylor now tried to jump from the window. A ball struck him, and he was about to fall from the window when another bullet from the outside hit his watch in his vest pocket, and forced him back into the room. Here he was hit by two more balls, and he rolled under the bed.

Then Joseph went to the open window, intending to leap out. Two bullets struck him, and he fell outward, exclaiming:

"O Lord, my God!"

As soon as he had struck the ground a mobber set him against a well-curb a few feet from the jail, and then, by order of Col. Levi Williams, a mobber and Baptist preacher, four men sent bullets into his body.

Then the mob fled, and the whole town of Carthage with them, fearing the vengeance of the people of Nauvoo. But vengeance is the Lord's.

Willard Richards was not hurt. That night he spent in attending to his wounded brother, and watching over the dead bodies of the Prophet and the Patriarch.

Joseph's and Hyrum's earthly work was done, and the Master had called them away from the haunts of mobs and wicked men. They sealed their testimony with their blood. They had spent their lives in working for the salvation of their fellow-men, and even yet in a freer and grander sphere they are working for the cause of Christ and the Church.

Temple Building and Temple Work.

We call special attention to the quotation from the Prophet Joseph, which appears on the front page of this issue, and take this occasion to say a few words upon the subject set forth therein.

Temple building and Temple work were subjects upon which the Prophet Joseph Smith, during his whole life, laid particular stress. These matters were as much a part of the Gospel of Jesus Christ as were the initiatory principles and ordinances. They were set out by visions, revelations, and personal visits, to the Prophet Joseph, by heavenly authorities, as indispensable requisites to the eternal plan of salvation. When Elijah appeared to the Prophet and committed unto him the keys which gave him authority to teach these doctrines, and to officiate in the administration of the ordinances pertaining thereunto, he declared that the time had "fully come" when this important work was to be commenced. The spirit of this mission rested upon the Prophet Joseph, and indeed he was as faithful to this trust as he was to any other responsibility placed upon him by the Almighty. Before his martyrdom he seemed to have a premonition that his labors here were soon to end, for he urged the Saints to hasten the completion of the Nauvoo Temple in order that the Twelve might be thoroughly familiarized with the work therein to be performed, and fully empowered to carry on the same according to the commandments of God. Before the House of the Lord was finished and dedicated, the Prophet commenced the Temple work therein, and conferred upon the Twelve "all the ordinances, keys, covenants, endowments, and sealing ordinances of the Priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowments therein."

This is the testimony of Apostle Parley P. Pratt, published over his

signature in January, 1845. (*Millennial Star*, Vol. 5, page 151.) Corroborating this statement, Apostle Orson Hyde testified at the trial of Sidney Rigdon* that in the spring of 1844 the Twelve were in council with the Prophet "almost every day for weeks," and that he conducted them "through every ordinance of the holy Priesthood," saying as he finished the work, "Now, if they kill me, you have got all the keys and all the ordinances, and you can confer them upon others, and the hosts of Satan will not be able to tear down the Kingdom as fast as you will be able to build it up," for "on your shoulders will rest the responsibility of leading this people."

According to Elder Hyde's testimony, the Prophet Joseph said, "I don't know what it is, but the Lord bids me hasten and give you your endowment before the Temple is finished."

Apostle Wilford Woodruff, in his review of Sidney Rigdon's trial published in the *Millennial Star* in December, 1844, confirmed the testimonies of Apostles Pratt and Hyde, not only as to the Prophet's conferring all the keys of the Priesthood upon the Twelve, but also as to their having to assume the "responsibility" of leading the people. Apostle Heber C. Kimball, at the October conference held in 1844, also testified publicly to the fact that the Prophet had in the spring of the same year fully endowed the Twelve, as stated by the three brethren mentioned. (*Millennial Star*, Vol. 5, page 123.) These four brethren were with the Prophet on the occasions mentioned, and received under his hands, together with the rest of the Twelve, the keys, ordinances, and powers which the Lord had sent Elijah to restore to man, and which He had impressed His servant to leave with the Church. So that the truth of their testimony cannot be questioned.

Temple building and Temple work, from almost the very instant of Elijah's visit to God's mouthpiece in this dispensation, became, as it were, the "war cry" of the Church, and followed it wherever it was driven. At Kirtland it was "Build a Temple"; at Far West, "Build a Temple"; at Independence, "Build a Temple"; at Nauvoo, "Build a Temple." And did it stop here? No! Although driven from its resting-place, as it had been oftentimes before, the Church was led by the Quorum of the Twelve Apostles, with Brigham Young at its head, to another place of refuge, this time in the Rocky mountains. And there again the spirit of temple building and Temple work rested in mighty power upon the Latter-day Saints, in spite of the adverse circumstances with which they were surrounded. "Here we will build the Temple of our God," said President Brigham Young, as soon as his foot rested upon the desert soil of Salt Lake valley; and on the very spot designated, in perfect realization of his inspired hopes and aspirations, and in complete harmony with the mission conferred upon him and his companions by the Prophet Joseph in the Nauvoo Temple, stands today the House of the Lord, a startling fulfillment

**Millennial Star*, Vol. 5, page 104.

of this remarkable prophecy, and a complete vindication of President Young's divine calling to lead the Church of God.

And this is not all. Besides the Temple erected at Salt Lake City, three others have been completed within the state of Utah, in each of which, day after day and year after year, the Temple work revealed to Joseph Smith is ceaselessly and faithfully performed. These facts attest most forcibly the truth of the words of Elijah, that "The time had fully come" for its inauguration, and they also save the honored name and sacred memory of the great latter-day Prophet of the Lord to whom this work was revealed, from the most damaging and reproachful charge of "false prophet," which, according to Reorganiteism, he would be forced to bear, and that, too, without a word to offer in his defense. The apostate Strangites did not get together to effect their reorganization until sixteen years after the Prophet's death, and from that day until this — a period of forty-seven years — not a note has been sounded among them on Temple building or Temple work; whereas, the Church, under the direction of the Twelve, has erected four Temples, commencing the work before the Reorganized Strangite church was even dreamed of by its founders, and has, therefore, carried on the work in every detail as it was revealed to the Prophet by Elijah, and as the Prophet instructed and commanded the Twelve to do. According to the teachings and practice of the Church of Jesus Christ of Latter-day Saints, God knew His business when He sent Elijah to restore the keys held by him to the Prophet; Elijah understood his business when he delivered these keys to the Prophet and told him that "the time had fully come" for him to begin to open up this work. The Prophet Joseph equally as well understood his business when he received the keys from Elijah, and pursuant to the instructions and commandments received, proceeded to erect Temples and use them for the sacred and holy purposes intended; the Twelve understood their business when, in keeping with the counsels they had received, they continued the work of building temples and of performing all the ordinances therein, just as God had revealed to His servant Joseph through the Prophet Elijah. But how different the matter appears from the Reorganized Strangite point of view. This organization, made up of excommunicated and apostate members of the Church, had no existence until sixteen years after the martyrdom of the Prophet, during which time the Church organized by the Prophet Joseph had been driven to the west, and under the leadership of the Twelve, who were duly qualified and authorized, had continued the work revealed by Elijah. The spirit of this all-important matter, which rested upon the Church at Kirtland, Independence, Far West, and Nauvoo, in the days of Joseph Smith, followed these leaders to the valleys of the Rockies, and the same "war cry" was continued there just as it had been in the east. At Salt Lake City it was, "Build a Temple"; at St. George, "Build a Temple"; at Logan, "Build a Temple"; at Manti, "Build a Temple." And still, notwithstanding that all these holy sanctuaries have been completed and put to

constant service, the Church, in response to the inspiration which one would naturally expect and which really ought to follow in the wake of Elijah's mission, continues to this day to sound the "war cry, "Build more Temples," throughout its entire system. Truly, the words of the Prophet to the Twelve, that "the hosts of Satan will not be able to tear down the Kingdom as fast as you will build it up," have been literally fulfilled, for indeed has the Almighty sustained the Twelve in their efforts to discharge the "responsibility" of leading His Church. But what about the position of the reorganized Strangite faction in relation to this matter? If their contention that they are the true Church be correct, then for sixty-three years Temple building and Temple work have been dead issues, and so far as present prospects are concerned there is no hope of their resurrection. If this contention be true, then God made a grave mistake in sending Elijah the Prophet to restore the keys pertaining to this part of the Gospel of Jesus Christ. Again, if this contention be correct, then Elijah came to earth out of season, and his mission was absolutely in vain, and the Prophet Joseph blundered shamefully, first, in quoting to the world Elijah's words that "the time had fully come" for this work to commence; and, second, in following his instructions relative to its inauguration. And, worst of all, if such a thing could be worse, Jesus Himself misled the Prophet in giving revelations on Temple building, when such a work was not yet to be permanently established. Furthermore, the Prophet Daniel stands subject to the irrefutable charge of being a false prophet for declaring that when God should establish His Kingdom in the last days, it should stand forever, and never again be destroyed or given to another people.

If Temple work ever is to be embodied in the reorganized Strangite creed (it never has been at any time, for when they organized their church they knew nothing of it, and they have received no knowledge on the subject since that time from God), there are but two ways for them to obtain an understanding of this subject. One way is to go to the Church of Jesus Christ of Latter-day Saints, with whom all the keys and powers pertaining to this work, and a perfect knowledge of all things thereunto belonging have continued in an unbroken and perfect successive order from the day of Elijah's visit; and the second way is for God to again send Elijah to the earth, which would be for the first time to the reorganized Strangite body, to give unto them the keys, powers, and commandments which he delivered to the Prophet Joseph, and which by him were delivered to the Twelve, and which were preserved in absolute purity and handed down to their successors, who today perpetuate the work as it was commenced under the immediate direction of Elijah. As to their adopting the first plan, there is no probability, as that would be a death blow self-inflicted to their institution; and there is no likelihood that the second plan will obtain, inasmuch as all knowledge relative to this work already has been revealed to and perpetuated in the true Church. The very fact that this

Church has preserved the order of the priesthood in these things, as well as in all others, is proof positive that it is the Church of God. The contrary view cannot be correct, for if it were true that God first established His Kingdom, then suffered it to be destroyed, and then in re-establishing it again omitted to confer all the principles belong thereto which He had already before conferred, which is the position of the reorganized Strangite church, then God has wantonly sacrificed His own integrity and the integrity of His servants Daniel, Elijah, and the Prophet Joseph. In view of these facts, it is manifestly evident that the reformed Strangite church is therefore doomed to remain as it now stands—in absolute ignorance of all things pertaining to that all-important half of the whole Gospel of Jesus Christ which penetrates beyond this life and perfects, redeems, and glorifies the obedient and faithful deceased millions who, through no fault of theirs, have not heard and consequently not embraced the Gospel upon this earth. The Reorganite body is also cut off from any opportunity whatever, either of embracing themselves, or teaching to others, any of those holy ordinances and principles which God revealed through Elijah, whereby the Saints may qualify and prepare themselves for their inheritance in the Celestial Kingdom of their Father in Heaven. When one understands the magnitude and imperative importance of Temple building and Temple work, it is then easy to comprehend the meaning of the Prophet Joseph Smith when he said, "THE GREATEST RESPONSIBILITY IN THIS WORLD THAT GOD HAS LAID UPON US IS TO SEEK AFTER OUR DEAD," and we are able also to realize why he was so anxious before his death to "CONFER UPON THE TWELVE ALL THE ORDINANCES, KEYS, COVENANTS, ENDOWMENTS, AND SEALING ORDINANCES OF THE PRIESTHOOD, AND SO SET BEFORE THEM A PATTERN IN ALL THINGS PERTAINING TO THE SANCTUARY AND THE ENDOWMENT THEREIN."

It is true that the Reorganized church own the Kirtland temple; but it must not be overlooked that long before this edifice came into their possession it had been deserted by the Prophet Joseph and the Church, and that when the reorganized Strangite body entered suit for it, the Church allowed them to take it by default, because of its having been deserted and because the Church cared nothing about it. But now that the Reorganites possess it, what is it used for? A mere meeting-house. What do they know about the purposes for which it was erected? Absolutely nothing, nor do they claim any knowledge on the subject. They are as ignorant of the work revealed by God to Joseph Smith to be performed in that once sacred but afterward polluted edifice, as are all other man-made institutions upon the earth. And why is it so? Because the keys delivered to the Prophet Joseph Smith by Elijah were in turn conferred upon the Twelve Apostles, and their work, with the support and approval of God, has been perpetuated without intermission, in every detail, in the Church of Jesus Christ of Latter-day Saints, whereas the apostate members who sixteen years after the death of the Prophet effected what they chose to call a "reorganization," possess little or no knowledge of these ordinances

and possess absolutely no authority to administer the same. This is their deplorable condition, and in such will they continue to remain until they are willing to recognize the priesthood of God; for the Church of Jesus Christ was established in 1830 for the last time and to remain forever, and it will continue to do as it has always done, build Temples and perform the work ordained and revealed to be performed therein until the Son of God comes to reign permanently upon the earth.

The New Paper.

With this number we suspend publication of the ELDERS' JOURNAL at Chattanooga. The new paper, *Liahona, The Elders' Journal*, which is to be published at Independence, Mo., will take the place of the ELDERS' JOURNAL and *Liahona*. The first number will come from the press June 22.

The new paper starts upon its career of usefulness under the most auspicious circumstances. Its management is in the hands of men of experience and ability. It has back of it and supporting it all the missions of the Church in the United States. Its policy will be dictated by an advisory board composed of mission presidents. The first number of the paper will be sent to nearly twelve thousand subscribers, and it is safe to predict that this number will be swelled to twenty thousand before the close of the year.

Independence is an ideal place to publish a missionary paper to circulate in all parts of our country. It is not only centrally located but is a place of great historic interest to the Latter-day Saints. It was a storm center in the early history of the Church. Its sod has been made sacred by the touch of the feet of prophets and apostles who were valiant and heroic defenders of the faith in the dark hours of the Church's history. A paper published at this place will partake of and send out to its readers the spirit which inspired courage, constancy, and fidelity in the hearts of those grand men who nurtured "Mormonism" in the critical period of its infancy.

Liahona, The Elders' Journal, will be pre-eminently a missionary paper. It will defend the truth, vindicate the Saints, and expound the first principles of the Gospel of Christ. Much of the matter will be selected with great care from the writings and sermons of those early missionaries of the Church who possessed the happy faculty of presenting the Gospel in a convincing way. These articles will be supplied from the headquarters of the Southern States Mission and be taken from early volumes of the *Millennial Star* and other rare publications. The paper will also give the missionary news from all the American missions. But best of all, it will bring with it the missionary spirit—that spirit which inspires men and women with the courage and love to go out into the world and plant that others may harvest, and sacrifice that others may enjoy.

Each number will contain thirty-two pages laden with good things.

It should be in the home of all seekers after the truth. Get it, read it, and imbibe from it truth, wisdom, and inspiration.

THE ELDERS' JOURNAL has only had a short lease of life, but it has done wonders during its brief period of existence. It has succeeded because of the generous patronage of our many readers, and we wish to thank them for their support. We are sure they will approve of the consolidation and rally to the support of the new paper. We most earnestly recommend to them *Liahoma, The Elders' Journal*, knowing it will be a most worthy successor to the ELDERS' JOURNAL.

Our subscribers will receive the new paper for the unexpired term of their subscriptions.

Brother and Sister Stokes.

Elder Jeremiah Stokes, Jr., and his wife, Eugenia Neff Stokes, who were honorably released to return to their home June 7, came to the Sunny South two years and a half ago. They have been at the Mission head-



quarters ever since they joined our ranks. Elder Stokes filled in an able and creditable manner the office of associate editor of the ELDERS' JOURNAL, and Sister Stokes, in her genial, lovable way, assisted in the Mission home.

This is the second time Elder Stokes has been honorably released from the Southern States Mission. He was here seven years ago, and labored two years in the Georgia conference. He now has altogether four years and a half of missionary experience to his credit.

While here on his second mission he found it convenient to take the

law course in the Grant University and at the same time keep up his work on the ELDERS' JOURNAL. By dint of hard work and constant application he maintained a place in the front rank of his class. He was a favorite with both students and professors, who respected him for his studious habits and manly deportment. On June 4 he graduated and received the degree of LL.B.

On his return home he will enter upon the practice of his chosen profession. Success is sure to come to him, for he is a young man of energy, determination, and ability.

We shall miss Brother and Sister Stokes at the Mission home, where their voices were wont to mingle with ours in songs of praise each morning and evening. But although they will be absent from us in person we shall have the assurance that they are with us in spirit. We shall cherish their memories and count ourselves richer for having associated with them.

The Difference.

Commencement week at the Grant University, of Chattanooga, Tenn., ended June 5. On the evening of that day students, professors, divines, and friends of education gathered at the First Methodist church to witness the closing exercises of the week and listen to the last words of counsel and advice. Rev. George P. Eckman, D.D., of New York City, and Vice-President C. W. Fairbanks were the speakers of the evening. The burden of their address was practical Christianity. Both gentlemen were emphatic in affirming the need of a religion which concerns itself about feeding the poor, clothing the naked, and uplifting the downtrodden.

Mr. Fairbanks spoke in very endearing terms of the little Methodist church in a secluded spot in Ohio where he first attended divine worship. He eulogized the churches and spoke eloquently of the civilizing power of the pulpit. He agreed with Dr. Eckman that the church should concern itself about the practical affairs of life. On this point the distinguished statesman was very outspoken. Said he: *"I believe it is the duty of the church to look after the temporal as well as the spiritual welfare of the people."* Referring to civic affairs, he said: "THE CHURCH MAY INFLUENCE POLITICS."

The audience listened to these statements unmoved. No one turned to his neighbor, with bated breath, and exclaimed: "CHURCH COMMERCIALISM! CHURCH INFLUENCE IN POLITICS!" All sat as quietly as if they were listening to a recital of the beatitudes. As we listened to the Vice-President we could not help wondering why some of the good Methodists who heard him say, "The church may influence politics," go into hysterics when they hear it falsely rumored that the "Mormon" church does what Mr. Fairbanks advises the churches to do. Can it be that church influence in politics is good in Tennessee and bad in Utah? Or are we to infer that the Methodist church may "influence politics" but the "Mormon" Church must keep hands off?

Report of Mission Conferences for Three Weeks Ending June 7, 1907.

PRESIDENTS	Conference	Miles Walked	Miles Rode	Families Visited	Families Re-Visited	Tracts Distrib'd	Books Sold	Bks Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	S. S. Organized	Branches Org'd	Elders' Jour. Sub.	Deseret News Sub.
H. P. Sellers	Alabama.....	1695	2686	86	510	1540	71	5	18	61	1484	6	4	.....	.....	.....	.....
John H. Batty	E. Tenn.....	1296	159	106	367	2362	97	2	8	37	468	.....	1	.....	.....	.....	.....
C. A. Callis	Florida.....	1810	1710	81	597	3461	111	10	8	106	1308	3	17	.....	.....	3	2
S. W. Golding	Georgia.....	1906	1097	149	396	1074	167	10	12	65	722	.....	3	.....	.....	.....	.....
Earl M. Crandall	Kentucky.....	1753	687	120	557	1783	102	6	23	139	1436	1	6	.....	.....	.....	.....
Wm. N. Patton	M. Tenn.....	1668	1192	128	489	1191	111	1	15	62	928	5	8	.....	.....	6	5
Wm. Lester	Mississippi.....	1882	271	264	663	2189	100	9	14	77	1368	4	16	.....	.....	1	3
John A. Berrett	N. Carolina.....	1342	1411	23	445	548	49	1	10	78	497	6	11	2	.....	.....	.....
Ellis Merkley	Ohio.....	1634	2785	468	591	4009	373	6	39	70	1723	.....	.....	.....	.....	2	.....
H. I. Mills	S. Carolina.....	1838	1071	131	749	1898	163	1	5	48	861	1	3	.....	.....	3	.....
E. F. Marshall	Virginia.....	1531	1697	168	606	3128	234	6	32	51	1276	.....	.....	.....	.....	3	1
Totals.....	.....	17854	14766	1674	5974	23602	1578	57	178	789	11966	26	68	2	.....	16	11

Death of Elder George Teasdale.

Just as we go to press we learn with profound regret of the death of Elder Geo. Teasdale, one of the twelve Apostles of the Church. He died at his home in Salt Lake City, Sunday, June 9.

The death of Elder Geo. Teasdale removes from the councils of the Church a man of great character, faith, and fidelity. He never wavered in his devotion to the truth, for he knew that "the Gospel of Jesus Christ is the power of God unto salvation." He showed his faith by his works, having obeyed every principle revealed by the Captain of our Salvation through the Prophet Joseph Smith.

The spirit of George Teasdale will be welcomed on the other side by the Apostles and Prophets who have gone before him. He was true to the principles they were true to. Like they, he never was ashamed of the Gospel of Christ. Like his worthy predecessors, he showed his faith by his works.

God bless the memory of such men! May we who know the truth, when our time comes, be as well prepared to meet our brethren on the other side as was Apostle Geo. Teasdale.

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